

VOLUME 57.

JANUARY 1929.

NUMBER 1.

Theological Magazine

of the

Evangelical Synod of North America

Motto: 1. Cor. 3, 22-23.

Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

Published bi-monthly and entered at the post office at St. Louis, Mo.,
as second-class matter in December, 1898.

Acceptance for mailing at special rate of postage provided for in
section 1103, Act of October, 1917, authorized on July 3, 1918.

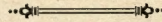
CONTENTS

	PAGE
How to Preach the Social Gospel, Prof. Ph. Vollmer	1
Christianity and the Industrial Classes, Prof. H. Niebuhr	12
Modernism, Rev. H. Vieth	19
Schöpfungsglaube und Naturwissenschaft. Prof. R. Grützmacher.....	22
Braucht die Kirche ein Bekenntnis? Pastor G. Schuebe.....	31
Editorials	41
Christian World	49
Book Review	68

Theological Magazine

of the

Evangelical Synod of North America.



Published by the Evangelical Synod of North America. Price per year (six numbers) \$2.00; to foreign countries, \$2.20. Rev. H. Kamphausen, Dr. theol. (Giessen Univ.), 9807 Cudell Ave., Cleveland, Ohio, Editor.

All communications relating to editorial work, all contributions and exchanges must be addressed to the editor.

All communications relating to business matters must be addressed to Eden Publishing House, 1712-18 Chouteau Ave., St. Louis, Mo.

GREETINGS

For fifty-six years the Theological Magazine has endeavored to serve its many readers by means of most valuable articles from eminent theologians for the special benefit of ministers, students and lay men of discernment.

During these past years a number of changes have taken place, the most pronounced being the change from the German name "Magazin fuer Evangelische Theologie und Kirche" to its present English name. But the contents still consist of scholarly studies in both languages. Of the many complimentary expressions received from our readers we quote but one:

"According to my judgment this magazine is edited with great ability and is especially adapted to the needs of denominations of German descent."

Prof. Philip Vollmer, Ph.D., D.D.

Professor Vollmer, formerly of the Reformed Church, was, until recently, Professor of New Testament Interpretation and Sociology at Eden Seminary.

If you are not already a subscriber to the Theological Magazine, kindly examine this copy carefully. We feel that your subscription—only \$2.00 per year—will be forthcoming by return mail. The Magazine appears every second month, 6 numbers in the year.

Eden Publishing House,
St. Louis, Mo.



THE CARTON BOARD MANUFACTURING COMPANY
INCORPORATED
CHICAGO, ILL.

Our factory is located in the heart of the
country, where we have the finest
materials and the most modern
equipment. We produce a wide variety of
cartons, from small boxes to large
industrial containers. Our products are
known for their strength and durability.

We are proud to serve our customers
with the highest quality products and
excellent service. Our factory is
certified by the American Society of
Mechanical Engineers, and we are
committed to continuous improvement.

For more information, please contact
our sales department. We will be
happy to provide you with a
detailed catalog and pricing information.
Thank you for your interest in our
products.

10951

PROSPECTUS
OF THE
Theological Magazine
FOR 1929



Evangelical Synod
of North America

Dear Brother:

Two years ago we found ourselves compelled to give the English first place in the Magazine. The trend of the times seemed not only to justify but to demand such a change. Nevertheless we took that step not without fear and trembling. And the consequences showed that we had feared and trembled with good reason. Quite a number of our German readers—some of them of long years' standing—were grievously offended and parted company with us. Still we were not shaken in the conviction that we had done the right thing. It is to some of us a painful observation to see that the German language has been losing ground steadily since the Great War. But painful as this situation is to most of the older people amongst us, we must face the facts and adjust ourselves to a changing environment. It must be our main concern to serve our younger clergy, and we can reach them only with the language of the country. It may very well be that many of them respond to our efforts but slowly or not at all. Still there ought to be no hesitancy on our part to do all in our power to meet all their natural and legitimate demands.

Besides, the German department of our periodical has not been neglected. In the articles of the text and in the editorials, we have given the German and the English equal consideration. It is, therefore, our hope that we may regain the affections of those who have left us for a season, and will soon have them again on our subscription list.

We are living in a time of church consolidation. Denominational barriers are becoming lower from year to year; kindred bodies are drawing together, and unite. This tendency is observable not only in the English churches but also in the churches of German ancestry. The Lutherans feel the stirring of the wind in the tree tops. One of the latest movements in this branch of the Protestantism of our country is the coming union of the Ohio, Iowa and Buffalo Synods.

Our own Synod, in whose program the Union idea has had a vital position from the beginning, is feeling its way towards a closer relation with the Reformed Church, and perhaps with other bodies. This number of the "Magazine" is going into the hands of many Reformed pastors. We hope it will find friends there and make its contribution to the cause of bringing our churches together in spiritual and, finally, actual union.

We can announce a rich and varied theological fare for the coming year. Of course as time passes on we expect a great many articles

to come from sources we don't even dream about just now; but the program so far pledged is as follows:

Professor Dr. H. R. Niebuhr writes on "Christianity and the Industrial Classes" and on "Dominant Trends in 19th and 20th Century Theology."

Professor Dr. Phil. Vollmer on: "Social Preaching, How Is It to Be Done?" and on "Shall the Church Be in Politics?"

Professor Dr. John O. Evjen, of Hamma Divinity School, will write on "The Universal Priesthood and the Christian Ministry" and on "The Evangelical Conception of Ordination."

Professor John Biegeleisen on "Jesus in the Image of Man" (A Review of Lives of Christ old and new).

Rev. J. B. Markward, D.D., of Springfield, O., on "Essentials of a Christian Ministry."

Rev. H. J. Schick, S.T.D., on "Modern Bible Translations and their Problems."

Rev. H. Vieth on "Fundamentalism and Liberalism."

Rev. Theo. L. Haas on "the Creation Story and our Christian Faith."

Professor Dr. H. G. Grühmacher von Wiesbaden, unser alter und bewährter Freund, liefert eine Artikelferie apologetischer Natur, wie folgt: 1. „Naturwissenschaft und Schöpfungsglaube," 2. „Erhaltungs-, Vorsehungs- und Wunderglaube," 3. „Seelen- und Unsterblichkeitsglaube," 4. „Christentum und Geschichte," 5. „Christentum und Erkenntnistheorie," 6. „Christentum und Metaphysik."

Professor W. Petersmann liefert zwei Beiträge: 1. „Was ist das Wesen des Heils?" 2. „Grundzüge der Theologie."

Pastor G. F. Schüke, S. T. M., behandelt die Frage: „Braucht die Kirche ein Bekenntnis?"

Pastor Ed. Schweizer, der Pastor unserer Geistlichkeit, schreibt über: „Die Parusie Jesu Christi — die Hoffnung der Christen."

And now permit me to hope that if you are already a reader you may become a more enthusiastic one from number to number, and if you are not as yet that you may give us a fair trial for at least a year. With best wishes and fraternal greetings.

I am yours sincerely,

H. Kamphausen, D.D., Editor

Cleveland, Ohio, December, 1928.

HOW TO PREACH THE SOCIAL GOSPEL

BY PROFESSOR PHILIP VOLLMER, PH.D., D.D.

I receive numerous inquiries from ministers for information about sermon books and other homiletical material on the "social gospel." These requests seem to reveal the encouraging fact that an increasing number of our pastors desire to preach to their people the full gospel of Christ, including its application to the social conditions of life. But when attempting to answer these requests, one is confronted with the discouraging fact that there is little homiletical material on the social implications of Christ's gospel on the book market. We have good material in great abundance explaining the nature and stressing the duty and urgent need of preaching the social aspects of the gospel. We also have a great mass of books, pamphlets, leaflets, tracts and articles in periodicals containing precious material on the contents of the social gospel. We have collections of sermons which are pervaded by a generally progressive spirit and which contain also a complete sermon here and there, or parts of sermons, stressing the social application of the gospel. The Sunday school helps of almost all denominations offer excellent material on the same subject. But, as far as my knowledge goes, there is almost no sermon collection on the market which as a whole purposely aims to bring out in strictly exegetical and homiletical form the social contents of preaching texts. What our preachers are especially in need of is a good commentary on the Bible, or at least on the New Testament, which on principle and by clear intention would make easily available the great treasures of social gospel truth scattered throughout the above mentioned literature. The reason for this lack is, in the words of W. Rauschenbusch, "the fact that the men who write good commentaries are eminent theologians, who, like other eminent thinkers, live in the social environment of wealth and to that extent are slow to see the full truth." The individualistic conception of religion is so strongly fortified in theological literature that its monopoly cannot be broken in a hurry.

Guiding Principles of Preaching the Social Gospel

In view, therefore, of the scarcity of sermon material on the social gospel, and in response to frequent requests, it is my intention to present in this essay a few specimens of my own sermon outlines, and thus give in this concrete manner, rather than abstract definitions, an answer, as I understand it, to the question under discussion of *how* to preach the social gospel. Before doing so, however, I wish to remind the reader of some of the chief principles which should guide us in preaching the social gospel.

1. Because of the persistent misunderstanding of the phrase "social gospel," let it be clearly understood that by it we do not mean *another* gospel besides that contained in the New Testament, for there is only one (Gal. 1: 6). The term does not signify any of the socialistic theories, nor any system of rules concerning mere social service, nor suggestions for political reforms, etc. The phrase was coined to stress the idea that the spirit and the teaching of Christ's gospel on love, service, sacrifice, righteousness, brotherhood, peace, etc. should not only be applied to the life of the individual but also to the social groups with which the Christian may be connected, such as the family, the school, the church, the state, the press, the courts, the employer's associations, the Chambers of Commerce, the lodges and fraternities, the labor unions, the political parties, etc. For, in the words of W. Rauschenbusch, "Religion is the hallowing of all life, and its health-giving qualities are always impaired if it is denied free access to some of the organs through which it fulfils its functions. (See Vollmer, "What is the Social Gospel?")

2. Let us remember that the word "social" is a comprehensive term of wide application. Hence, by preaching the social gospel we do not mean the application of Bible principles only to political and economic affairs. The phrase implies that all preaching, on whatever subject or text, should be socially oriented; that is, it should be pervaded and saturated by the Christ spirit of love in its most comprehensive meaning. So whether the sermon treats of God and His attributes, or of the person and work of Christ, or of the Church and the sacraments, or of sin, repentance and justification by faith, etc., the bearing of the text on some of the social affairs of life must form an element of the sermon if the preacher understands his text well and knows the spirit of the times. In short, the problem of preaching the social gospel resolves itself into the question of personality, as to whether the minister is a narrow individualist or a socially oriented person; that is, whether he has a clear idea of Christ's teaching on the Kingdom of Good and strongly believes in it. For, in the words of Goethe's "Faust": "Wenn ihr's nicht fühlt, ihr werdet's nicht erjagen"; but: "Out of the abundance of the heart the mouth speaketh." (Matt. 12: 34).

3. Effective social gospel preaching requires sound exegetical Bible study. Traditional exegesis has so persistently individualized the Bible that it takes unusual efforts to dig through to the true interpretation and legitimate homiletical application of many a preaching text. Take for example Isa. 1: 17, "Though your sins be as scarlet, they shall be as white as snow—". The context shows that these words are addressed to the nation as a whole, promising

the people pardon and economic prosperity if they will repent of their political and social wrongs. Yet most preachers apply this and hundreds of other texts exclusively to the life of the individual.

Another caution is necessary in this connection. In using texts from the Old Testament it is highly important to observe the generally accepted New Testament principle that only so much in the Old Testament is binding on the Christian as may be confirmed by the New Testament (Matt. 5: 21-44,—Rom. 10: 4, Heb. 1: 1-3). Thus, for example, Old Testament texts calling Jehovah a "man of War," or upholding slavery and polygamy, or condoning human sacrifices and war atrocities, or prayers for the destruction of one's enemies, etc. must never be used in Christian teaching as standards for the social life of today, because they are superseded by Christ's teaching contained in the New Testament (Luke 9: 55).

In this connection we would further suggest to the up-to-date preacher: (1) a careful revision of his old time pulpit phraseology; (2) a re-study, by the help of scientific Bible dictionaries, of New Testament conceptions, such as "Kingdom of God," "lost" and "saved", etc.; (3) a thorough scrutiny of quotations from literature, especially from Christian hymns. In availing themselves of their poetic license, our hymn writers have introduced many non-Biblical ideas into some of our most popular sacred songs. For example, one of our most beautiful songs, based on Rev. 21 and 22, sighs: "O City Fair Jerusalem on high, Would God I were in thee" etc.; and yet those Bible passages, in harmony with others, teach just the opposite. They plainly express the idea that the "holy city," being a symbol of the rule of God in the affairs of men, is to come down to us on earth. These two chapters express in poetic form the petition in the Lord's Prayer: "Thy Kingdom come down on earth."

4. A successful preacher of the social gospel should cultivate strong faith in the sense of hope, optimism and idealism. The outlook and promises of the Bible, as well as the achievements of the church in the past, should strengthen our faith in the realization of our Christian ideals for individuals, groups and nations. Pessimism has too strong a hold on many Christians. Whenever a progressive movement is advocated, immediately some say: "idealism." Of course it is. But what is the matter with idealism? What really is idealism? Do one tenth of those who use the phrase so glibly know its true meaning, the part it has played in the world? The worthy interpretation of an ideal is that it embodies a great idea, a conception of the imagination. Where would the human race be were it not for the ideals of men? It is idealists, in the large sense, that this old world needs today. Its soil is sadly in

need of new seed. All the prophets were idealists; so were Jesus, Paul, Luther, Zwingli and all great men. Greatness is simply impossible without idealism. If we ministers had more idealism, our churches would be stronger. Washington was decried as an idealist. So was Jefferson. It was commonly remarked of Lincoln that he was a "rank idealist." Morse, Watt, Marconi, Edison,—all were at first adjudged idealists. We say of the League of Nations and of the Kellogg Anti-War treaty that they advocate ideals, and we use the term in a derogatory sense. But that was exactly what was said of the Constitution of the United States. "Insanely ideal" was the term used of it. "Where there is no vision, no noble ideals, the people perish." (See "The Americanization of E. Bok").

5. The preacher of the social gospel must limit himself to his specialty. As a rule, it is not his business to tell the people how to run their businesses or whom to elect as officials, etc. His specialty is to lay down the Biblical principles of right living and apply them to all the social aspects of life. The method and spirit in social gospel preaching have much to do with a minister's success. Sharp denunciation, severe language, insulting insinuations, inaccurate statements, a scolding voice, etc., will defeat the best purpose. The old proverb: "*Fortiter in re, sed suaviter in modo*" (Strong in matter but conciliatory in method), has helped many a minister to great success, as history and present experience show. Many of the objections to social gospel preaching are directed to our poor methods of presentation rather than to the truths presented. Good and sensible preaching on the questions of the day will increase church attendance, especially on the part of men most of whom dislike milk-and-watery preaching. Wide reading on the part of the preacher is an essential to forceful and clear preaching. Concrete illustrations (not "sweet" stories), especially quotations from high class literature, should be copiously used by the preacher of the social gospel.

Concrete Illustrations of How to Preach the Social Gospel

I.

THE CHRISTMAS MESSAGE OF OLD HAS THE SAME EFFECT TODAY

Text: Luke 2: 10-11

1. *It sweeps fear out of the believer's life.—"Be not afraid."*

The world is filled with a thousand fears which make life miserable—fear of poverty, of the future of one's children, of war, of sickness, of death, etc. (Illustrate).

Firm belief in the fatherhood of God relieves anxiety. (Show how?)

2. *The Christmas message stresses joy and happiness.* "I bring you good tidings of great joy." Literally: "I bring you an 'evangel,' a gospel (from 'God' and 'Spel' news). The tenor of the Christmas season in our hearts, in family, church and society, should be joy, not only noisy hilarity, but deep-seated happiness.

The reason why this news is termed "good" is given by our Lord in the phrase, "Gospel of the Kingdom;" that is, the news proclaimed is so good because it tells the world that the time has come when it has pleased God to send His Son into the world for the purpose of establishing in the hearts of men and among all human relations the rule of God.

This Christmas joy is meant for all the people. Do not encourage personal or family selfishness. Remember, and encourage your children to remember, not only your friends by "exchanging gifts," but also the poor, the sick and others. Our extensive Christmas charities show that the world is making progress in kindness. "White Christmas." In some countries even the animals are made to feel the joy of Christmas. (Concrete illustrations on all these points).

3. *The Christmas message stresses the deepest of the Christmas joy.* "There is born unto you a Saviour." According to Matt. 1: 21 the child was called Jesus" (Greek form of the Hebrew name "Joshua") because he "saves". (Read up in a Bible dictionary on each of the four names of Christ used in the Christmas story: Jesus, Christ, Saviour, Lord and illustrate.)

"Saving men" does not only mean to assure them of heaven after death, but to liberate them from sin and its miseries, here and now, and to infuse love to God and to man into their hearts. Christ's saving work must extend to the various social groups, such as business, industry, school and home. This is what is meant by the "social" gospel.

II.

JESUS CROWDED OUT

Text: Luke 2: 7

There was no room in the inn. Describe the historical background. "He came unto his own and His own received Him not." What was done to Jesus at Bethlehem and during his whole life in the flesh, has been done to the spirit and the principles of Christ by millions to this day.

1. *No room for true religion in the hearts of many.* Only to the extent that the Christian ideals become a power in the souls of men will the world undergo a change for the better. In the

words of an old German mystic: "Though Christ a thousand times in Bethlehem be born, yet if not born in thee, thy soul is all forlorn."

2. *No room, or very little, for Christ in many families.* No table prayer, no family devotion, no Christian songs, no Christian mottoes and pictures on the walls.

3. *No room for the Christian principles of brotherhood and righteousness in our political and economic life.* We need more true religion in politics, though party politics should not be allowed to corrupt our religion. (Illustrate well).

4. *No room for Christ in our amusements.* Play is necessary for young and old, but it must be clean and elevating and enjoyed in moderation.

5. *No room for Christian instruction in our public schools.* Chapel service is made optional even in Christian colleges. We inform our students on Greek mythology, Mohammedanism, etc., but leave them ignorant on the religion of their own country on which American civilization is based and without which much of our best literature cannot be fully understood.

6. *No room for the full gospel in many churches.* (Explain!)

Conclusion: Why do men crowd Jesus and His teaching out of their private, family, business, and political life? No rudeness was meant in Bethlehem. The inn was full that was the reason. It is the same reason today. Other interests make people indifferent to the higher life. Quote Luke 8: 14 and some good poetry.

III.

MODERN HERODS MURDERING THE CHILDREN

Text: Matt. 2: 16-18

Give first a graphic but exegetically sound description of the story, and do not confuse this Herod with any of the other five. (Vollmer's *Modern Student's Life of Christ*, p. 12).

The Herod spirit is still alive. Tens of thousands of children and young people are being annually killed in America. Describe in concrete but dignified and moderate language some of these modern Herods.

1. Many *parents* who from ignorance or laziness undermine the tender life of youth by poor nourishment (not always from poverty) lack of sufficient sleep and cleanliness, exposure, cruel punishment, etc., thus they lay the foundation for a weak constitution and an early death (Illustrate).

2. *Many "captains of industry" who allow children to work long hours in unsanitary places and at dangerous jobs. Give true illustrations and refer to the recent defeat of an amendment to the U. S. Constitution forbidding child labor.*

3. *Many amusement corporations, saloons and "bootlegging" concerns.*

4. *Many of our young people are their own Herods, ruining themselves in body, mind and character by overindulgence in otherwise decent amusement, or by degrading pleasures or by the abuse of cosmetics, lack of sufficient sleep and exposure resulting from slavery to the fashions, or by sexual sins, etc.*

IV.

THE RIGHT TRAINING OF CHILDREN

Text: Luke 2: 40 and 52

Tell the story in as graphical a manner as possible, based on sound exegesis. It suggests valuable principles on the method and the result of child training.

1. *The method pursued by the parents of Jesus.*

(1) Home training by precept and example as may be inferred from Jewish customs. (2) Religious instruction in the school of the synagog, (3) Attendance at the synagog services. Even very young children are often deeply and lastingly impressed by the solemn church atmosphere and the service itself (4) They had him confirmed at the legal age of twelve. (5) They took him with them to special religious meetings. (6) They watched their child. Many parents seldom know where their children are. (7) They rebuked him. In Christ's case, this was misapplied, but the principle is right. (8) Many meditated on his words. Encourage children to "speak out" to you.

2. *The Result of Their Training.*

He developed normally along four lines: (1) physically ("in stature"). Millions of children are sickly because of wrong training; (2) mentally ("in wisdom"). The rabbis marvelled at his questions. Give your children a good education, talk and read to them on good subjects, including political and economic affairs; (3) religiously ("in favor with God"). Not always, but often, it is the parent's fault that their children become irreligious. (4) morally and socially ("in favor with men"). He was obedient (v. 51). Affectionate (cared for Mary on the Cross). Our child training must be socially oriented. (On all the above points use good quotations and concrete illustrations).

V.

MORAL DANGERS IN SEEKING WEALTH

Text: They that are minded to be rich, fall into temptation.

1 Tim. 6: 9.

It is not wrong to seek for a sound economic basis of life because it is necessary to happiness. Peace of mind and real progress of nations is impossible in an atmosphere of poverty when one's best thoughts must be spent in efforts to obtain the necessities of life. (Illustrate.) But desire for financial security is different from that craving to heap up great wealth. The following are some of the perils to religion and morality of an immoderate pursuit of wealth.

1. *It tends to deaden the feeling of dependence upon God* and thus becomes a rival to God and spiritual religion. Quote Matt. 6: 24; 13: 22, Luke 12: 15 and illustrate well.

2. *It interferes with personal self development* by monopolizing a disproportionate amount of time and strength for the material part of life. This is apt to stunt the finer feelings for the ideal things of life, such as literature, art, travel. In the words of "The Deserted Village"

Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

3. *It tends to deaden the feelings of human brotherhood* and the social virtues of love and her daughters; kindness, mercy, justice, etc., while it strengthens the corresponding social vices; covetousness, envy, cut-throat competition, political corruption, etc.

4. *It is a danger to rich, to poor, to nations as a whole* (Explain how).

VI.

THE BEST WAY TO ECONOMIC PROSPERITY

Text: Matt. 6: 33. Seek ye first His Kingdom.

1. Normal people desire personal and family prosperity. All kinds of advice is offered whereby to get rich and "get rich quickly." (Illustrate.)

2. Our text shows the unerring way to economic security. There is a superficial interpretation of it which is almost universally accepted. It runs thus: "Trust in God, go to church, pray and read the Bible, live a clean life, don't mix religion and politics, and as a reward of all this, God will provide you with the necessities of life." But this plan does not work. Millions of God-fearing people suffer hardships while many rascals prosper. (Illustrations.)

3. Christ meant something much more concrete and definite. He says: "Let God use you as His co-worker to establish the divine rule of love, service and sacrifice among your national and social groups. This will gradually result in the creation of a social atmosphere and the enactment of economic laws which will automatically secure to each one a chance to make a living while able to work and ample protection in times of disease and old age.

3. Such a divinely inspired social order is possible and Christians should therefore "seek" it. How? Not over night, and not without effort. Many roads lead to it. The ancient Christians in Jerusalem tried communism. Quote and explain Acts 2: 44-45 and 4: 32-35. But the system did not work, so that Paul was asked to collect money for them. Quote 1 Cor. 16: 1-2 and 2 Cor. 8 and 9. Most Christians favor a continuation of the present economic order of private capitalism, but insist that more brotherhood spirit and justice should be injected into it. Some corporations and nations have already started to "seek" better economic security for the individual.

4. Let the preacher give concrete advice on how to carry into effect the exhortation of our text.

VII.

HOW THE GOOD SAMARITAN SPIRIT EXPRESSES ITSELF

Luke 10: 25-57

1. Give first a graphic description of the parable based on sound exegesis. We see the Good Samaritan had:

1. *An Attentive Look*: "When he saw him." We must study conditions as they exist in America and especially in your own city and neighborhood. Ignorance is often the reason of coldness towards the sufferer.

2. *A Compassionate Heart*. "He was moved with compassion." Our love for our brothers must be the mainspring of our efforts in their behalf. "And when he saw the multitudes, Jesus was moved with compassion."

3. *A Helping Hand*. "And bound up his wounds, and set him on his own beast." Personal and quick service count for most. We must be willing to forego our own comforts and conveniences for the sake of others. We must walk that others may ride; do with less, that others may have more. Quote Jam. 2: 14-16.

Charity expresses itself in (1) personal help, (2) organized group assistance (hospitals, orphanages, homes, etc.) (3) state support (Mother's and old age pensions).

4. *One important thing the Samaritan failed to do.* He seems to have done nothing towards clearing the road of robbers, and so high-way robbery on the same road is going on to the present day. Our highways of civilization, that is, our political, social and economic life, are full of robbers, and all that most Christians do is to inspire good Samaritans to provide inns, oil and wine for the victims of our unchristian social order. But we should do much more to christianize our politics and economics.

5. Indirectly this parable suggests one reason why the oppressed classes dislike the church. Imagine that the robbed man had later attended the temple service and had seen there officiating the same priest and Levite who had passed him by, and had also met there the robber offering some of his spoils to the Temple—would not these facts have made the Temple less attractive to him? (Apply to present conditions.)

Selected Bibliography

The following books contain thousands of seed-thoughts for sermons on many phases of the group or social life.

The Cry of Justice. Selections from 25 languages, covering a period of 5000 years. (John C. Winston Co., Philadelphia.)

The Importance of the Social Sciences for the Modern Minister by Philip Vollmer. (Eden Publ. House, St. Louis, Mo.)

The Will of God, by H. Horstmann (Eden Publishing House).

Does Civilization Need Religion, by R. Niebuhr (Macmillan).

New Testament Sociology, by Ph. Vollmer (Revell Co. N. Y.).

The Social Teaching of the Prophets and of Jesus, by Kent.

Christianity and the Social Crisis, by W. Rauschenbusch.



CHRISTIANITY AND THE INDUSTRIAL CLASSES

PROF. DR. H. NIEBUHR

"Industrial wage-earners everywhere tend to lose their religious beliefs," says Bertrand Russell. . . . "The chief reason is, I believe, that (their) welfare is more dependent upon human agency, and less upon natural causes, than is the case with people whose manner of life is more primitive. . . . Indeed the whole of traditional religion may be regarded as an attempt to mitigate the terror inspired by destructive natural forces. . . . The industrial worker is not dependent upon the weather or the seasons except in a very minor degree. . . . Hence the alteration of daily habits and interests resulting from industrialism has proved fatal to the religious outlook, which has grown dim even among those who have not explicitly rejected it." Far from bewailing this fact Russell hails the emancipation of the working classes from the church as the necessary condition of progress toward a juster social order. But other critics of industrialism whose interest is in the preservation of Christianity rather than in its destruction tend to take a view similar to his. So Karl Heim bewails the rootless, fateless culture of the cosmopolitan who has lost the experience of all-over-arching fate along with the love of the land which the fathers held dear, and some our American romanticist seem to believe that the future of Christianity depends upon the return of Christendom, not only to medieval principles, but also to a medieval social organization. The impression is wide-spread that the influence of both urban life and of modern industry,—not only its direction in the interests of capital,—is pagan and that the hope of Christianity lies in the destruction of the city's influence and of the machine.

If it were true that modern industrialism, that is the production of economic goods by means of machinery and highly subdivided labor, and the consequent urbanization of human life were in themselves inimical to Christianity then the outlook for religion would be dark indeed. It is conceivable that the method of distributing the products of industry will change in all industrial countries, but it is scarcely conceivable that the methods of production will change, save by the operation of some sudden or slow catastrophe which will destroy the major part of civilization along with its economic life. Manufacture will be as little likely to cast aside mass-production and efficiency-engineering as agriculture is likely to deny itself the tractor and the plow and rotation of crops in the interest of an imagined happier life. With mass-production

urbanization is intimately connected. The cities of the future can be more humane, no doubt, as mass production can itself be somewhat humanized, but the process itself, or at all events production by machines, to an increasing degree is sure to continue as long as Western civilization lives.

If Russell were right the threat to religion would be extremely serious viewed from another angle. It is a truism of history that all great religious movements have had their origin in the ranks of the working classes. The poor have not always had the gospel preached to them nor have they always responded to its message; but when their awakened needs and insights came into fortunate conjunction with some prophet's inspiration the result has been of such a sort as to eclipse completely the efforts of a learned clergy to induct the middle and the cultured classes into the doctrines of faith and to lead them in the paths of ritual rectitude. Christianity began its career with its reception by Galilean peasants and workers and continued as the gospel of wandering apprentices in the cities of the Roman empire (cf. Harnack, *Mission and Expansion*; Weber, *Religionssoziologie*). From Montanists, Waldenses, Franciscans, Wycliffites, Hussites, the brethren of the common life, the cobbler mystics and other heretics it received new inspirations which invigorated it despite its official rejection of most of these movements. In its early and vigorous stages the Reformation was the religious inspiration of the common people and when Protestantism became an official cult it continued to receive stimulation from its conflicts with excluded elements, the movements of the poor,—Mennonites, Baptists, Quakers and Methodists. It is true that the leaders of the great movements in Christian history have not been proletarians. Paul was an artisan only by custom, Calvin and Zwingli were of the middle class, Luther was a miner's son but like Wycliff and Hus and Wesley really a representative of the university. But their followers did not come primarily from their own class. "Really creative, church-forming movements," writes Troeltsch, more truly than felicitously, "are the work of the lower strata. Here only can one find that union of unfettered imagination, emotional simplicity, unreflective thought, spontaneous energy and the vehement force of need out of which unconditioned faith in a divine revelation, the naivete of complete surrender and intransigent certitude can rise. Need on the one hand and the absence of reflective culture which relativizes all things, are native only to these strata. All great community-building revelations have come forth again and again out of such circles."

In view of the constant dependence of Christianity upon new movements of religious enthusiasm and inspiration from the ranks

of the hand workers, the prophecy or observation of Russell that just these classes are being inevitably led into paganism by industrialism and urban life assumes especial significance. Without support from these groups, without the constant reinterpretation and rediscovery of its values by those in whom "unconditioned faith" and "intransigent certitude" together with the capacity for high enthusiasm have not been overcome by sophistication, it may indeed continue as the religious comfort and "Weltanschauung" of comfortable and more or less educated middle classes but it will lack the world-moving dynamic of its great epochs. No less serious would be the effect upon the workers themselves, were it true that their whole mode of life and their environment would eventually deprive them of the knowledge of God in Christ and condemn them to the deadly monotony of a life directed while at work or play by the interests of the machine. Dead then to rapture and despair, things that neither fear nor hope, the men at the machine like the "man with the hoe" might find within themselves the resources for revolution but scarcely those for reconstruction. For reconstruction of an enduring sort has ever required a basis in faith, and an ethical reconstruction which will bless the conquerors as well as the conquered can scarcely be based upon cynicism, upon class-conflict philosophies and upon the dictatorship of any group.

But Russell's analysis of the situation is itself faulty and the conclusions which he draws are unnecessary. Christianity has never been a religion of dependence upon gods of nature,—the kind of natural religion from which the industrial process and urban civilization might wean men away. Far from being an agricultural religion the Christian faith in the first centuries of its development was urban in character. It flourished in Corinth, Antioch, Rome, Ephesus, Alexandria, and later in Constantinople while the back-country continued in paganism, a term which itself bears witness to the rural character of the old polytheisms. The Utopias of Christianity were conceived in urban symbols, as heavenly Jerusalem, cities of God. The Reformation was largely an urban movement as was the Wesleyan revival. In becoming acclimated to rural surroundings the faith absorbed many elements from rural paganism, transforming its spiritual festivals into nature feasts, finding the revelation of God in the world of nature almost as much as in the person of Jesus Christ. But despite the admixture of pagan nature elements, which city as well as country contributed without a doubt, the guiding principle of the faith has remained throughout the centuries a personal, not a natural principle. The dependence which it taught men to discover was dependence not upon a God of nature primarily but upon a spir-

itual Father, whose gifts to men were less the gifts of food and shelter, of harvests and seasons, than the gifts of love and forgiveness. Moreover the salvation which it set before men was never a salvation from natural catastrophes or ills, but salvation from the moral wrath of God and salvation from the selfishness and unbrotherliness of men. Wherever dependence, therefore, is dependence upon persons rather than upon nature, and wherever the dominant interest is in consequence an ethical one, Christianity is not a stranger but very much at home. These are its problems; for those who suffer here it has a message of salvation and hope. There may be some elements in the original faith and many in the traditional accretions which are not evidently appropriate in the city. One thinks of Jesus' statements on anxiety with their illustrations from the pastoral life of Galilee; of the nature-symbolism which has almost crowded out the original meaning of Easter in some churches, of the terms of animal sacrifice which continue to serve as symbols for generations which have lost all touch with the background of such sacrifices. But these are incidentals which new habits of life and a spiritual imagination manage in time to transform into concepts and images more intelligible to the urban point of view. If the transition from country to city demands then that Christianity slough off some of its rural accretions in thought and practice, it does not require that a religion so interested in personal relationships and so successful in the cities in past centuries vanish from the scene in an urban civilization.

For the same reasons the incompatibility of Christianity with industrial economics is not evident. It is surely true that the alienation of laboring classes from the church is intimately connected with the church's alliance with capitalism. But capitalism and industrialism are not Siamese twins which exist or perish only in association with each other. Neither are capitalism and Christianity consanguineous. The relationships between these various factors are more accidental than inherent. In industrialism, apart from capitalistic methods of ownership and distribution, there seems to be nothing that is hostile to religious interests save the predominance of concern with the acquisition of things made possible by the voluminous production of things. But it is difficult to see why those who produce things, the workers, should be more concerned with things than the consumers, the classes which absorb the larger part of production, and who are today at least mildly religious upon the whole. Neither is the monotony of mass production in itself inimical to religious life; on the contrary it may lead to needed reactions in religious enthusiasms and fervors. The regimentation of men in the production line and all its corollaries may well lead

to the desire for that recognition of personal dignity and worth which Christianity has always offered and to that acceptance of personal responsibility which it has ever urged. In fact every religious movement of the workers in the past has had something of the nature of a reaction of this sort against the loss of dignity and responsibility entailed in their industry.

If then there are no tendencies inherent in urbanism and industrialism which make for irreligion it will be necessary to look elsewhere for the causes of religious decline among the working classes. One of these has been often pointed out; it is the alliance of the church with those classes which profit at the expense of the masses and in the church's obscuration of the ethics of the gospel. The church has every reason to confess that the fault for its impotence among the workers does not lie in its stars, nor in the character of the industrial process, but in itself. There are other reasons besides this one for the alienation of the working classes from Christianity, reasons which have been operative in other eras than our own. The irreligion of the miners and artisans whom Wesley brought back to Christianity had such an ethical source, but this was not the only one. The preoccupation of English divines with the cold and abstruse doctrines of their theology, whether it was rationalist or orthodox, their analytical sermons on abstract theological questions, were surely another reason for the self-exclusion of the workers from the church. Neither nature nor nurture had inclined them to attach particular meaning to abstract concepts. Their symbols needed to be of a different sort if emotions and will were to be touched. The Methodist preachers who convinced these miners, shipwrights and factory hands of the necessity of the acceptance of Christianity also preached doctrine, it is true, but they preached it in a language whose symbolism was intelligible to the untutored and in a manner which made its relations to the immediate problems of life abundantly clear. Much the same situation prevails today. Both orthodoxy and liberalism are speaking a language which has little meaning for the workers. The concepts of science on the one hand and of sixteenth century orthodoxy on the other hand are relatively abstract, unwarmed by emotion, without dynamic force. The one group relies upon traditional symbols which are associated with deep-seated emotions in the minds of those who enjoyed religious training in childhood but which are quite ineffective when employed there where no such background exists. The other group is interested in interpreting religion to the more or less highly educated, not to readers of Hearst newspapers and tabloids, or to those who read not at all. Adopting a scientific attitude of detachment it eschews enthusiasm, even the en-

thusiasm of conviction. Both groups fail to communicate their message in terms close to the hearts and minds of those that labor and are heavy laden.

A third main reason for the indifference to religion which prevails in so large a part of the working classes lies in the failure of modern Christianity to show clearly that faith makes a difference in the individual and in the social life,—in its abandonment of conversion on the one hand and of millenarianism on the other hand. The modern tendency is to find the value of Christianity in two fields, in its efficacy in character building and in mysticism. The restriction of the fruits of religion to these two presupposes a high type of self-consciousness on the one hand and a special and rare disposition on the other. The Church of more dynamic ages has been less abstract in proclaiming the significance of acceptance or rejection of the gospel. The Christianity of the present may be more interested in saving men from greed and selfishness than from drunkenness and sensuality but that is no reason why it should abandon the psychology and theology of regeneration. Again the Christianity of the underprivileged, from Judean apocalypticists to English Methodists has always been frankly millenarian. Waldenses, Lollards, Anabaptists and Quakers were at one in their expectation of a new heaven and a new earth, of the removal of injustices and of the establishment of the Kingdom of God. The complete substitution of a heaven and hell eschatology for apocalypticism deprived Christendom of a significant ethical and social interpretation of its meaning, but not of a tangible and challenging symbol of its value for the souls of men. Even that heaven and hell eschatology has grown pale today, giving way in much preaching and teaching to conceptions of eternal life here and now, or of punishment in the form of evil habits. These conceptions are real enough, but they certainly do not contain the whole truth and they are ineffective for a very large number of people. Millenarianism, however, far from being dead has reasserted itself among those classes which have special reason to desire a new earth and a new heaven, but its apostles are Marx and Lenin rather than John and Paul.

The church's abandonment of millenarianism has been due it seems in part at least to its inability to translate the meanings of first century apocalypticism into the language of the 19th and 20th centuries. There is no inherent irrationality in the millenarian conception itself. On the contrary, it forms the necessary complement of the prevalent doctrine of creative and emergent evolution as well as of the faith in individual immortality.

If the analysis made above is correct then the alienation of

the workers from the churches is a passing phenomenon, which may be remedied largely by the church itself. Certainly it is not inherent in the structure of modern civilization or in its economic foundations in industrial enterprise. Perhaps it is true that the need of the day will only be met by the coming of some prophet sent from God, some Francis or Wesley, who can arrive, as all great men come, only as a sort of miracle, a gift from God. But before the work of such a prophet can become effective the labors of thousands of humbler workers who will prepare the way will be also needed. Here it is true as in so many other cases that we must work out our own salvation with fear and trembling for it is God who worketh in us. In His good time He sends such leaders, but those who wait for such gifts must do more than wait.

One more word must be added. The occupation of our civilization and of our workers, with economic gain especially of those imbued with materialistic socialism, is by no means likely to be progressive. That man does not live by bread alone he usually discovers sooner or later for himself. Reactions come inevitably. The groups which have brought new vitality to the faith again and again were always considered the least hopeful parts of the population by religious people. But repressed religion has a way of avenging itself, as have the underprivileged classes of the world.



MODERNISM, LIBERALISM, FUNDAMENTALISM

H. VIETH

The controversy between Modernism and Fundamentalism has been going on for many years and so many able and learned men have had their say that one rather hesitates to write about the subject. What can be said that has not been said before? Yet I cannot help but feel that many share with me the conviction that something has been left unsaid. There are many Modernists and many Fundamentalists and there always have been and always will be whenever the development of human affairs makes the controversy acute, the normal and fundamentally necessary controversy between those who progress by acceptance and those who progress by denial. But though there are many Modernists and many Fundamentalists there are many more who are neither the one nor the other. They are too busy living their religion to worry about its changing garment, too busy enjoying the Bible to debate the manner of its inspiration, too sure of the Christ within and beside them to philosophize about his birth, too glad of the fellowship with those who seek the light to look for new lines of division. I have no commission to speak for this multitude, only a desire to speak from the midst of them. I have no wish to plead either the Modernist or the Fundamentalist cause, but rather to plead for that true liberalism, that true charitableness, that accords to every man the right to choose his own way into the presence of God. I have no wish to argue, only a sincere desire to present some thoughts that may help to induce that larger charitableness.

THE FUNDAMENTAL OPPOSITION

Science deals with the facts of the material universe and the Laws that govern them.

Religion deals with the realities of the spiritual world and our relation to them.

One does not see why or to what purpose science and religion should be at swords points. But the mind of man is a queer thing; he is not satisfied to take either the facts of science or the realities of religion for what they are. Driven by an urge that is as mysterious as it is universal he weaves the facts of science into theories and the realities of religious experience into creeds.

Then his own children arise and castigate men.

And the man whose mind is dominated by an unproven and unprovable theory says to the man whose mind is ruled by a creed, which grew out of a religious experience he never shared: "O, you

fool, and blind of mind." And the latter says to the former: "O, you fool, and blind of heart."

FACT AND THEORY

The facts we know and which, in spite of the wonderful advance of science, are so pitifully few when compared to the immensity of the universe, these facts admit of many theories, some of them still await their coming discoverer and propounder. One of these, the evolutionary, has for many years dominated the minds of thinking men. Are you satisfied with the dominion? Has your mind grown so small under its rule, that you are willing to say to God: "You can be no greater than I can measure, nor walk in ways I have not laid out?" Or of the earth: It can have no other meaning than the one my mind can read into the dim tracery past ages have left on its crust?

Well what else are you saying, my modern friend, when you claim, that the inspiration is incompatible with modern criticism, that God could not have come to us by way of the virgin birth, that cosmic sin is unacceptable to the modern mind?

I accord you the right to say: I choose not to, or cannot believe in the virgin birth. We can still walk side by side in the footsteps of the master till we come into a fuller understanding. But when you say: A thinking man cannot believe in the virgin birth, you do violence to the freedom of my mind and our ways must lie apart.

I have a great reverence for the men of science and for the work they have done and are doing in the world, but I cannot afford to let them do my thinking for me. They may even spin their facts into a web of theory, I claim the privilege to tear it up and spin it anew to suit my fancy. They may have me on facts but I rather think my fancy is as good as theirs.

I have great reverence for creeds, but I cannot afford to let them give me a faith cut and dried. Faith is a living thing, how can it live when it is cut and dried? The great creeds grew out of very real religious experiences. They were the expression of a living faith that had proven its power of life. But I cannot go back into the dead past and live that life and share that experience; I must live my own life and find my faith in its experiences. And that is exactly what many Fundamentalists refuse to do or are afraid to do. The creed dominates their life till there is nothing left for them to do.

I have known men and so have you who confessed the verbal inspiration of the Bible but refused to be guided by it. They confessed the divinity and the virgin birth of Christ but denied his rule in their daily life. They had surrendered the sovereignty of their soul and their religion became atrophied.

Against this state of mind the rebellion of Modernism is inevitable and it is wholesome. It tears away the sham garment of accepted belief and forces one to seek the reality of a living faith.

Against such a faith science has no argument. Her arguments are all against the "It is written" never against the "I have lived." And if on your own way to God you rediscover the same truths of the Bible and the creeds, you will find faith based on the life within a far different thing from faith based on a life without. That new and living faith will be unshakable unless you surrender the sovereignty of your mind to the dominance of an unproven theory.

In this way I have come to believe in the virgin birth of Christ, because the divinity of Christ overwhelms me and I have found in science neither proof of its impossibility nor a substitute that might better explain the coming of the divine into the flesh, which seems to me the only way in which we could become cognizant of it, since living in the flesh ourselves we make our first approach to truth through the senses.

If my friend has found Christ in another way and his life gives proof of such finding, I can walk with him and work with him, provided he mocks my way as little as I mock his.

I believe in miracles because I daily live in the midst of them. I have eaten of the bread of the ravens and shared the oil in the cruse, and I am deeply conscious of how little I know.

If you live in a world without miracles—Well, if we are both real quiet about it, don't you think the truth will appear the quicker?

To me the Bible is God's book, but for the life of me I could not tell you whether or not I believe in the verbal inspiration. The divinity of the Bible is not an essence to be distilled by the alchemy of my mind, nor is the breath of the spirit to be limited by the logic of my reasoning. This I know that the 50,000 variants in the New Testament are the most powerful proof possible of the divinity of the Bible. Who but God could make his meaning clear through that mass of human weakness and error. And he has made it clear, I call your conscience to witness.

If only we could take our theories a little less and our religious experiences a little more seriously and if withall we had a little more of the patience of the saints, I am sure that a better understanding would not be hard to find.

Modernism, Liberalism, Fundamentalism—the three words have been running through my mind and have traced thereon a fanciful design. I have tried to trace some of those lines in a spare moment, if they prove helpful to one here or there, satis est.

Schöpfungsglaube und Naturwissenschaft!

Von Professor Dr. Grünmacher.

Die biblische Religion ist naturfreundlich. Die Psalmen durchklingt echte Freude an der Natur, wenn in ihr die Sonne begrüßt wird als ein Bräutigam, der aus seiner Kammer tritt, als ein Feld, der seinen Lauf beginnt. Die Propheten nehmen in ihre Zukunftsbilder auch die Befriedigung der Natur hinein. In dem Schöpfungsbericht spiegelt sich das lebhafteste Interesse an Himmel und Erde wieder. Jesus hat mit aufgeschlossenem Auge in die Natur geschaut, die Lilien auf dem Feld und die Vögel unter dem Himmel liebend beobachtet. Paulus will, daß auch die Kreatur einmal teil nimmt an der herrlichen Freiheit der Kinder Gottes. Auch die großen Lehrer der Kirche sind der Natur geneigt. Origenes nennt die Sterne eine Schrift Gottes für die höheren Geister im Himmel. Augustin läßt die Geschöpfe die ihnen von Gott gegebene Schönheit offenbaren. Im Mittelalter stimmt der heilige Franz seinen Sonnensang an, indem er nacheinander Bruder Sol, Schwester Luna, Bruder Wind, Schwester Wasser, Mutter Erde und zuletzt den Bruder Tod preist. Luther lieft im Buch der Natur und bewundert die Sterne, die sich am Himmelsgewölbe halten, ohne alle Pfeiler. In der Erklärung des ersten Artikels hat er den Schöpfungsglauben in das Zentrum seiner Religion mit aufgenommen: „Ich glaube, daß mich Gott samt allen Kreaturen geschaffen hat und noch erhält.“

Trotz dieser prinzipiellen Naturfreundlichkeit des Christentums ist es zwischen ihm und der modernen Naturwissenschaft Jahrhunderte hindurch zu schweren Konflikten gekommen. Das neue Erd- und sonderlich das heliozentrische Weltbild zu Beginn der Neuzeit fand seitens der Vertreter der Kirche und zwar nicht nur der katholischen, sondern auch der protestantischen eine schroffe Ablehnung, trotzdem Männer wie Kopernikus, Keppler, Galilei, Newton persönlich durchaus am Christentum festhielten. Man sah auf kirchlicher Seite in dem, besonders auf Aristoteles zurückgehenden, antiken Weltbild, das sich mit der biblischen Religion verschmolzen hatte, einen Wesensbestandteil des religiösen Glaubens. Dadurch wurde die Naturwissenschaft in eine Gegnerschaft gedrängt, die sich mehr und mehr auf das innerste Wesen des christlichen Glaubens erstreckte und in Giordano Bruno eine dem Christentum widersprechende Weltanschauung schuf. Im achtzehnten Jahrhundert begannen Philosophen wie Leibniz und Kant einen Ausgleich zwischen Christentum und Naturwissenschaft anzubahnen, indem sie ihre beiderseitigen Ansprüche teils in einer höheren Einheit zu verbinden, teils ihre Erkenntnisgebiete voneinander streng zu trennen suchten. Im neunzehnten Jahrhundert schuf die Naturwissenschaft auf Grund ihrer gewaltigen theoretischen Erkenntnisse und praktischen Erfolge eine

Weltanschauung, die aggressiv alle andern Gebiete auch das religiöse sich zu unterwerfen suchte. Der alte Materialismus und Monismus bediente sich der Naturwissenschaft und behauptete, daß nur in seinem Rahmen eine Anerkennung der modernen naturwissenschaftlichen Ergebnisse möglich sei. Dadurch verschärfte sich die Spannung zwischen Naturwissenschaft und Christentum immer mehr und erreichte mit dem Sieg der darwinistischen Entwicklungslehre in der zweiten Hälfte des neunzehnten Jahrhunderts ihre größte Stärke. Das zwanzigste Jahrhundert hat die Aufgabe diesen Konflikt zu lösen, indem es einmal die beiderseitigen Grenzüberschreitungen zurückweist und die echt religiösen und die echt naturwissenschaftlichen Aussagen über die Natur zu höherer Einheit zu verbinden sucht. Diese Bemühungen werden sich auf drei Gedankenkreise zu erstrecken haben.

A. Schöpfungsglaube und Naturwissenschaft.

B. Erhaltungs-, Vorsehungs-, Wunderglaube und Naturwissenschaft.

C. Seelen- und Unsterblichkeitsglaube und naturwissenschaftliche Psychologie.

I.

Die Naturwissenschaft hat zu ihrer Aufgabe die wissenschaftliche Erklärung desjenigen Bestandteiles der Welt, den wir Natur nennen: die materielle Erscheinungswelt. Ihn sucht sie mit immer mehr verfeinerten sinnlichen Beobachtungsmethoden allseitig zu beschreiben und die gewonnenen Resultate in mathematische Formeln einzukleiden. Der Naturwissenschaft kommt es darauf an, das Typische in den Erscheinungen zu erfassen und die von ihr beobachteten wiederkehrenden Veränderungen unter gleichen Bedingungen als Naturgesetze zu formulieren. Die Naturwissenschaft will aber ferner die von ihr in der Gegenwart beobachteten Tatsachen und Gesetze durch Zurückführung auf einfachere Ursachen erklären. Ihr liegt es daran, einen möglichst umfassenden natürlichen kausalen Entwicklungszusammenhang in der Welt der materiellen Erscheinungen zu konstatieren.

Das religiös-sittliche Grunderlebnis der vollkommenen Abhängigkeit und doch auch wieder Selbständigkeit gegenüber Gott prägt sich in dem christlichen Glaubensgedanken aus, daß Mensch und Welt zu selbständigem Dasein durch einen freien, rein geistigen Akt des göttlichen Willens ins Dasein gerufen sind. Vergleicht man den christlichen Schöpfungsglauben und das allgemeine Wesen der exakten Naturwissenschaft, so muß man feststellen, daß sie in völlig andern Sphären liegen und überhaupt keine Verührungs- und damit Konfliktmöglichkeiten haben. Die Naturwissenschaft beschränkt ihre

Beobachtungen auf die materielle Erscheinungswelt, die Schöpfung aber ist ein von Niemanden beobachteter rein geistiger Vorgang. Die Naturwissenschaft registriert typische Erscheinungen, die sich in gesetzliche Formeln fassen lassen, die Schöpfung aber ist ein einmaliger völlig freier Vorgang. Die Naturwissenschaft erklärt die Natur aus gleichartigen natürlichen Ursachen, während sie der Schöpfungsglaube auf eine von aller Natur ganz verschiedene göttliche Betätigung zurückführt. Infolgedessen gilt: **Für die strenge Naturwissenschaft liegt der Schöpfungsglaube absolut jenseitig ihres Beobachtungsfeldes und ihrer wissenschaftlichen Methoden; sie kann ihn von sich aus weder bestreiten noch anerkennen.**

Ein Konflikt zwischen Schöpfungsglauben und Naturwissenschaft kann erst in dem Momente entstehen, wo entweder die Naturwissenschaft ihre Grenzen überschreitet und über die letzte Herkunft aller Dinge etwas aussagen will oder die Religion über materielle Erscheinungen in der Welt und deren Entwicklung bestimmte Theorien aufstellt. Der naturphilosophische Monismus hat zu allen Zeiten und an allen Orten — in Indien wie in der Antike — den Schöpfungsglauben abgelehnt. Schon der Tatbestand, daß diese Zeugnung längst vor der modernen exakten Naturwissenschaft bestanden hat, beweist, daß jene nicht aus dieser erst entstanden sein kann. Diese monistische Naturphilosophie behauptet in der Formulierung Haeckels in seinen Welträtseln: „In alle Ewigkeit war, ist und bleibt das Universum dem Substanzgesetz (Erhaltung von Kraft und Stoff) unterworfen.“ Allein dieses Gesetz gilt nur für ein sogenanntes geschlossenes Weltssystem das heißt für eine Welt, die ganz in sich beruht, weder neue Einflüsse aufnehmen noch irgendwelche Kräfte abgeben kann. In ihr mögen sich ewig dieselben Substanzen bewegen. In einem fertigen Strom rauschen ewig die Wellen, aber darum ist der Strom selbst noch längst nicht ewig und nicht gesichert gegen Zu- und Abflüsse. Es bleibt darum die Frage, ob wirklich unsre Welt in diesem Sinn von Ewigkeit zu Ewigkeit ganz geschlossen ist. Bei ihrer Beantwortung treten sich nur Glaube und Glaube, nicht aber exakte Wissenschaft und Phantasie gegenüber, wenn die einen unsre Welt für ewig erklären, die andern ihr einen Anfang zusprechen, in welchem sie ihre Kräfte aus einer andern Wirklichkeit empfing, für die sie stetig offen bleibt. Die moderne Naturwissenschaft hat ein Gesetz formuliert, das der Entropie, welches die einstmalige Umwandlung aller Naturenergie in verwandlungsunfähige Wärme und damit die Herstellung eines bewegungslosen Gleichgewichtes erwartet. Nach diesem Gesetz würde ein Ende des Kraft- und Stoffumlaufes in unserm Weltssystem zu erwarten sein, und darum auch ein Anfang wissenschaftlich wahrscheinlicher sein, als ein ewiger Bestand. Zudem sind die naturphilosophischen

Ersatzdogmen des Schöpfungsglaubens von einer ewigen und ursachlosen Natur in keiner Weise vorstellbarer und rational befriedigender als der Gedanke einer Schöpfung der Welt durch einen geistigen Gott. Die exakte Naturwissenschaft verhält sich völlig neutral zum Schöpfungsglauben, nur die monistische Naturphilosophie stellt ihm wissenschaftlich unbeweisbare, höchst unwahrscheinliche Dogmen von der Ewigkeit von Kraft und Stoff entgegen.

II.

Die christliche Religion ist aber nicht bloß daran interessiert, daß die gesamte Natur auf einen Schöpfungsakt zurückgeht, sondern daß der Mensch in und durch diese Schöpfung eine besondere, in seinem Wesen und Ursprung nahe Stellung zu Gott einnimmt. Denn der Mensch allein ist Träger der Religion und mit ihr zusammenhängender geistiger Erscheinungen wie der Sittlichkeit, der Kunst, der Wissenschaft. Nur dem Menschen hat Gott sich offenbart und ihm den Gottesgedanken in seinen Geist gelegt. Allein der Mensch vernimmt den kategorischen Imperativ in seinem Gewissen, schafft das Schöne in freien Bildungen, erforscht wissenschaftlich die Natur. Nur die Menschheit kennt Geschichte: das heißt einen geistig fortschreitenden Zusammenhang der Geschehnisse. Moderne Naturphilosophie hat allerdings versucht für alle diese Erscheinungen Analogien und Ansätze in der untermenschlichen Kreatur zu entdecken: etwa dem religiösen Abhängigkeitsgefühl vergleichbare Empfindungen bei dem Hund gegenüber seinem Herrn, Staatenbildung bei den Insekten, geschichtliche Entwicklung im Reich der Lebewesen. Allein hier bleiben unüberwindliche spezifische Differenzen. Nirgends in der Tierwelt finden wir — um drastisch zu sprechen — Religionsstifter, Tempel, heilige Schriften, nirgends Staatenbildungen mit wechselnden Verfassungen, niemals eine geistige Entwicklung philosophischer Systeme. Weil alle diese objektiven Leistungen unterhalb der Menschheit fehlen, haben wir ein Recht dem Menschen von Natur besondere Anlagen und Gaben zuzusprechen. Gerade die exakte Beobachtung begründet die religiöse Auffassung von einer Sonderstellung des Menschen, die ihn in einzigartiger Weise mit dem göttlichen Urheber aller Wirklichkeit verbindet. Weil besonders in seinem Wesen ist der Mensch auch besonders geschaffen. Dies Urteil der Religion bezieht sich in erster Linie auf die religiösen und die mit diesem eng zusammenhängenden sittlich-geistigen Bestandteile des Menschen. Da aber Geist und Körper miteinander zusammenhängen, liegt es der religiösen Ueberzeugung nahe, auch die Körperlichkeit des Menschen soweit aus der übrigen Natur herauszunehmen, als diese der zureichende Träger des spezifisch menschlichen Geistes sein muß.

Erst bei dieser letzten Forderung beginnen die Verührungs-

und damit auch die Konfliktmöglichkeiten zwischen religiösem Glauben und Naturwissenschaft. Denn nach der Beschreibung ihres Wesens ist die Naturwissenschaft für die Erkenntnis und auch die Erklärung der menschlichen Körperlichkeit durchaus zuständig. Die moderne Biologie hat sowohl die der übrigen Natur gleichartige Stofflichkeit wie die Ähnlichkeit des menschlichen Körperbaues mit dem anderer Lebewesen behauptet. In Fleisch und Blut des Menschen sind keine andern Substanzen vorhanden, die nicht auch in der übrigen organischen und anorganischen Natur vorkämen. Die christliche Religion hat keinen Anlaß gegen diese Behauptung irgendeinen Einspruch zu erheben, da sie keine ihrer wesentlichen Interessen verletzt, ja sich bis auf die Formel mit der biblischen Erzählung von der Schöpfung des Menschen aus Erde deckt, die Paulus 1. Kor 15, 47 wörtlich aufnimmt. Das eigentümliche des Menschen liegt nicht in seiner Stofflichkeit, sondern in deren besonderem Aufbau. Allein auch dieser zeigt weitgehende Analogien mit den Wirbeltieren, unter diesen wieder mit den Säugetieren und hier besonders mit den sogenannten anthropoiden Affenarten. Während in der Konstatierung einer ganzen Reihe von Ähnlichkeiten alle exakten Naturforscher einig sind, beginnt ein Unterschied sich geltend zu machen bei der Feststellung der doch auch vorhandenen Differenzen. Während Häckel nur „ganz geringe Unterschiede“ zwischen Mensch und Affen zugibt, die er durch eine — mindestens nicht ganz einwandfreie — zeichnerische Verähnlichung der Embryonenbilder noch vermindert hatte, konstatierte der Botaniker Reinke: „Allen Ähnlichkeiten zwischen Mensch und Affe stehen aber auch erhebliche Verschiedenheiten gegenüber. Der Affe mit seinen vier Händen ist ein auf das Baumleben angewiesenes Klettertier, der Mensch mit seinen zwei Füßen ein zum Schreiten auf dem Erdboden eingerichteter Organismus.“ Vor allen Dingen aber differiert der Schädelraum auch zwischen den niedrigstehendsten Menschenrassen und den höchst entwickelten Affen sehr erheblich. Die exakte Beobachtung stellt mithin sowohl Ähnlichkeiten wie Differenzen in der körperlichen Struktur zwischen Menschen und andern höheren Lebewesen fest. Bei ihrer Erklärung hat die Naturwissenschaft nicht nur das Recht sondern auch die Pflicht, ihre kausale Erklärungsmethode anzuwenden, das heißt die natürliche Abstammung der menschlichen Körperlichkeit aus der untermenschlichen in Erwägung zu ziehen. Darwin selbst hatte sich in dieser Frage in den ersten Schriften sehr zurückhaltend geäußert, Häckel dagegen sogleich die Konsequenz der Affenabstammung des Menschen gezogen. Ihm folgte dann Darwin in seinem Werk: „Die Abstammung des Menschen,“ 1871, in dem er auch jetzt noch spricht „von der großen Unterbrechung in der organischen Stufenreihe zwischen dem Men-

schen und seinen nächsten Verwandten, den menschenähnlichen Affen, die von keiner ausgestorbenen oder lebenden Spezies überbrückt werden kann.“ Häckel dagegen wurde immer schroffer, bis er zuletzt in den „Welträtsel“ 1899 formulierte: „Für unsre monistische Philosophie bleibt als sichere historische Tatsache die folgenschwere Erkenntnis bestehen, daß der Mensch zunächst vom Affen abstammt, weiterhin von einer langen Reihe niederer Wirbeltiere.“ Er berief sich dafür vor allem auf paläontologische Entdeckungen, das heißt auf Skelettfunde in älteren Erdschichten. Er behauptete, daß sich in diesen befinden „alle die wichtigsten Zwischenglieder, welche eine zusammenhängende Ahnenkette von den ältesten Galbaffen bis zum Menschen hinauf darstellt. Der berühmteste und interessanteste von diesen Funden ist der versteinerte Affenmensch von Java, welchen der holländische Militärarzt Dubois 1894 entdeckt hat in dem vielbesprochenen *Pithecanthropus erectus*; er ist in der Tat das vielgesuchte ‚missing link‘, das fehlende Glied, in der Primatenkette. Die Abstammung des Menschen vom Affen ist klar und sicher bewiesen.“ Als weitere Stützen seiner Behauptung stellte Häckel das sogenannte biogenetische Grundgesetz auf, nachdem jeder Mensch in seiner individuellen embryonalen Entwicklung alle Stadien der Menschheitsentwicklung durchmachen soll, sodaß man diese auch jener ablesen kann.

Alein alle diese Behauptungen Häckels und verwandter Denker haben sich nicht als stichhaltig erwiesen. Das biogenetische Grundgesetz ist in der Gegenwart von vielen Naturforschern entweder gänzlich aufgegeben oder so modifiziert, daß ihm nicht die Aufeinanderfolge wirklicher Entwicklungsstufen der Lebewesen entnommen werden kann. Die angeblichen Funde des Zwischengliedes zwischen Affen und Menschen haben durchweg eine andre Deutung gefunden. Entweder rühren sie, wie die spärlichen Reste von Java, von einem wirklichen Affen — einem Gibbon — her oder sie gehören wie der Fund im Neandertal niederen, aber durchaus menschlichen Rassen an. Wie von der Vergangenheit so gilt erst recht von der Gegenwart: „Es existieren in der gesamten bekannten Menschheit weder Rassen, Völker oder Familien noch einzelne Individuen, die zoologisch als Zwischenstufen zwischen Mensch und Affe bezeichnet werden könnten.“ (Ranke: „Der Mensch,“ 3. Aufl., B. II, S. 341.)

Infolgedessen ist jetzt die direkte nur durch ein Zwischenglied verbundene Abstammung des Menschen vom Affen von allen maßgebenden Forschern aufgegeben. Selbst ein der Abstammungslehre anhängender Gelehrter Boas in dem ihr gewidmeten Bande der „Kultur der Gegenwart“ sieht in Mensch und Affe nur eine Parallelerscheinung mit einem Verwandtschaftsverhältnis, das auf einen entfernten Urahn zurückgeht. Aber von ihm wissen wir exakt nichts

und zudem ist es schwer sich ein Wesen vorzustellen, in dem sowohl die Kräfte zu einer Affen- wie einer Menschwerdung lagen, da es dann eigentlich über beiden Arten stand. Andre Forscher haben darum den Gedanken einer einheitlichen Entwicklung der Lebewesen einschließlich des Menschen aufgegeben. Sie verzichten entweder auf jede Mutmaßung über die Vergangenheit wie der Erlanger Zoologe Fleischmann oder sagen: „Viele mehrzellige Grundformen mit parallelen gesonderten Entwicklungsgängen — das ist das Wahrscheinlichste.“ (Grape.) — Die Naturwissenschaft verfügt mithin über keine exakte Kenntnis über die Herkunft der menschlichen Körperlichkeit, wenn auch Beobachtungen über ihren Stoff wie ihre Form die Verbindung mit der übrigen organischen und anorganischen Welt nahe legen, die aber die bleibenden körperlichen Differenzen nicht verwischen darf.

Damit aber ist die Christliche Anschauung von der Sonderart und der Entstehung des Menschen durchaus verträglich, die nur die Anerkennung seiner geistigen Eigenart und der dazu nötigen körperlichen Besonderheiten verlangt.

III.

Bestehen zwischen dem allgemeinen christlichen Glauben an die Schöpfung der Welt und des Menschen und der exakten Naturwissenschaft keine wirklichen Differenzen, so fragt es sich, ob diese Behauptung noch gilt, wenn die speziellen Angaben der biblischen Schöpfungserzählung mit naturwissenschaftlichen Aussagen verglichen werden. Allein hier ist zu überlegen, ob eine solche Vergleichen überhaupt von der Religion verlangt wird und im Sinn der biblischen Urkunden liegt. Diese sind rechtverstanden — nach einer sehr glücklichen Formulierung — „rückwärtsgerandte Prophetie“ und genau so zu beurteilen, wie die vorwärtsgerandte Prophetie. Auch deren Bilder reden von der Natur, aber niemand wird eine Erfüllung in dem Sinn erwarten, daß nun „der Wolf neben dem Lamm und der Parde neben dem Böcklein“ liegt, sondern hierin nur Sinnbilder für den allgemeinen Frieden in der Natur finden. Genau so wollen die Schöpfungsberichte in lebendiger Anschauung die Rückführung aller Dinge auf Gott und ihren geordneten Zusammenhang zum Ausdruck bringen. Sie tun das nicht in gelehrtwissenschaftlichen Formen, sondern in der unmittelbaren Anschauung des naiven Menschen. „Die Erzählung überschreitet mit keiner Linie die Stufe derjenigen Vorstellungen und Anschauungen von der Welt, welche durch den täglichen Augenschein und die allgemeine Erfahrung hervorgerufen werden.“ (Bachmann: „Der Schöpfungsbericht und die Inspiration.“ Neue Kirchliche Zeitschrift, 1906.) Steht es aber so, dann können die prophetisch naiven Bilder der biblischen Erzählung mit den exakt wissenschaftlichen Angaben der modernen

Naturwissenschaft überhaupt nicht verglichen werden, weder mit einem positiven Resultat wie in den früheren konfessionistischen Theorien, noch mit einem negativen.

Die in den biblischen Ueberlieferungen geborgenen Gedanken, die für das Ganze der christlichen Weltanschauung von Bedeutung sind, erweisen sich auch der Naturwissenschaft gegenüber als haltbar. Die einheitliche Abstammung der Menschen, auf welche die christliche Religion im Interesse einer naturhaften Grundlage für eine einheitliche religiös-sittliche Bestimmtheit und Bestimmbarkeit Gewicht legt, bleibt bei der modernen naturwissenschaftlichen Anschauung von dem einheitlichen Zusammenhang der Menschheit durchaus aufrecht. Die Annahme einer sittlich-religiösen Höherwertigkeit der ersten Menschen im Sinn einer von der Kulturstufe unabhängigen „*innocentia puerilis*“ im Paradies, zu der bestimmte Tendenzen der christlichen Gottes- und Sündenanschauung drängen, liegt jenseits der exakten wissenschaftlichen Erkenntnis. Diese stellt das Vorhandensein von — schon in verschiedene Rassen geteilten — Menschen sicher erst im Diluvium, aber mindestens dreißig bis vierzigtausend Jahre vor Christus fest und zwar auf einer verhältnismäßig hohen Kulturstufe, die auch schon sittlich-religiöse Vorstellungen wie den Unsterblichkeitsglauben in sich schließt.

IV.

Nur eine sekundäre Frage für die christliche Religion ist die nach der **Entstehung des Lebens** überhaupt, der eigentümlichen Form der organischen Natur. Die Versuche das Leben aus der anorganischen Natur durch deren selbsttätige Entwicklung abzuleiten, haben sich immer mehr als unzulänglich erwiesen. Mag man auch sämtliche der in der lebenden Substanz vorhandenen Stoffe und Stoffverbindungen künstlich hergestellt haben, so liegt nicht in ihnen das Originelle der lebendigen Zelle, sondern in ihrer Organisationsform und der dadurch ermöglichten zweckmäßigen Arbeitsleistung. Vererbung, Anpassung, aber auch Sterben sind Eigentümlichkeiten nur der lebenden Materie. Darum vertritt in der Gegenwart eine immer größere Zahl von Forschern den **Neovitalismus**, der, wenn auch in verschiedenen Formeln, das eigentümliche Geheimnis des Lebens anerkennt. Eine Ableitung des Lebens auf der Erde von andern Weltkörpern — etwa durch Meteore — ist reine Phantastik und schiebt seine Erklärung nur etwas zurück. Eine selbständige Erzeugung des Lebens aus anorganischer Materie, die schon die alten Griechen behaupteten, ist gleichfalls eine nicht exakt beobachtete Erscheinung. Es wird daher rein wissenschaftlich bei der Formel zu bleiben haben: „*omne vivum ex vivo*.“ Steht es aber so, dann hat der religiöse Mensch für das Glaubensurteil die **Entstehung des**

Lebens gehe auf einen besondern Schöpfungsakt Gottes zurück, völlig freie Bahn.

An der allmählichen Umbildung der Materie aus ihrer Urform in die jetzt bestehenden Formen ist der Christ direkt nicht interessiert. Die Materie ist für ihn von Gott geschaffen und alle Kräfte zur Weiterbildung sind in sie von Gott gelegt. Wie sich aber diese Umbildung vollzogen hat, das überläßt er der Feststellung oder Vermutung der Naturwissenschaft. Infolgedessen gehören Weltbildungshypothesen wie die von Kant und Laplace allein in die naturwissenschaftliche Diskussion, nicht minder aber auch die Fragen der Entwicklungslehre, soweit ihrer bisher nicht gedacht wurde.

Der christliche Schöpfungsglaube verlangt ebenso, daß die Naturwissenschaft sich in ihren Grenzen hält, wie er bereit ist, die aus seinem Wesen sich ergebende Begrenzung anzuerkennen. Wird dieser Standpunkt von beiden Seiten eingehalten, dann besteht kein Konflikt zwischen Schöpfungsglaube und Naturwissenschaft.



Braucht die Kirche ein Bekenntnis?

Pastor G. Fr. Schueke, S. T. M.

Ehe wir an die Besprechung des mir gewordenen Themas gehen, erscheint es notwendig, unsre Aufgabe ganz genau und scharf zu definieren, damit sich keine falschen Schlüsse einschleichen können, die auf einer andern Auffassung des Themas beruhen, als wir sie haben. Stellen wir also zunächst fest: Wir haben hier keine dogmatische Frage zu behandeln, als ob etwa dastände: Sind Bekenntnisse zur Seligkeit notwendig? Ebenfalls liegt keine dogmenhistorische Untersuchung vor uns, die, die Notwendigkeit eines Bekenntnisses voraussetzend, nur fragt, welches der Bekenntnisse am besten anzunehmen sei? Wiederum liegt auch nicht die Frage vor uns, ob ein Christ, als individuelle Person, nicht vielleicht ohne Bekenntnisse selig werden könne, was in das Gebiet der praktischen Theologie schlägt. Nein, die uns beschäftigende Frage ist eine kirchenpolitische oder kirchenrechtliche, wenn auch einzelne Erwägungen aus andern theologischen Disziplinen entnommen werden mögen, und ließe sich mit andern Worten so formulieren: Ist für die Kirche, als für eine politische Einheit, also als für den Leib Christi oder die Gemeinde der Heiligen, ein bestimmtes Bekenntnis eine Notwendigkeit oder nicht?

Diese Frage ist sicherlich nicht neu. In dem, ausgangs des letzten Jahrhunderts in Deutschland und andern Ländern ausgefochtenen, Apostolikum-Streit lag in „nuce“ die Regierung unsrer Position vor. Auf den Sack schlug man, und den Esel meinte man; das Apostolikum mußte als der Sack herhalten, aber der Esel, den man zu treffen gedachte, war („sit venia verbo“) die Bekenntnisverpflichtung der Kirche überhaupt. Jedoch, wir wollen gerecht genug sein, auch den Gegnern das Recht ihrer Ueberzeugung zuzugestehen, so lange sie sich auf Gründe stützt. Wir dürfen also zunächst einmal daran gehen, die Gründe gegen die Notwendigkeit eines Bekenntnisses für die Kirche zu prüfen und ihre Stichhaltigkeit zu widerlegen.

Aber erst noch eine Vorfrage: Was verstehen wir unter einem Bekenntnis? Da sind wir nun in der glücklichen Lage, einen unsrer Gegner zitieren zu können, der im Maiheft die Notwendigkeit eines Bekenntnisses zu bestreiten scheint. Er betont wohl die Notwendigkeit eines Bekenntnisses, spielt aber sofort die Frage wieder in das dogmatische Gebiet hinüber, indem er schreibt: „OUR religious experience must be expressed in definite and distinct concepts.“ (S. 184.) (N. B. our im Original nicht gesperrt gedruckt.) Das ist die typische Haltung der sogenannten Vermittlungstheologen, die es nicht ganz mit dem Offenbarungsglauben verderben wollen (deshalb die Notwendigkeit des Bekenntnisses zugeben) und doch mit

dem Liberalismus liebäugeln (deshalb die eigene Person und die eigene Erfahrung als das Maßgebende hinstellen). Wir müssen uns auf das allerentschiedenste gegen diese Definition eines Bekenntnis verwahren, wenn wir auch die erste Definition gerne akzeptieren können, die eine "clear and definite expression and formulation of the Christian truth" verlangt. Es ist zu schade, daß nachher die Christliche Wahrheit als identisch mit der eigenen Erfahrung hingestellt wird. Damit wird dem willkürlichsten Individualismus Tür und Tor weit geöffnet. Also wenn ich eine Formulierung des Bekenntnisses noch nicht persönlich in meinem Glaubensleben erfahren habe, bin ich berechtigt, diesen Punkt aus dem Grundgesetz meiner Kirche einfach auszustreichen, und doch ein Glied derselben zu sein? „*Exempla docent*“: X mag ein Gegner des 18. Amendments sein, dessen Notwendigkeit noch nicht persönlich erfahren haben; darf Herr X darum sagen: Dieses Amendment gilt für mich darum nicht; ich bin darum doch ein guter Amerikaner? Ich glaube, Onkel Sam würde ihm gar bald eines andern belehren. So müssen wir („*mutatis mutandis*“) darauf bestehen, daß ein Bekenntnis die von der Kirche vorgenommene und daher für alle Glieder der Kirche verbindliche Formulierung des in der Heiligen Schrift enthaltenen Wahrheits- und Offenbarungsinhalts ist.

Nun wird eingewendet, daß die älteste apostolische Kirche auch kein Bekenntnis gehabt habe, daß Christus auch kein formuliertes Bekenntnis von seinen Jüngern gefordert habe. Dem entgegen ist zu erwidern, daß allerdings Christus von seinen Jüngern ein Bekenntnis gefordert hat (Matth. 10, 32), daß aber, solange der Herr selbst auf Erden weilte, die Notwendigkeit eines in Worten formulierten Bekenntnisses nicht vorlag, solange das in Jesu Person formulierte Bekenntnis des Messias unter ihnen weilte. Uebrigens vermögen wir doch schon zur Zeit von Jesu Erdenleben den Anfang eines formulierten Bekenntnisses in Petri Worten finden: „Du bist Christus, der Sohn des lebendigen Gottes“ (Joh. 6, 69). Wenigstens deckt sich dieses Bekenntnis fast wörtlich mit dem ältesten Taufbekenntnis, das uns vorliegt und noch aus vorpaulinischer Zeit stammt, das Philippus dem Kämmerer abfordert (Act. 8, 37). Da dieses Bekenntnis vorlag, ehe Paulus in die Reihen der christlichen Verkündiger eintrat, kann man ihm nicht den Vorwurf machen, daß es paulinisch theologisiert sei. Wenn wir aber die Zeit der Wirksamkeit Pauli in die älteste Kirche einschließen, so finden wir, abgesehen von den Worten Pauli zum Kerkermeister in Philipppe, in 1. Tim. 3, 16 ein ganz klar und deutlich definiertes Bekenntnis zu Christo (indem wir statt theos mit α^* , κ^* , α^* , κ^* , α^* , κ^* , α^* , κ^* und G graec. hos lesen. „Daß hier ein Stück aus einem in der Kirche in Gebrauch befindlich gewesenen Hymnus oder

hymnusartigen Bekenntnis vorliege, — der Annahme bedarf es nicht (so zum Beispiel, Weinel, Die Auslegung des apostolischen Bekenntnisses von Rattenbusch, B. N. W. II, 35).“ (Wohlenberg: Die Pastoralbriefe, Leipzig, 1906.) Wir lehnen also ganz entschieden den Versuch ab, dieses uralte Bekenntnis als eine spätere Interpolation aus einem kirchlichen Hymnus oder Bekenntnis zu erklären; vielmehr sehen wir, wie schon in der ältesten Kirche das Bedürfnis empfunden wurde, das Bekenntnis in feste Formen zu bringen, — daß es unter der Inspiration des Heiligen Geistes in poetischer Form geschehen ist, ist noch lange kein Grund seine Echtheit anzufechten. Stellen wir also noch einmal fest, daß sofort nach dem Scheiden des Erlösers in der Kirche das Bekenntnis als ein Bedürfnis empfunden wurde, dessen erste Spuren wir in den oben genannten Stellen finden. Fernerhin verbietet uns, soweit ich sehen kann, in der Stelle Hebr. 4, 14 nichts an ein formuliertes Bekenntnis zu denken, dessen genauer Wortlaut uns natürlich nicht mehr vorliegt, dessen Inhalt aber in den Worten gegeben ist: „Jesus, den Sohn Gottes, der den Himmel gefahren ist.“

Weiter wird gegen die bestehenden Bekenntnisse eingewendet, daß sie angeblich alle veraltet und dem modernen Gedankenkreis und der modernen Empfindungswelt nicht mehr entsprechen, daß vielmehr jede Zeit das Recht habe, sich ihr eigenes Bekenntnis aufzustellen. Das klingt ja ganz schön und enthält, wenn wir ganz scharf suchen, vielleicht auch ein Körnchen Wahrheit; aber eben doch nur ein ganz kleines Körnchen. Wir wollen zugeben, um unsern Gegnern so weit als nur irgend möglich, entgegenzukommen, daß, wenn in einem Bekenntnis sich Ausdrücke und Sätze befänden, die der jetzigen Zeit absolut unverständlich wären, man das Recht haben würde, das Bekenntnis in eine moderne Sprache zu übertragen. Wir bekennen ja in dem sonntäglichen Gottesdienst das Bekenntnis nicht in lateinischer oder griechischer Sprache, sondern in unserm geliebten Deutsch. Das Credo ist kein papierner Abgott, sondern muß in der besten möglichen philologischen Uebersetzung erhalten werden. Wenn zum Beispiel Luther des öfteren schreibt „thar“ und „thürren“ für dürfen oder wagen, so wird kein vernünftiger Mensch daran Anstoß nehmen, wenn diese Worte in einer für die Jetztzeit berechneten Ausgabe durch neuzeitliche ersetzt werden. Aber weder im Apostolicum, noch im Evangelischen Bekenntnis (dem sogenannten Bekenntnisparagraphen) finden wir solche Ausdrücke enthalten. Es ist auch nicht so sehr der Wortlaut, gegen den die Widersacher des Bekenntnisses anstürmen als vielmehr der Inhalt. Die Bekenntnisse „passen nicht mehr für die moderne Zeit,“ weil das moderne Wissen (oft, nicht immer) sich über die offenbarte Wahrheit erhaben wähnt. Das Wort „Schöpfer Himmels und der

Erden" paßt nicht mehr in unsre Erkenntnis, die in der „Evolutionstheorie“ den Gipfelpunkt aller Wahrheit in jeder Beziehung gefunden zu haben glaubt. Aber diese Theorie hat sich schon überlebt und spukt nur noch in einigen wenigen Köpfen von Leuten, die den Wald vor lauter Bäumen nicht sehen können, oder die dogmatische Scheuklappen tragen und nicht sehen wollen.

Das Argument von der „Nichtmehrzeitgemäßheit“ des Bekenntnisses ist ebenfalls ein uraltes. Schon die Gnostiker des zweiten Jahrhunderts dachten, sie müßten das Bekenntnis in Einklang mit ihren philosophischen Spekulationen bringen; aber was dabei herauskam, ist ja bekannt. Im letzten Grund läuft dieses Argument doch immer auf Luk. 19, 14 hinaus. An die Stelle der offenbarten Wahrheit wird das eigene Erfahren und innere Erleben gesetzt. Wir aber halten dafür, daß das Wort Gottes und alles, was es uns offenbart, immer zeitgemäß ist und niemals veralten kann. Ist des Menschen Denken mit dem Inhalt der Offenbarung nicht in Einklang zu bringen, so ist weder die göttliche Wahrheit, noch deren kirchliche Formulierung schuld, sondern der Mensch selber. (Römer 1, 22.)

Als ein weiteres Argument gegen ein bestimmtes kirchliches Bekenntnis hält man uns das Utilitätsprinzip vor: Wir müssen die Türen weit öffnen, daß jeder, er sei, wer er sei, sich in unsrer Kirche heimisch und zuhause fühlen könne. Aber dieses Prinzip hat in der Kirche Christi niemals Berechtigung gehabt, darf sie auch nicht haben. Für solchen Synkretismus sind wir nicht zu haben, der jedermann allerlei werden möchte, um etliche zu gewinnen, der, um Jud, Heide, Christ und Gottentott friedlich in einen Stall zu bringen, die Hürden so weit erweitern will, daß keine Hürden mehr zu sehen sind. Nein, da lobe ich mir den „starren Konfessionalismus“ der Lutherischen Kirche. Da weiß man doch wenigstens, woran man ist, und kann, wenn einem das nicht gefällt, die Kirche verlassen. Besonders in der jetzigen Zeit, wo es so viel Gerede gibt von einer Vereinigung mit einem andern Kirchenkörper, ist ein genau umschriebenes Bekenntnis der Kirche so notwendig wie das tägliche Brot. Wir müssen erst doch sicher klar sehen, wie wir selber stehen; dann bleibt zu erwägen, wie die andre Kirche steht, und erst dann kann von Verhandlungen die Rede sein. Gätten wir aber kein Bekenntnis oder nur ein unklar verschwommenes, sodaß man nicht erkennen kann, was gehartet und was gepiffen ist, dann wäre entweder eine Vereinigung unmöglich, oder aber wir wären wie ein Rohr, das der Wind wehet. Das Utilitätsprinzip ist noch immer von der Kirche zurückgewiesen. Petrus hätte können „die Kraft Gottes, die da groß ist“ für die Kirche gewinnen, wenn er das moderne Bekenntnis angenommen hätte, daß für Geld alles käuflich ist, vielleicht so: Ich glaube, daß der Heilige Geist

für Geld erkaufte werden kann. Statt dessen aber ist Petri Meinung, „daß du verdammt werdest mit deinem Geld.“ Der Kurfürst Johann Friedrich von Sachsen hätte Heinrich VIII. von England und die ganze anglikanische Kirche in das Lutherische Lager ziehen können, wenn er das Augsburger Bekenntnis hätte preisgeben wollen. Man gehe uns mit dem jesuitischen Grundsatz: Der Zweck heiligt die Mittel; denn darauf läuft es letzten Endes hinaus, wenn man sagt: Kein spezifisches Bekenntnis, damit alle bei uns Platz haben. Wo die Bibel sagt: Die Pforte ist eng, haben wir keine Berechtigung die Pforte weit zu machen.

Endlich aber hören wir den Einwand gegen ein festes Bekenntnis, daß wir unsern Kindern nicht vorschreiben können, noch dürfen, was sie glauben sollen. Aber wo in aller Welt steht das in unsrer These, daß die Kirche ein Bekenntnis gebraucht, wenn sie der Leib Christi und die Gemeinde der Heiligen sein will? Das Bekenntnis ist ein durch lokale und zeitliche Verhältnisse formulierter Ausdruck der Erkenntnis der Wahrheit, wie er zu der Zeit des Entstehens des Bekenntnisses dem menschlichen Verständnis angemessen und angebracht erschien. Bekenntnisse werden nicht gemacht, sondern aus dem Drang und Kampf der Zeit geboren.

Wie unter dem Druck des Gnostizismus das römische Taufbekenntnis entstand; wie es in Nicäa galt, die Gottheit Christi gegen die Arianer festzustellen, oder es in Augsburg galt, die Rechtfertigung aus dem Glauben zu erhalten, so wird niemand unsern Epigonen es verargen und verwehren, wenn sie im Kampf gegen neue Irrlehren sich einen festen Konsensus schaffen. Aber wo in aller Welt haben wir jetzt Kämpfe auszufechten, die uns zu der Aufstellung eines neuen Bekenntnisses nötigten? Dazu aber sei uns die Frage erlaubt, wenn es den jetzigen bibelgläubigen Gliedern des Leibes Christi verwehrt sein soll, ein positives, ererbtes und bewährtes, Bekenntnis zu haben, mit welchem Recht dann wollen unsre Modernisten sich und damit auch ihre Kinder durch ein „toto coelo“ von den jetzigen verschiedenes, Bekenntnis binden? Aus dieser Erwägung heraus wird es klar, daß es den modernen Gegnern des Bekenntniszwanges nicht sowohl um das Bekenntnis überhaupt, sondern um die jetzt bestehenden Bekenntnisse handelt. Das ist darum auch der berechtigte Vorwurf gegen den Modernismus, daß er unter falscher Flagge segelt und nicht den Mut hat offen Farbe zu bekennen.

Werden in zukünftigen Zeiten aber Kämpfe kommen, die wir jetzt nicht voraussehen können, und wird es sich dann darum handeln, daß ein Bekenntnis notwendig sein wird, dann werden unsre Urnenkel, wenn sie aufrichtige Gottsucher sind, doch dahin kommen, daß sie die alten Bekenntnisse der Evangelischen Kirche wieder aus dem Moder der modernen Gegenwart heraussuchen. Darum erhof-

fen wir von der jetzigen Kommission, die den Evangelischen Glaubensparagrafen revidieren soll, **nichts**, absolut **nichts**. Das Wort Gottes bleibet ewiglich, und einstweilen halten wir noch die Formulierung der Wahrheit Gottes in den alten Bekenntnissen für die bestmögliche. „**Sint, ut sunt, aut non sint**,“ für die Gegenwart; für die Zukunft werden wir am besten tun, Gott sorgen zu lassen. Wird er ein neues Bekenntnis für nötig erachten, so werden der Evangelischen Kirche auch die Männer nicht fehlen, es zu formulieren. Jetzt aber ist das alte Bekenntnis der Kirche noch immer unwiderlegte Wahrheit.

Damit man uns aber nicht den Vorwurf eines „Destructive Criticism“ machen kann, wollen wir nun dazu übergehen, die positiven Beweise unsrer Behauptung aufzusuchen und Gründe anzuführen, die unsre Position begründen, daß die Kirche als Leib Christi eines positiven Bekenntnisses gar nicht entbehren kann. Diese Gründe werden wir auf dem historischen Gebiet, auf dem dogmatischen und auf dem kirchenpolitischen Gebiet zu suchen haben.

In historischer Rücksicht ist es zunächst **die Kontinuität der Kirche**, um deren willen wir diese Forderung aufstellen müssen. Alle Geschichte, folglich auch die Geschichte der Kirche Christi ist nicht eine lose aufgereihete Schnur von Perlen, eine zufällige Aufeinanderfolge von allerlei Geschehnissen, sondern eine ständige Erneuerung des Kausalnexus, eine immer sich wiederholende Aufeinanderfolge von Ursache und Wirkung. Um die Kirche von heute zu verstehen und recht würdigen zu können, dürfen wir nicht nur die jetzige Erscheinungsform ins Auge fassen, sondern müssen ihren Werden und Bildungsgang stets in Betracht ziehen. Das beste Hilfsmittel zu diesem Zweck liefern uns aber die zeithistorischen Bekenntnisse. Als **historische Dokumente** zum Verständnis der eigenen Kirche muß die Kirche also Bekenntnisse haben. Gerade in Rücksicht auf eine etwa mögliche Vereinigung mit andern Kirchen müssen wir unsre alten Bekenntnisse immer wieder studieren, um zu sehen, was wesentlich, und was nur Akzidenz unsrer Kirche ist, was wir unbedingt festhalten müssen, und was wir unter Umständen preisgeben könnten. Diese kirchenhistorische Bedeutung der Kirchenbekenntnisse ist eine so evidente, daß mit jemand, der sie leugnen sollte, eine Verständigung einfach unmöglich ist, weil einem solchen jeder wissenschaftliche Sinn abgehen würde.

Aber Kontinuität ist nicht nur irgend eine mögliche Entwicklung, sondern **die folgerichtige** Entwicklung entlang der eingeschlagenen Bahn. Jede Entwicklung mag je und dann einmal Seitensprünge machen und sich auf Abwege verlieren, die entweder im Sand verlaufen oder nach geringerer oder längerer Zeit wieder in die Hauptbahn einbiegen. So werden zum zweiten unsre Bekennt-

nisse uns dazu dienen, daß wir uns selber prüfen können, ob wir auf der graden Bahn der Kirchenentwicklung uns befinden, oder ob wir uns auf einen Seiten- und Abweg verirrt haben. Nehmen wir zum Beispiel die Lehre von der Gottheit Jesu Christi. Es kann niemand bestreiten, daß die erste Kirche den Glauben an die Gottheit Christi schon gehabt und verteidigt hat. Ein kursorischer Ueberblick über den Gang der gesamten Kirchengeschichte wird uns die Tatsache vor die Augen führen, daß ihr ganzer Inhalt mehr oder weniger in das kurze Wort zusammengefaßt werden kann: „Abwehr der Angriffe auf das Bekenntnis der Kirche.“ So sind denn die Bekenntnisse für die Kirche unerläßlich als eine **Korrektivnorm ihrer Lehrtätigkeit**. An ihnen kann die Kirche ermessen, ob sie noch in der Uebereinstimmung mit der Lehre der Urkirche sich befindet, oder ob sie von dem normalen Entwicklungsgang abgewichen ist.

Kontinuität der Kirche aber besagt uns drittens, daß wir **die Prinzipien, die der Kirche von Anfang an eingewohnt haben**, beibehalten müssen. Die Römische Kirche hat kein Bekenntnis mehr nötig seit 1870. Die Unfehlbarkeit des Papstes ersetzt dasselbe. In allen Streitfragen, die austuchen möchten, beruft man sich in der Kirche Roms nicht mehr auf ein Bekenntnis, sondern appelliert an die Entscheidung des unfehlbaren Alten auf den sieben Hügeln. In der Lutherischen Kirche ist ebenfalls seit dem Konkordienbuch kein Bekenntnis mehr entstanden; in ihm scheint ein für allemal die Lutherische Lehrposition festgelegt zu sein. Unsere Evangelische Kirche (richtiger Synode) hat ihr Bekenntnis noch keine hundert Jahre und will schon wieder daran modeln. Es scheint mir, als ob der Sinn für historische Kontinuität uns abhanden gekommen sei. Es ist wahr, daß das historische Grundprinzip unsrer Kirche, dem sie ihre Verpflanzung nach Amerika verdankt, das Prinzip der Einigkeit im Geist ist. Um in der Kontinuität der Kirche zu bleiben, hat man nun gesagt, müsse man den Bekenntnisparagraphen so erweitern (wie schon oben ausgeführt), daß jeder in unsrer Kirche einen Platz finden könne. Aber die rechte historische Kontinuität belehrt uns eben, daß dieses absolut nicht der Sinn und die Meinung unsrer Väter war, die sich ausdrücklich auf **die Einigung zwischen der Lutherischen und der Reformierten Kirche** beschränkten. Als eine Folgeforderung dieses Prinzips müssen wir dann eben darauf bestehen, daß unser Bekenntnis so gehalten werde und bleibe, daß wir nur die Einigung dieser beiden Kirchen darstellen. Ich vermöchte mir wenigstens keine Kirche vorstellen, die weitherzig oder nennen wir das Kind beim rechten Namen, bekennnissfaul genug wäre, um Mormonen, Katholiken, Quäker, Swedenborgianer und sonst noch alle möglichen einzuschließen. Und wenn ich mir ein solches Bekenntnis denken könnte, dann wäre es sicher nicht meins.

Solch eine Kirche, die ohne Bekenntnis naturgemäß sein müßte, nein danke!

Als zweite Gruppe von Argumenten hatten wir die **dogmatische** genannt, in der wir uns aber ganz kurz fassen wollen, da wie wir sagten die Aufgabe uns nicht als dogmatische erscheint. Das Hauptargument in dieser Hinsicht ist die Gewährleistung der reinen Bibellehre. Selbst die schärfsten Gegner des Bekenntniszwanges müssen in dieser Hinsicht ohne weiteres zugeben, daß sie kein Bekenntnis aufweisen können, das der Lehre der Bibel widerspricht. Alles, was man ihnen in dieser Hinsicht vorwerfen kann, ist, daß sie eine oder die andre Seite der Bibelwahrheit mehr betonen und andre in den Hintergrund treten lassen. Das aber ist ganz einfach aus dem Kampf zu erklären, aus dem jedes einzelne Bekenntnis hervorgegangen ist. Jedenfalls muß der Leib Christi ein Bekenntnis haben, der der Kirche garantiert, daß in diesem Bekenntnis die reine Lehre des Wortes Gottes enthalten ist.

Das wichtigste Argument aber ist das **kirchenrechtliche**. Die Kirche ist nicht nur der Leib Christi, sondern auch eine **inkorporierte, juristische Person**. Das Landesgesetz unser U. S. A. verlangt nun aber, daß jeder Verein, Gesellschaft, Loge eine ganz bestimmte Konstitution haben muß, die die betreffende Vereinigung von andern ähnlichen oder unähnlichen Vereinigungen unterscheidet. In andern Ländern wird es wahrscheinlich genau so gehalten sein. Welches ist denn das Grundgesetz, auf das eine Kirche oder Gemeinde inkorporiert ist? Doch offenbar das Bekenntnis der Kirche. In äußerlichen Formen, Ceremonien, Verfassung, Regiment mögen die Kirchen sich mehr oder weniger ähneln. Das unterscheidende Merkmal aber, das jede kirchliche Vereinigung von der einer andern Kirche trennt und scharf von jeder andern absondert, ist das Bekenntnis. Aus diesem juristischen Grund allein ist das Bekenntnis für eine jede Kirche eine Notwendigkeit.

Ein weiterer Grund ist zu finden in der **Verpflichtung der Kirche über ihre Erhaltung zu wachen**. Die Kirche hat aber dafür kein anders und kein besseres Mittel als das Bekenntnis. Wer zu ihr gehören will, von dem kann und muß sie verlangen, daß er das Bekenntnis annimmt. Dieser sogenannte Bekenntniszwang ist einfach eine Pflicht der Selbsterhaltung, die die Kirche besonders ihren Dienern, Predigern und theologischen Lehrern auflegen muß. Wohl bin ich kein Freund von Kezengerichten, und gewiß ist das Wort wahr, daß der Gerechte seines Glaubens leben wird; aber es steht doch nirgends geschrieben, daß der Gerechte seines Glaubens leben soll in einer Kirche, die einen andern Glauben hat. „Patent portae.“ Wer nicht mit meiner Kirche übereinstimmen kann, zu dem sage die Kirche: Lieber, scheide dich von mir. Willst du zur

Rechten, so will ich zur Linken. Wir sind Brüder, und keine Feindschaft herrsche zwischen uns beiden, aber zusammen können wir nicht hausen. Aber das ist ein Punkt, mit dem man den Herren Modernisten und Vermittlungstheologen nicht kommen darf. Es ist ja so viel leichter, in der Kirche zu bleiben und ihr hinterrücks den Dold in das Herz zu stoßen als sich aufrichtig und männlich von ihr zu trennen. Wenn einer dieser neuen Theologen (?) wollte offen und ehrlich vor die Gemeinden hintreten, und ihnen sagen: Für mich ist Christus nur eine Idealfigur, und Jesus von Nazareth nur ein Mensch, wenn auch der reinste und beste, dann würde er sich lange nach einer Gemeinde umsehen müssen, die tief genug gesunken ist, das als tägliche Geistesnahrung anzunehmen. Sollte, was Gott in Gnaden verhüten möge, dieser Liberalismus je in der Kirche Christi so die Ueberhand gewinnen, daß sie ein solches liberalistisches Bekenntnis annehmen würde, so bin ich sicher, daß wir die Konsequenz ziehen würden und sagen: Nein, in einer solchen Kirche ist meines Bleibens nicht länger. Es erhebt sich dann auch noch die weitere Frage:

Ist eine Kirche, die in ihrem Bekenntnis ihr eigenes Fundament, die Gottheit Christi, negiert, überhaupt noch der Leib Christi zu nennen? Im besten Fall ein toter Leib, der sein eigenes Haupt abgeschnitten hat.

Als **Ordinationsverpflichtung** endlich ist ebenfalls ein Bekenntnis unerlässlich. Hat die Kirche das Symbol nötig als einende und als begrenzende Darstellung der erkannten Wahrheit, so ist das Bekenntnis nicht weniger notwendig als Lehrnorm. Freilich kann man dem Symbol als Lehrnorm nur die Bedeutung einer „norma normata“ zuerkennen, während die Heilige Schrift allein die „norma normans“ bildet, aber im praktischen Leben des Kirchenregiments ist der Bekenntniszwang bei der Ordination oder Amtsübertragung unerlässliche Bedingung. Es sollte genügend sein, die Kandidaten für das heilige Lehramt auf die Bibel zu verpflichten. Erfahrungsgemäß aber hat die Schrift so viele Auslegungen erfahren, haben sich Häretiker und Sektierer noch immer in den Deckmantel der Bibel zu hüllen gewußt, aus der sie unter eigener Auslegung oder Verdrehung der anerkannten Auslegung ihre eigenen Menschenflüßlein zu verteidigen wissen, daß eine solche Verpflichtung **einfach nicht genügt**. Es muß eine Verpflichtung auf das Bekenntnis, als auf die Lehrnorm der Partikularkirche, in der der Kandidat das Lehramt übernehmen will, hinzukommen. Und zwar muß die Anerkennung des Bekenntnisses eine absolut freiwillige, überzeugte sein, nicht etwa nur eine des Scheines halber, oder aus Respekt gegen die Vorväter übernommene. Wer diese Verpflichtung nicht auf sich nehmen mag oder kann, zu dem hat die Kirche, als Wäch-

terin über die Reinerhaltung der Lehre, das Recht nicht nur, nein die heilige Pflicht zu sagen: Geh in Frieden deines Weges, werde auf deinen Glauben selig; aber das Lehramt in der Kirche kann ich dir unter diesen Umständen nicht anvertrauen.

Wenn wir mit Luther von der Kirche im zweifachen Sinn reden als erstens von der unsichtbaren Gemeinde der Heiligen, so hat diese von allen Zeiten und noch immer das Bekenntnis gebraucht als ein Banner, um das sich die gläubigen Glieder des Leibes Christi sammeln, unter dem sie kämpfen, streiten, unterliegen und doch endlich siegen. („Vexilla regis prodeunt“.)

Betrachten wir aber zum andern die Kirche als einen sichtbaren Organismus, der in der Welt lebt und arbeitet, so ist für diese Auffassung der Kirche das Bekenntnis das Erkennungszeichen oder Paßwort, an dem sich die Glieder der Gemeinschaft unter einander erkennen. („Insigne.“)

Dieses „Insigne“ hat dann die dreifache Bedeutung: Erstens die Glieder der Partikularkirche zu vereinigen und zu sammeln; zweitens die Partikularkirche von andern Partikularkirchen abzutrennen und zu begrenzen; drittens die Lehrvorschrift dieser Partikularkirche zu sein. Zu diesem Behuf hat die Kirche nicht nur die ökumenischen Symbole, sondern auch die Sonderbekenntnisse der eigenen Kirche absolut notwendig.

So schließen wir: „Ceterum censeo: Sint ut sunt.“



EDITORIALS

NEW YEAR REFLECTIONS

The first chapter in the book of Joshua is one of the best texts for a new year sermon we know. It has stood us in good stead many a time and probably will do so again. It is the easiest thing in the world to find a good theme for it. "A Sure Road to Success," or, "A Year of Promise," or, "Why Fear? God will do His part if you do your own," and doubtless many others, equally good, will suggest themselves without effort. Let us use it for this first Editorial in the new year.

Three times the Lord tells Joshua, on his entrance upon the leadership of Israel, to be "strong and of good courage." How could it be stressed more emphatically that the quality of courage is one of the essential qualities for success? Courage here is self-confidence based on confidence in God and his promises.

Some time ago we spoke on the absolute need of self-confidence in the pulpit (under the caption of Luther's word: "Tritt keck auf" see December, 1927, p. 451 ff.). Courage in the pulpit makes or unmakes the sermon. Since then we have heard of a striking case of what the lack of courage sometimes does to the nerves of the speaker. It was about one of our ministers, a man of strong physique, a fluent speaker and of more than ordinary ability. He has been in the ministry for more than 20 years, is a writer of note, and his audience is not more critical than others. Still this man gets so worked up by his pulpit work; his nerves are in such a flutter by the time he gets through that his wife has orders to serve the noonmeal no sooner than an hour after the service. That minister does well not to eat before his nervous system has regained its equilibrium, but if he could shake off his timidity such precautions would be unnecessary.

Bob Jones, the golf champion, so we read yesterday, never polishes the hitting surface of his clubs because a slight roughness there is an aid to control, affording a better grip on the ball. And he adds, "Whether or not there is an actual improvement made in this way is of little consequence so long as one *believes* that there is. It at least has *the effect of increasing one's confidence.*"

So self-confidence is indispensable in leading a nation, in driving a golf ball, and in preaching a sermon. And on many other occasions. Speaking in meeting, at conferences, to one's own folks and, especially, before strangers, calls for that equipment if some measure of success is to be attained.

Such confidence, however, is not to be confused with presumptuousness. It is based on intellectual and moral qualifications. Joshua, if he was to have success, was required to study the Word diligently and do God's will unswervingly. The minister must pursue the same road. He must know his Bible. That is so self-evident that the all too common neglect of the Bible by the minister is all the more inexcusable. The devotional study of the Bible by the people has fallen into decay. The other day one of our church members, an intelligent musician, expressed the opinion that not one ordinary member in 10,000 reads his Bible with any great regularity! And if the minister, so we may add, reads it more it is because necessity compels it. He has to make a sermon, therefore he has to hunt for a text and give it a reasonable amount of study. There may be exceptions, no doubt; and there may be some who find our statement entirely too sweeping. The present writer reads a great many books on the Bible but the Bible itself, for devotional purposes, he reads much less than when he was 16 years of age. That is a woful admission to make, but make it he must. Adolphe Monod, the great French divine, in his "Regrets", written almost on his deathbed, said, that if he was allowed to live his life over again, he would spend much more time in David's psalms and Paul's epistles. With how much more truth could such a statement be made by most of us.

There is the other requirement, mentioned in this chapter, of a consistent life. "Depart not from it to the right or left." Be not too righteous nor too lax and yielding. It is a striking feature of the religion of the Bible that the moral and the religious elements are so admirably blended. No other religion can rival it in this respect. Love God! is the first and great commandment, but the other—love thy neighbor!—is like unto it.

We may pride ourselves on this preeminence of our faith; but it is one thing to praise it, and another to practice it! God requires Joshua to be a straight-forward character, to live the Bible as well as to study it. To know the will of God and to do it, is the road to success; it is also the way to the respect of our fellowmen. A good chapter indeed for new year reflections. Whom would such reflections not lead to penitence; who would not have his moral fibre strengthened if he took the fact into earnest consideration that what was required of the Jewish general is certainly required of the Christian minister!

OUR YOUTH AND THE CHURCH

To win our young people, and not only them but our juniors also, for the church, seems to us one of the most difficult problems

we have to face. It would have been a good thing for us if we could have attended the Young People's Convention held at Milwaukee, last summer, for the reports had it that there seldom was a convention of that sort when the young people showed so much and such sustained interest in religious questions. It was especially pointed out that these questions were less of an intellectual nature and more of a moral and spiritual; they had to do with the Christian faith as a vital factor in life and character building, and not so much with the conflict between faith and science.

Nevertheless, the young people who go to such conventions are generally the pick of their class and one must not build too much on the impression they personally receive. We have exceptions everywhere. Occasionally a boy or girl will open their mind to the pastor when he had not at all expected it, and he is pleasantly surprised with the discovery that there is more under the surface than is shown in the ordinary intercourse. But such experiences are few and far between. Judging by what we observe in young people's meetings, in the church attendance of boys and girls, and in their general life as far as it comes under our observation, there is not much cause for bounding optimism.

Our views are the result of our experiences, and since experiences differ others may have entirely different opinions. Ours may be the case of one of our most distinguished pastors, now deceased for some time, who was a real church builder, a man of decided spirituality, a winning personality, but not a success with the young people. "He doesn't know how to handle the young people," said his board of him. They revered him as a pastor is seldom revered amongst us, but they were aware of this limitation. Had one asked this man his opinion about youth in general, it would doubtless have been somewhat pessimistic. So may be ours, for the same reason.

Still we find ourselves in agreement with quite a few. We begin our more direct personal work with our youth in the catechetical classes. And right here begin our difficulties and our disillusionment. Some of us look back upon their instruction period with deep gratitude. They remember that they were hardly ever again as serious in life as they were then; and others date back their very conversion, the awakening of faith and a personal relation to Christ to the impressions received then. How different the situation now! Confirmation itself is by many not sought. In our day it was the *condito sine qua non*; today, in some cases, we have large congregations with hundreds of scholars in Sunday school, and only a few in the catechetical class. And on the other hand, when we have a large number of confirmation scholars, what difficulties does

not the mere matter of discipline present! We have known pastors who would throw up their hands with an unmeasured sense of relief when the instruction hour was over. How are you going to make a religious impression on the class when you may look for some bit of nonsense to pop at any time. The pastor is apt to lose his tempel but that is perhaps better yet than to submit meekly to the indignities of the occasion.

A great deal of the blame has been put on the catechism and the inherent dulness of catechetical instruction. Modern pedagogy has taught us better methods of teaching and given us better text-books. The catechism has not escaped. Revision of the catechism has been on our program for many years. The committee has finished its draft and it may be soon submitted. But General Conference had greatly hampered the revision. It had laid down the rule that in the main only the language was to be simplified. The committee has done that with skill and faithful labor. But simplification was not nearly enough. Nowadays all instruction aims to be pupil-centered and the text-books must yield to the same test. That is much more than simplification of language.

Some time ago we reviewed a book on catechetical instruction arranged on this principle (Heinrich Seim: "Lehrgang eines ländlichen Konfirmandenunterrichts"). It began with the environment of the child: his congregation, the Sunday services, the church year, prayer at home, the hymnbook, the Bible. And then, under the title: "Evangelische Lebenskunde" (what to know about the Christian life) it took up the personal aspect: how to be a Christian, beginning with the life of Jesus, and taking the pupil through the 3 articles and the other parts of the catechism. The whole arrangement of the book was eminently practical, pupil-centered, novel but sane. Something like that ought to be tried by us. It is the old idea of the "handbook" suggested different times, that was to introduce the scholar to the life in church and world rather than to a correct system of doctrines.

The non-attendance of young people (particularly boys and girls) at church is one of the great defects of our church life. We haven't space to go into that now; besides, we have not had much success along that line although we have tried the usual remedies. If our readers have done better let us hear from them in these pages in the coming year. So far as the whole problem is concerned, we do not even see the early dawn of a new day. This is not an encouraging admission to make. At the present time we give a star to each Sunday school scholar attending services, and we have not run out of stars yet.

Die Reformierten und Wir.

Die Bewegung für Konsolidation im amerikanischen Protestantismus schlägt andauernd starke Wellen. Die Kongregationalisten und „Disciples“ haben eine Vereinigung ihrer Kirchenkörper in Beratung, die sich über die ganzen Vereinigten Staaten erstrecken soll. In Ohio ist ein gemeinsames Komitee von Vertretern dieser Kirchen an der Arbeit, um den bevorstehenden landweiten Zusammenschluß beider Kirchenkörper in diesem Staat selbst sobald als möglich zu verwirklichen. Einzelne Kirchen aus beiden Lagern haben beschlossen, sich schon jetzt zu vereinigen, ohne die Vollendung der nationalen Union abzuwarten. Die eigentümliche Verfassung dieser Kirchen mit ihrer starken Betonung der Autonomie der Einzelgemeinde macht ein solches selbständiges Vorgehen möglich.

Bei uns und bei den Reformierten ist das ja anders. Hier kann wohl eine einzelne Gemeinde oder ein Distrikt der Sache mehr zugetan sein und sie entschiedener zu fördern suchen als andre, aber kein Teil der Kirche könnte selbständig vorgehen, ehe die Gesamtkirche gesprochen hat. Das mag die Bewegungsfreiheit besonders aktiver Glieder hemmen, aber es ist doch auch eine Sicherung gegen Abspaltung und gegen Unüberlegtheit.

In Sachen unsrer Annäherung an die Reformierten scheint der mehr östliche Teil der Synode mehr Interesse zu zeigen als der westliche. Wir hier in Cleveland leben mit den Reformierten auf einem so vertrauten Fuß, daß wir öfters gemeinsame Sitzungen arrangieren. Im allgemeinen scheinen die reformierten Brüder, die mit uns zusammenkommen, eine Union der beiden Kirchen zu wünschen. Doch ist es mit nichts so, als wenn sie bereit wären, gleichsam mit beiden Füßen auf unsre Seite zu springen. Sie sind sich der Schwierigkeiten wohl bewußt.

Auf unsrer letzten Pastarakkonferenz stand auf dem Programm ein reformierter Redner, Pastor Rohrbough, von hier. Obwohl er selbst der Vereinigungsidee durchaus günstig gesinnt war, hob er doch hervor, daß mancherlei im Weg sei. Der Calvinismus, die reformierte Lehre in ihren Unterscheidungspunkten vom Luthertum, liegt den Leuten tief im Blut. Natürlich gibt es solche, die sich mehr an das Gemeinsame halten, aber doch auch weite Kreise, bei denen der Sonderstandpunkt stark ausgeprägt ist. Auch sei für eine Vereinigung mit uns der Boden noch wenig vorbereitet. Es ist bekannt, daß die Reformierten sich mit den Presbyterianern vereinigen wollten. Daraus ist freilich nichts geworden; aber für diesen neuen Schritt müsse erst noch Propaganda gemacht werden; und das erfordere Zeit. Man müsse also nichts überstürzen. Eile mit Weile! war sein Rat. Derselbe Ton ist bei uns vielfach ange-

schlagen worden. Manchen unserer Leute gefällt dies Bremsen nicht. Sie wollen die Entwicklung lieber beschleunigen als im Sand verlaufen lassen. Sie fürchten, daß die Konservativen wieder einmal eine große Gelegenheit verpassen werden.

Jedoch, wenn auch auf der andern Seite uns gesagt wird, daß man ihren Gemeinden Zeit geben muß, sich mit dem Konsolidationsgedanken zu befreunden, so wird es weise sein, sich danach zu richten. Inzwischen kann gegenseitige Besichtigung der Distrikts- und Generalkonferenzen die Sache fördern. Sie wird uns in Fühlung halten mit dem andern Körper und uns lehren zu handeln, wie und wann es am Platz ist.

Das „Theologische Magazin“ versucht seinerseits, etwas zur Pflege der Einigungsidee beizutragen. Das Verlagshaus wendet sich um die Jahreswende per Zirkular an die Pastoren der reformierten Kirche und bietet ihnen ein Probeexemplar des „Magazins“ an. Fällt diese Offerte auf günstigen Boden, macht man von derselben Gebrauch, so steht zu hoffen, daß eine Anzahl, wenigstens probeweise, Leser unserer Zeitschrift werden. Es liegt auf der Hand, daß das ohne Zweifel ein weiteres Band sein würde, die beiden Kirchen in nähere Beziehung zu bringen.

Die Pensionskampagne.

Unsre Pensionskampagne geht ihren stillen, unauffälligen Gang. Die Bewegung ist jetzt ungefähr ein Jahr alt; die Hälfte der Zeit, die darauf verwendet werden sollte, ist verstrichen, und von irgendwie durchschlagenden Erfolgen haben wir bis jetzt noch nichts gehört. Es ist kein Wunder, wenn man eine gewisse Nervosität bezüglich des Ausganges an vielen Orten bemerkt. Die Summen, die berichtet werden, sind klein, und von einer Angabe des Totalertrags haben wir bisher nichts bemerkt.* Es mag sein, daß es uns entgangen ist, aber ein auch nur annähernd befriedigendes Resultat würde man ja doch von den Dächern verkündigen. Kürzlich kam hier die Sache bei einer Pastoralkonferenz zur Sprache, und was man da hörte, war stark entmutigend. Wie kommt es, wurde gefragt, daß andre Kirchen solche Kampagnen mit dem schönsten Erfolg durchführen können, und wir allein bleiben im Schlamm stecken?

Es kann nicht sein, weil die Pastoren dem Unternehmen keine Unterstützung zuteil werden lassen. In der Tat wäre es höchst sonderbar, wenn bei ihnen Teilnahmslosigkeit zu konstatieren wäre, wo es sich doch um die Sicherstellung ihrer eigenen Zukunft handelt. Die Behörde wird natürlich darauf hinweisen, daß viele Ge-

*) Totalsumme (eingezahlt und gezeichnet) bis dato etwa \$150,000.

meinden noch nichts getan haben, daß also jedenfalls die Pastoren es an dem nötigen Eifer haben fehlen lassen. Dieser Einwand ist durchaus nicht überall stichhaltig. Viele Gemeinden haben soviel mit ihrem eigenen Haushalt zu tun, daß sie kaum das Synodalsbudget voll aufbringen können. Sie haben Bauschulden, lokale Liebesanstalten zu unterstützen, Missionsgemeinden in ihrem Kreise unter die Arme zu greifen. Schließlich kommen die Gemeinden an das Ende ihrer Gebekraft, oder wenigstens ihrer Gebewilligkeit.

Auch kann man nicht sagen, daß es sonst an der Sympathie weiterer Kreise gefehlt habe. Wir weisen auf die Konventionen der Männer- und Frauenvereine hin. Niemals tagt eine solche, ohne daß starke Beschlüsse zur Mitarbeit an diesem so edlen und wichtigen Werk gefaßt werden. Ebenso ist es auf den Distrikts- und Pastorkonferenzen, ja sogar auf den Jugendbundkonventionen.

Demgegenüber ist bei uns hier oben die Ueberzeugung stark vertreten, daß die Behörde es an der nötigen Propaganda hat fehlen lassen. Es wird hier behauptet, daß andre Kirche Monate, ja ein Jahr darauf verwenden, um ihre Mitgliedschaft auf eine solche große Sammlungsarbeit vorzubereiten. Wir dagegen verkündeten beim Anzeigen des Werkes, daß alsbald, in der bevorstehenden Passionszeit, die Sammlung ihren Anfang nehmen sollte. Ferner wurde als ein Hauptargument für die Notwendigkeit der Kampagne die Tatsache benützt, daß viele unsrer alten Pastoren dreißig, vierzig Jahre lang sich mit einem Gehalt von vierhundert Dollars begnügen mußten, die Synode also ihnen gegenüber die Pflicht habe, für ihre Zukunft zu sorgen. Das war freilich richtig. Die Einsammlung war aber nicht für sie allein, sondern für alle Pastoren. Und die Pastoren heutzutage haben ein bedeutend höheres Gehalt als jene Väter der Vergangenheit. Unsre Gemeinden merkten diesen schwachen Punkt in der Begründung bald und zögerten nicht, darauf sehr deutlich hinzuweisen. Sie fragten und fragen noch: Wer zahlt uns eine Pension, wenn wir alt werden? Auch uns will niemand, wenn wir alt werden, und auch unsre Sparpfennige reichen nicht zum Lebensunterhalt hin.

Es hätte also für die ganze Begründung der Pensionsidee **eine breitere und sicherere Basis** geschaffen werden müssen. Das erforderte Zeit und nicht wenig intelligente Argumentierung. Es genügte nicht, bloß auf andre Kirchen hinzuweisen, die große Zuwendungen für diesen Zweck gemacht hatten. Es hätte das Pensionsprinzip in andern Kreisen: Polizei, Eisenbahn, Lehrerschaft, großen industriellen Betrieben, herangezogen werden müssen. Es hätte gezeigt werden müssen, daß bei den Geistlichen ähnliche Gründe zur Pension vorliegen wie auf jenen andern Gebieten, also: lange Dauer und Kosten der Ausbildung und demgegenüber verhältnis-

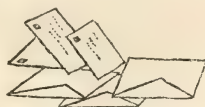
mäßig geringe Bezahlung verglichen mit andern Berufen; Wichtigkeit des geistlichen Amtes; Mangel an Theologiestudierenden wegen schlechter finanzieller Lage; auch sonst Abneigung vor dem geistlichen Beruf weitverbreitet, dies durch liebevolle Fürsorge seitens der Gemeinden teilweise zu überwinden; viele Pastoren vertauschen ihr Amt gegen andre mehr gewinnbringende Lebensstellungen, entsprechende Pensionierung würde das weniger häufig machen usw.

Bei uns eine Million für Pensionszwecke aufzubringen, schien von vornherein eine stupende Aufgabe. Man brauchte nur an den üblen finanziellen Stand der Synode zu denken und an unsre Erfahrungen mit dem Budget. Dennoch war es nicht nötig zu verzagen. Man durfte nur an die großen Summen sich erinnern, die gerade in der Jetztzeit von andern Kirchen gesammelt worden sind. Ein genaues Studium der Methoden jener andern Kirchen wäre die erste und unerläßliche Bedingung für erfolgreiche Arbeit gewesen.

Das sind Erwägungen, die jetzt freilich „post festum“ kommen. Auch sind es solche, die der Behörde vielleicht nicht genehm sind, denn niemand liebt es sonderlich, wenn an ihm Kritik geübt wird. Nichtsdestoweniger scheinen uns unsre Erwägungen durchaus sachlich und stichhaltig zu sein. Wir können nur hoffen, daß das zweite Jahr noch manches hell machen möge, was jetzt dunkel ist.

CORRECT PLEASE!

In Brother Haeussler's article on the Blavatsky Cult, in the November issue, an unfortunate error crept in on p. 407, line 18. The sentence should read: "Theosophy is not a science, but an eclectic (not electric!) religion."—*Editor*.



The Christian World

Alva Martin Kerr†—A Sketch

By His Cousin and Chum, OMER S. THOMAS

In the death of Alva Martin Kerr there has been brought to a close the life of one of the most notable characters of this generation. He was born on a farm near Troy, O., February 23, 1875. He was the son of Perry and Susan Kerr, both of whom he not only loved, but revered as long as they lived and whose influence always remained with him.

His education was in the country school up until he was a little past twelve years of age when the great affliction that finally caused his death came into his life. Up until that age he was a very robust boy, so strong that he was able to do the work of a man on the farm much of the time. Seized with an affliction that was thought to be a form of rheumatism he was compelled to remain in bed for five years. Then he was taken to a hospital in Indianapolis where after treatment for about eighteen months he was helped until he was able to walk with crutches. From that time to the time of his death he was a constant sufferer. He kept that suffering so much to himself that we do not believe he would have it dwelt upon here. However, one cannot realize the greatness of his character without a knowledge of something of the handicap that he was compelled to overcome.

Notwithstanding his sickness he went right on with his studies and graduated with his class from the country school in what was known then as the Boxwell Graduation. Although never permitted to attend school again he can be said to be one of the best educated and widest read men of the Christian Church.

After he was able to walk on crutches he began to take active part in the young people's work of the church. He had united with the West Union Church, east of West Milton, when he was just a boy. In the winter of 1896 there occurred in that church a great revival in which the pastor, Rev. O. P. Furnas, urged several of the young men to preach. Four of those young men who preached their first sermons in that meeting entered the Christian ministry. One of them was Alva M. Kerr and he is the second of the group to pass into the other life. One of them is not now in the ministry; the other is the writer.

It was not for some time that Dr. Kerr took up the active pastorate, but he did Christian work in connection with a mission in Dayton where he was associated with two deaconesses, one of whom afterward became the wife of Rev. J. P. Watson and the other one went into a larger field of social service work for the National Cash

* Late Editor of "Herald of Gospel Liberty."

Register. After this experience he entered the office of Rev. J. G. Bishop, then Secretary of Missions of the Christian Church. In this office he became the associate editor of The Christian Missionary and Treasurer of the Mission Board. He brought much good to the plans for the work of missions in the denomination while in the mission office and always held Dr. and Mrs. Bishop in highest esteem.

The active Christian service into which he had been thrown during these years caused him to desire to give himself to the more active work of the ministry itself. He began in rural fields and was pastor of half-time churches in his early experience always building them up in the finest possible way. He was pastor at Plattsburg, O., Trotwood, O., and at Farmland, Indiana. He then took a pastorate in Preble County at Concord and Campbellstown where he soon put them to the front as leading country churches in the conference.

From there he went to pleasant Hill where he did the most notable service of his career as a pastor. Under his ministry the church grew in numbers and influence until they outgrew their quarters and they decided to build. Few men would have had the vision that Dr. Kerr had when it came to the work of that building. In a time when a thousand dollars was worth a great deal more than it is today, they, with his inspiration and leadership, built far beyond what they had before deemed possible. Today that church, one of the most beautiful in the country about it, stands as a monument to his faith and vision and power to inspire others. One of the leading members of the Presbyterian church of the village where the writer lives said just today that Dr. Kerr was the inspiration back of the building of their present beautiful edifice.

During these years of active service as a pastor Dr. Kerr did quite a bit of writing, being at one time associated with Dr. Fred Barton in magazine work. He had gained such a place among us as a writer that in the most natural way he became editor of The Herald of Gospel Liberty, being elected at The American Christian Convention at Conneaut, O., in 1919. Almost immediately after he took hold of the work as editor of the Herald, attention to his editorials came from all parts of the country. His writings brought the church paper to the attention of great interdenominational characters who frequently wrote congratulating him on the sane thinking he was enabled to put in such forceful language. S. Parkes Cadman, Charles Macfarland, Henry Sloane Coffin, and others of like character were regular readers of his editorials. It is safe to say that no other editor of a religious journal of this country was followed with more interest in his editorial work than was Dr. Kerr. He took up the great vital topics, both of the church world and those that pertained to high standards of living, and wrote not only with clear insight but with rare courage. It hurt him as it did few men to have men criticize his position on great questions, yet he never wavered from his position as long as he was convinced that he was following the truth.

There are few persons who could look as deeply into life with all its complications spiritually, physically, and socially, and weigh them

with such careful discrimination as he. He studied the political situations with the same regard to their importance on life as he did those of the church and many of us were lead to see broader visions and know the wider implications because of his clear vision and leadership.

He was the author of one book, "Thinking Through", published by Doran in 1926. There was probably no book published from the pen of any of the men of the Christian Church that secured a wider reading than did that one. In the post war period when quite a wide spread controversy between the fundamentalists and the modernists was on, he brought out this most sane discussion which reveals a power to think through that gives one a fine insight on his broad sympathy as well as fine ability.

In the death of Dr. Kerr we have lost not only a great writer but a great Christian. One could never disassociate him with Jesus when with him. Little children were drawn to him. Wherever he was found in the midst, they were constantly clinging to him. Old people were never neglected when he was present. There was something about his kindly presence that attracted folks to him. There were times in his official capacity that he was compelled to disagree most determinedly with his associates in the offices and no one could mistake his position. Immediately after the stopping of the question under dispute he would accompany those same associates to lunch and in every way reveal that most intimate friendship he had for them. Hundreds of hearts have been comforted with the most helpful and sympathetic letters from him when he would read of sorrow coming into their lives. Few people could see more opportunities to serve than could be both in his private and public life.

Through all of this career that has counted for so much in the contribution he made to life, he has been an almost constant sufferer, yet it would be difficult to find one word of it in all of his writings. He spent weeks every year in the hospital or at home, and kept the fact secret from all except those who were intimately connected with him in his home community or in his work. The world outside who knew him only through his writings had no hint that he was in anyway afflicted. He was a hero dearly loved and respected by every one who ever knew him.

In May of this year he decided to make one great effort to regain his health by taking the sun treatment and remaining in bed for a long period. On June 10th he was married to Miss Orpha E. Dadisman, who gladly accepted the task of helping him to make the great fight for his life. With remarkable consideration for his every need she has been his stay during these brief months of most happy and congenial life together. Her rare courage meant much to him during this last terrible month. He lost the fight with death, but he won immortality both where he now is and in the heritage that he left. One sister, Mrs. Sadie Swartsel, with whom he lived for so many years, was to him during his life a great source of inspiration and help. She was more than a sister; she bore with him his great secret burdens of suffering and gave him that encouragement that he needed to make

him able to face often what seemed hopeless conditions. There has been no more beautiful thing about his life than the love that this brother and sister held for one another. He leaves also a brother, Hanford of Orlanda, Fla., and four other sisters, Mrs. Cora Blackmore of Troy, O., Mrs. Anna Summerbell of Boston, Mass., Mrs. Mae Sando of Madison, Ind., and Mrs. Edna Beckett of Cleveland, O.

Unitarians Growing in Numbers

Recently we referred to a heavy loss in membership in the Unitarian churches, according to Census Bureau figures. Dr. Louis C. Cornish has issued a statement in which he says:

"Steady growth in membership characterized the Unitarian fellowship in the decade from 1916 to 1926, and any statement to the contrary is incorrect and misleading." Dr. Cornish's statement was an answer to an article on "The Church Growing by Millions," published Oct. 20 in the *Literary Digest*, which charges to the Unitarian denomination a decrease in membership from 82,515 in 1916 to 60,152 in 1926, a net loss of 22,363, or 27 per cent.

"Losses of this proportion could come about through nothing short of a general nation-wide defection from the Unitarian churches, which has not taken place," Dr. Cornish adds. "No membership statistics were gathered in the denominational offices until 1920. Correct figures from 1916 are not available. Prior to 1920 many ministers furnished the Census Bureau with figures which included total church constituencies instead of actual membership. This laxity in computation now has been corrected both for the denominational records and for the census report."

The Census Bureau figures properly studied do not show the loss so widely advertised. The decrease is read into the report, Unitarian officials assert, by those who only partially study the statistics. The census report explicitly states: "Since the 1926 figures include the *constituency of some churches*, reported in place of membership, and are therefore not strictly comparable with the 1926 membership, no increase or decrease is shown." The report states further: "In connection with the 1916 and earlier censuses some of the (Unitarian) churches reported constituency in place of membership. As a result, the *membership figures* for the *earlier censuses* are somewhat *too large* for fair comparison with the 1926 data, which includes actual membership only."

"Figuring the 1926 membership on the same constituency basis which was used in 1916," says Dr. Cornish, "the membership would show an increase of approximately 50,000 in place of the decrease of over 22,000 which the *Digest* and other journals have erroneously pointed out. Unitarian totals are affected by the fact that only one per cent of the membership reported to the census bureau consists of children of under thirteen years. In such denominations as the Protestant Episcopal and the Friends, the percentage of children under thirteen included in their membership figures in the census is over 26 per cent for the former and 16½ per cent for the latter."

A table prepared by Mr. Forbes, editor of the Unitarian Year Book, shows that in 1920 the churches reported a constituency of 103,936. In 1926, 131,240. In 1920, church members 51,156. In 1926, 63,690. How about our own loss of 25,000 according to same census? Editor.

Bill Simpson—The Man and His Message

"I am the dreamer of a dream. . . . I am the singer of a song. . . . I would sing that song with all the world, but if no one will sing with me, I will sing it alone . . . for I have heard it in my soul . . . it has come to me from God . . . it is His voice . . . it is His song. . . . I will do whatever He bids me do, go wherever He bids me go, say whatever He gives me to speak."

In these words "Brother Bill" addressed the New York Methodist Preachers' Meeting on Monday morning, November 5. Dressed in corduroy, his only suit, with a blue shirt open at the collar, and a strikingly spiritual countenance withal, he stood forth and in a quiet voice said, "Brothers and Sisters." Then for half an hour he poured forth the convictions of his soul to an attentive if somewhat incredulous audience.

Bill Simpson graduated from college with high honors, and was an honor man at Union Theological Seminary. He was a Presbyterian pastor in New Jersey until his wartime pacifism led him to resign. He took to the road. He gave up almost all his possessions and does not think of himself as owning anything. He worked in factories and camps and mines to learn the life of workingmen. He came to a feeling of oneness with all men until now he is everywhere affectionately called "Brother Bill."

He has been variously likened to Saint Francis, Tolstoi, Gandhi, although he does not seek a personal following. He has no regular occupation although he is a skilled carpenter.

Bill said that to be a Christian is not to believe in the Gospels, not even to believe in Jesus who said that men should not even call Him good for only one is good, God. Again, to be a Christian is not to achieve good character, to keep from lying, stealing, etc. This is not the goal of the Christian life, but only the beginning. The Scribes and Pharisees did this, but the righteousness of the true Christian must exceed theirs.

The disciples were the first Christians. They were penniless, they left all to follow Jesus, they were men who would live the life of God. To be a Christian now is not to work to *advance* the kingdom of God, but to live in it here and now. The commands of Jesus must be taken literally. He quoted and interpreted several of the sayings of Jesus: lay not up for yourselves treasures on earth; give to him that asketh of thee; never be angry; resist not evil; love your enemies; judge no man; forgive, forgive, forgive. Summing it all up, the command of Jesus is to love God with all, all, *all* of one's being. "I have come to feel at one with Jesus, therefore I cannot call him Lord or Saviour or King. He is brother."

The discussion disclosed sharp disagreement with the speaker's interpretation of the sayings of Jesus, but every one called the speaker "Brother." This was an evident response to his message, the dominance in his life of a brotherly spirit toward all men.

A motion was carried to thank the speaker "for making us have good reasons for the things we do." He had challenged the conventionality of the ministry and the Church. Here was a man who had cut loose from every tie of organization, who is a free-lance evangelist for what he has termed "The Community of Love," who has a deep passion to win men to set free the rule of God in their hearts. He bears witness to the strength of spiritual realities, the mighty power of the presence of God in a man's life, obedience to the heavenly vision. It was a challenge. Some one remarked, "Seeing Bill is like having judgment day come around."

"Brother Bill's" pamphlets may be obtained at cost from William G. Simpson, 292 Maple Avenue, Wallington (Passaic), N. J.—*The Christian Advocate*.

"Pressa"

"CHRISTIAN PUBLICITY"—THE INTERNATIONAL CONFERENCE AT COLGNE

BY HUBERT W. PEET, *Editor of The Far and Near Press Bureau*

Comparatively little has been heard outside the continent of Europe of the "Pressa," the convenient portmanteau name given to the International Press exhibition at Cologne, at which I have just been attending the first International Christian Press Conference as a British delegate. As Archbishop Soderblom, of Upsala, said at the great meeting during the conference in the fine hall of the exhibition, at which at least three thousand people were present, "The church is the greatest and oldest news agency in the world, for its purpose is to spread 'the Good News,'" and so it is fitting that both the Protestant and the Roman churches should each have taken extensive space in this exhibition of newspaper methods and production.

The Roman Church exhibit occupied a fine building standing around a courtyard. It displayed not only examples of Catholic literature and her press, drawn from every country, but also had exhibits of a more general nature dealing with its missionary work in many lands. Effective and illuminating as this section was, I must concentrate on the Protestant, or as they prefer to call it in Germany, "the Evangelical" section of the exhibition, both because this more distinctly concerns my readers, and also because it is more closely associated with church publicity in one form or another.

The "Evangelische Schau" has for its center the most remarkable church I have ever seen, called "the church of metal and glass." This is the joint creation of an architect, Dr. Otto Bartning, and a young woman arts and crafts student, Fraulein Elizabeth Coster, of Eisenach. At first sight it looks like a gaunt grain elevator or a ware-

house of the severest straightness of line, surmounted by a cross. Yet the exterior, and still more the interior, grow upon you as you become familiar with them. The hardness begins to suggest rectitude, the plainness of the dull black girders ceases to offend, and becomes a part of the many colored, futuristic design of the stained glass which practically surrounds the worshipper. From it he gradually begins to discover some sense of purpose, and finally the whole assumes what I can only describe as a halo of magnificence around the dull gold figure—a form, too, which ceases to be the curious “Robot-like” body you first see—extended on the cross at the top of the light oaken steps which form the chancel.

I have tried hard to analyze the attraction of this structure. I think it lies in the fact that, Germanic as it is in conception and feeling, it does express in the material of a largely mechanized age a sense of solemnity and worship.

HOW THEY DO IT IN MANY LANDS

Around this church are the small courts containing exhibits of a thousand and one religious journals of many countries and their publicity methods. I was unable to get a photograph of the representation of “Sunday in Hyde Park,” with which our German friends have surmounted the rather inadequate British section, for a picture would help to convey its quaintness better than words. Briefly it is formed of little circular-colored wooden “cut-outs” showing an animated speaker surrounded by a small crowd, waving his hand apparently in deprecation of what is being said by the speaker in the next ring. The groups are labeled Mormons, Wesleyans, Alt Methodists (apparently Primitive Methodists), Quakers, Salvation Army, and Anti-Religionists. By the number of times which many Continental friends asked me if I had seen this display, it was evident that the peculiarly British safety valve for free speech and religious propaganda had particularly caught their attention.

One wing of the Evangelical section is devoted to the work of the German Evangelical Press Bureau and its twenty-eight branch bureaus. It is a revelation to find what is being done by the Protestant church of Germany to supply a service of religious news to the 800 daily papers of the Reich and to the 3,300 religious educational and domestic journals. Its methods and accomplishments are not shown by exhibits of news items as received by post and cable—incidentally I was interested to find a cable signed with my own name, sent off from the Jerusalem Conference last Easter—and cuttings showing how the matter is published in important papers, but the scope of the Press service it brought home by striking pictorial graphs and diagrams, and futuristic, brightly colored figures, all in wood, standing out from the walls.

UNITING CHRISTIAN JOURNALISTIC FORCES

Journalistic conditions in Great Britain and America are, of course, very different from those in Germany. There is a greater readiness to take syndicated matter—that is, articles and news sent to a

large number of papers—for on the Continent papers published at one center do not cover the whole country in the same way that they do in Great Britain. Yet there is much which might be learned from this centralization of effort by the united Christian forces, the lesson of which should not be neglected in other countries.

That our German friends realized this, though they wanted to learn as well as to share their own experience, was the reason for the calling of the first International Christian Conference, which from August 19 to 21 met in the attractive conference hall, situated underneath the church I have already described.

Most of the two hundred delegates present were German ministers, who were rather contributors to the press than journalists. Some, however, were giving all their time to Press Bureau work, and many were editors of small periodicals. The promoters, chief of whom was Prof. Hinderer, of Berlin, chairman of the Press Commission of the Stockholm Life and Work Conference, felt that the time had come that there should be a better international outlook represented in the religious press, both as regards union movements in the churches and in regard to the participation of the churches of all lands in the solution of social problems. There was also the desire that more should be done in all countries to supply the ordinary press with such news. As Prof. Hinderer said in his opening speech, "We ought not to criticize the press, but we should co-operate with it."

"THE HOLY SPIRIT OF THE PRESS"

The sessions were devoted to papers in several languages from delegates from America, England, France, Holland, Switzerland, Greece, Poland, and Bulgaria, as well as German speakers, on the two main headings, "God's Call to the Religious Press" and "How Can Christian Union Be Promoted Through the Press?" The general result of the discussions is the suggestion which is being sent on to the meeting of the Continuation Committee of the Stockholm Conference now meeting at Prague, that there should be created some sort of international clearing house of news of what the churches of the world are doing, that smaller conferences of religious editors in special areas should be held, and that, if possible, exchange visits of such editors should be arranged.

"It has been said that if St. Paul were to come again, he would found a great newspaper," said Dr. Adolph Deissmann, of Berlin, the progressively-minded German theologian, presiding at the public meeting at which Archbishop Soderblom spoke on the "Apostolate of the Press." I have already quoted the archbishop's remark regarding the church as a news agency. "Accurate, quick news," he said, "can allay suspicion between nations, and the provision of a rapid news service is a cultural task of the first rank which will kill many mischievous rumors and calm humanity with facts. The church must cooperate with the press so that it may give such facts with a backing of a right world philosophy. There is a Holy Spirit of the press. It is the love of truth."—*Christian Advocate*.

Albert Schweitzer, Interpreter of Jesus and of Bach

BY JULIUS SEELYE BIXLER

On Goethe's birthday, the twenty-eighth of August, in the famous little house in Frankfurt where he was born, the second award of the Goethe prize was made this year in a setting of dignified simplicity entirely in keeping with the circumstances in which the new spiritual life of post-war Germany is striving for expression. The fact that the prize, which amounts to twenty thousand marks, has been established by the city of Frankfurt in memory of its favorite son and for the encouragement of creative cultural activity is itself no small indication of the attention that is now being paid in Germany to the things of the spirit. For twenty thousand marks in these days of lost fortunes and huge taxes is not to be voted away lightly by any municipality! The audience on this occasion, which filled the reception room on the first floor, was composed in large part of leaders in the scientific, literary, and artistic life of Frankfurt. The meeting opened with Händel's "Theme and Variations" and closed with Bach's "Chromatic Fantasie and Fugue." The presentation address was made by the Oberbürgermeister of Frankfurt.

THE GOETHE PRIZE

In his address the Oberbürgermeister lauded highly the personality and attainments of the man to whom the prize was awarded. As a theologian and philosopher, and through his researches in the field of theological scholarship this man was, he said, favorably known to members of all communions. The author of an unusually penetrating life of Bach and himself a skilled organist, he had won recognition, among those competent to judge, as a mature artist. Through his work as practising physician and missionary in darkest Africa he had commanded the admiration of lovers of humanity the world over. The Goethe prize, he concluded, was this year awarded to that friend of man Albert Schweitzer, whose creative labors pointed toward a spiritual rebirth for Germany and indeed for all of Europe.

The tribute was obviously not overdone. One stands amazed before the versatile achievements of this man who is still in his early fifties. And fully as impressive as the variety of his interests is the unified aim which binds them together. The Goethe prize was this year awarded not to a poet, but to a man whose life story reads like a deeply religious poem. Schweitzer's life is an object lesson as to the meaning of religion. Religion as theory means a striving for that which is most deeply and truly real. Schweitzer as thinker has striven for just that. To borrow a phrase from philosophy he has shown a "passion for objectivity," a thorough-going desire to find that eternal truth which stands over against man and requires the conquest of personal desires and prejudices before it can be found. Religion emotionally means complete loyalty to this reality when it is attained. Schweitzer has been consistent in the loyalty he has shown. Religion practically means losing one's life in service. Who has given up more than Schweitzer in service for his fellow man?

Schweitzer began his professional career as a pastor in Strassbourg, and his attitude toward his work is still largely that of a pastor and preacher. He still enjoys preaching. And the pastor's desire to be of use to the members of his flock is still dominant. He has said that among his most vivid memories of childhood are those which recall his instinctive revulsion against all which brought pain to animals or human beings. A desire to relieve human suffering took him first to theology and then to medicine. It bore fruit intellectually in his philosophy, which makes respect for life of first importance.

CHAMPION OF THE NEW THEOLOGY

That his was not a weak sentimentality but a vigorous desire for freedom through truth is shown in the way he attacked the problems of theology. Radicalism had no terrors for him. These problems, he felt, must be thought through, not that a prejudged conclusion might be reached, but that he might win for his groundwork that which was most deeply and truly real. His life and work are a standing answer to the charge that the new theology is less powerful than the old. And his scholarly labors have not only given him the strength that comes from knowing that he had fought his problem through to a conclusion; they have incidentally profoundly affected the course of New Testament criticism.

Something of the same sort is to be found in his life as a musician. While still a youth he had planned a biography of Bach, and when he was studying the organ under Widor he began it. It is recognized now as the standard work in its field. In his playing of Bach, Schweitzer seems intent again upon losing all that is personal and subjective to gain that which is finally real. To use the philosopher's word again, it is another case of the objectivity of the great Ideal working through the sensitive spirit to create new truth and new beauty.

THE CALL TO AFRICA

The renunciation which he made in moving from Strassbourg to Lambarene in equatorial Africa is consistent with the rest of his life. He heard of a mission station where physicians were badly needed. Showing the same decisiveness which led him to give up smoking on the day when he found that it injured him, he enrolled at once in the school of medicine at the university. During the rest of his stay in Strassbourg his lectures on theology from the teacher's rostrum alternated with his work at a student's bench in the medical laboratory. He won a degree in medicine in addition to those he already had in philosophy and theology, and proceeded as medical missionary to Africa, building and equipping his own hospital with funds raised through his lectures and organ recitals.

The war left his work in ruins but he began, even in the difficult inflation period, to build anew. As a result of further lecture and recital tours, including an important one in Sweden, he was able to erect a much larger hospital than formerly, and to enlist the aid of several European nurses and doctors. The latter have worked so effec-

tively at research as well as at the practical task of healing sick black men that they have succeeded in making important discoveries looking toward the cure of dysentery.

IN THE BLACK FOREST

This summer Schweitzer has been busy in his highland home at Königsfeld in the Black Forest preparing for the lectures and recitals he must give during the winter if his hospital is to be supported. He will lecture on Bach, on culture and ethics, on the Hellenizing of Christianity, and also on his work in Africa. At his recitals he will play chiefly Bach, but also a little Mendelssohn and Cesar Franck. Meanwhile he must find time to work on his substantial study of Paul, for he returns to Africa next summer. When you see him in his home the impression he makes on you is one of boundless energy coupled with great capacity for friendship. As I listened to his incisive comments on present-day philosophers, watched his intense concentration during his working hours, saw his ability to rest merely by diverting his attention from theology to music or to medicine, I felt the tremendous driving power resident in him. The more human side came out in his playful improvising for his small daughter something which he supposed was like American jazz, in his bursts of mockanger at the mail which kept piling up on his desk, and in his kindly and helpful interest in the American who had made a pilgrimage into the Schwarzwald to see him.

The outlines of his character are clear, however sketchy the picture. In him there is no diffuseness. His abilities are diverse but not scattered. One can imagine a certain school of psychologists arguing that his apparently restless energy is itself an indication of a divided mind, of an escape into activity. One can only wish in reply that escapes of this sort were more common. Schweitzer has not "fled from reality," to use the jargon of our day, but through unswerving purposefulness has found that which is sufficiently real to claim all his fidelity. The radicalism of his theology, with its unflinching facing of the facts, has furnished the surest possible grounding for his faith. The sensitiveness of his emotional life has forced him beyond all possible pessimisms to a philosophy that justifies practice and a practice that rounds out his philosophy. As a German writer has said of him, he is receptive only to be productive. His art, also, instead of dallying with a subjective sentimentalism has pressed forward to that which man must discover, outside of himself, as independently real. He goes to Africa, not with the pale romanticism of a Loti or a Gauguin, but with the rugged purposefulness of a Christian missionary. His work as a practising physician aiming at the more abundant life of those he serves typifies the spirit that integrates all his activities. For him the word, if it is to be the truth, must take on flesh and dwell among men.—*Christian Century*.



The Object of the Catholic Movement

BY THE REV. HIRAM K. DOUGLASS

Rector of the Church of the Messiah, Detroit

There are many ways of stating what is the ultimate purpose and aim of the Catholic movement in the Anglican communion. It is to bring about the union of God and man, the redemption of mankind; to evangelize the world with the good news of the Gospel of Jesus Christ; to advance among God's children growth in grace and knowledge of God; to create the fruits of the Spirit. In other words, the purpose of the Catholic movement is identically the same purpose as the Incarnation and the Atonement—that we and all God's people may die unto sin and live unto righteousness; to uproot selfishness and to plan godliness; to liberate the forces of love, charity, and good-will; to open wide the floodgates of heaven.

But when we look about us and see modern religious institutions and various kinds of cults, even those that meet in hotel drawing rooms, we find that they say they have the same object in view—the union of God and man, liberating the forces of love, charity, and unity, with all that is good, true, and pure.

But our great difference with these modern institutions is that the *means* we use to bring about these relations are the Church's own means. These means are the evangelical preaching of the Word of God and the administration of the full sacramental system of the Church.

And so the purpose is not to make the offering of the Holy Sacrifice of the altar the chief service; not to make the daily celebration the general custom throughout the Anglican communion, not to restore confession to a priest; not to bring about the frequent reception of Holy Communion among our people; not to provide for the Communion of the Sick so that they can receive in their homes as frequently as they would in church; not to bring about the reservation of the Blessed Sacrament in all our churches; not to revive the religious life among men and women, taking the three-fold vows of poverty, chastity, and obedience; not to bring about the increase of those studying for Holy Orders, or for better and more devout preparation for the same; not to bring about more conversions, baptisms, and confirmations; not to multiply our dioceses; not insist that our people make more faithful communions; not to promote retreats and missions in our parish churches and, where practicable, a diocesan retreat house; not to restore sacramental doctrine of Holy Matrimony; not to teach Catholic belief in death and proper burial services in our churches; not to teach the faith concerning the faithful departed; not to teach knowledge of saints and angels and practice of invocation of them, chiefly the Virgin Mother of our Lord; not to inculcate a real understanding of apostolic succession and efficacy of sacraments; not to bring about the union of Catholic Christendom. I say the purpose of the Catholic Movement is not to do all these things. But all these things naturally follow where the ultimate purpose and aim—the re-

demption of mankind, the evangelizing of the World—where that purpose is our objective as ministers of the Word and the sacraments.

Of course the movement is tremendously misunderstood. It is misunderstood by those in the Anglican Church who call themselves "Catholics." Some seem to think that the purpose has been attained when there are statues of the Holy Mother and St. Francis with votive lights before them; or when the rector starts wearing a biretta; or when a congregation generally is not afraid of the title "Father" and "Mass"; or when they do not protest when the service is said in such a low tone that they hear very little; or when the candles and oil and salt are used at Baptism; or when absolutely none of the congregation is allowed to communicate at High Mass; or when red cassocks and lace cottas are worn by acolytes. But we shall always have with us those who judge an automobile by the tilt of the seat, the hue of the Duco, the tread of the tires, and the length of the hood; but, of course, any manufacturer who caters to that crowd soon comes to grief. So it is with any parish priest.

And then there are those within the Church, but not of the Catholic school, who misunderstand the movement, many of whom are most devout and staunch Churchmen; some have embraced the movement at its initial phase—the phase of the Tractarian. They teach the fundamentals of the faith as to the Person of God, the Catholic doctrine of the Incarnation, the necessity and reality of sacraments, and in their teaching about the apostolic succession, as such, they sometimes seem to be bigoted and fail to see the good in modern religious movements; and their misunderstanding of the movement in its present phase is the result of their remaining in the first phase of the movement. They are frightened of the revival of ritual—the second phase of the movement, which has been the natural consequence of the belief in the objective Presence of Christ in the Blessed Sacrament. And that has been carried over into the third phase of the movement, which is sometimes called the "devotional" stage, which carries with it extra-liturgical devotions. And it is rather striking that this last phase of the movement is the most evangelical—typical of true religion not resting in dogma, but at peace in the eternal Presence of God. We remember that when Baring-Gould wrote *Onward, Christian Soldiers*, to be sung at the next visitation of the Bishop of the diocese, the wording, for the time being, had to be changed to:

Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Left behind the door.

Such was the feeling at that time against a ritual which is now very common with us. And it is rather significant that at the London Catholic Congress a year ago, the meeting most largely attended was the devotional service conducted by Father Vernon, S.D.C.

I sometimes wonder if the reason why so much of our effort of a

nation-wide extent, as well as of parochial endeavor, falls to the ground is not to be found in the fact that we stop with the preaching of dogma and fail to carry it on to its natural expression in worship and devotion.

And then, of course, there are those outside the Church who are quite bewildered, and they seem to suppose that it is something of which the Anglican Church is ashamed; because their notion is that we are Protestants with an elaborate ritual.

But the success of the movement, although probably not realized, and unadvertised (because true devotion rarely appears on the front page of our daily newspapers)—the success is to be estimated by such striking contrasts as the number of people throughout the Church who are faithful in making their Communion—not only on the great feast days, not only quarterly, not only monthly, but weekly—yea, and even daily. It is a far cry between Easter, 1800, when a dozen people received Holy Communion at St. Paul's Cathedral, London, and the present condition wherever the Anglican Church is found. The fruition of such religious life has found expression in the revival of Religious orders to such an extent that today there are in the Anglican communion more men and women professed in monastic orders than there were in England before the Reformation. Nor are we to forget that bishops in great metropolitan sees, both in this country and abroad, are the products of the movement, and that the college at Oxford, which educates more men for the priesthood than any other in England, is the one founded to commemorate the blessed memory of one of the tractarians; and the largest seminaries in England and our own official seminary turn out men who live the Catholic life and who are prepared to be Catholic priests.

But I repeat that the purpose of the movement is to save souls. And the means employed to meet this end are the age-long, recognized, and authorized means of Christ's Holy Church.—*"Living Church."*

Companionate Marriage a Perilous Folly

Companionate marriage is a plague, contagious in jazz-jaded youth, but from which the middle-aged with one or more marriages behind them mostly are immune.

In certain, even vitriolic, terms does Mrs. Nelle Brooks Stull, "Cupid's Counsellor" to 1,500 cosmopolites, condemn the sort of sensationalism recently brought to the fore by the Haldeman-Juliuses of Girard, Kansas.

LISTS TEN CONDEMNATIONS

Mrs. Stull, now celebrating her twentieth wedded year, speaks with authority as the founder and president of the Widows' and Widowers' club, an international organization with headquarters in Elyria—object, matrimony.

Zealous in her defense of the marriage ritual fostered by our forefathers, Mrs. Stull sets down the following ten condemnations of companionate marriage:

It is window-shopping in mates. Those who can't afford a desired object get a big kick by partial, cursory inspections of exhibits A, B, C, ad infinitum.

It is like a little loan, something man contracts for a short time, with indeterminate interest, yet which invariably results in what he terms usury.

In too many cases it proves for thrill-seeking youth just another episode that takes all and gives nothing.

It strips love of its spiritual aspects and reduces it to the contemptuous elements of mere sex without the dramatic climax of these elements in nature.

The unthinking relish it as a form of free love, little realizing free love never has, never will, exist.

Love, here, usually is secondary to lust.

Among other evils, it would multiply the men who now marry and seek to escape responsibility.

It provides the freedom and privilege of the married state minus its love-prolonging burdens.

It takes away the sanctity of marriage and makes sex appeal the predominating feature.

It is a lurid fad at which youthful publicity poachers avidly grasp.

Mrs. Stull, to add further conviction to her words, turned to her desk, overstuffed with letters from the heartsick, disillusioned and lonesome men and women of many countries.

"These," she said, "will substantiate the truth of what I have said. Nobleman and laborer, society matron and waitress—all are seeking answers to questions they often solve themselves.

MOSTLY SENSIBLE

"They are mostly sensible people," she continued, "especially the experienced ones nearing middle age. They know better than to take a mate on such flimsy evidence as is admitted by the companionate scheme. They would rather live in mediocre contentment than in a fools' paradise.

"Society today stands in greater need of a companionable marriage than companionate marriage.

"This 'new idea' in nuptials fails to consider that while man does the courting before marriage, the woman must do it after. Every woman who accepts companionate marriage sooner or later will learn she is but a piece of wood on the checkerboard of life, moved here and there by fate in the form of men."

Mrs. Stull frankly states her belief that men, more than women, precipitate domestic ills. She explains this by declaring that man primarily is polygamous, and it should be the duty of every wife to so weave her romance that her husband will prefer her company to that of any other.

IN OTHER WORDS, PROMISCUOUS

She advocates longer and more companionship between married couples as generative of greater tolerance. What one or the other may

think the final break, she says, could be simply the crack that will admit the light of higher experience.

"The longing of the moment always seems of first importance," said Mrs. Stull. "So essential of fulfillment does it sometimes appear, that we are apt to forget the long eternity of regret. Companionate marriages cater to this momentary desire, and thus, becomes merely another term for promiscuity.

"Parents who finance their children through companionate marriages would shrink from the thought of paying their way to hell. Yet this indulgence of the parents takes from the young woman or man one of life's greatest pleasures—that of fighting upward economically, a battle which, more than any other one thing, has welded hearts and souls together.

FAITH IN "AFTER LOVE"

"True marriage vows lend themselves first to mutual comprehension of character. Then, as shadows lengthen, the calm depths of understanding grow broader, and so on until death.

"I, personally, pin my faith to 'after love,' a new love infinitely better, sweeter, more generous and more faithful because it has sprung from the depths of suffering and wisdom.

"My middle-aged correspondents, past that stage where sex is everything, realize the necessity of strong spiritual and emotional foundations, and so scorn the idea of companionate chances.

"How long, I ask, will the companionate couple stick it out? You may rest assured—it will, like the mating of certain animals, fade with passing desire. And society will be left the worse for it."

War Achieved Little, Says Rabbi Silver

Rabbi Abba Hillel Silver of the Temple gave the principal address Friday noon at Armistice day services at B. F. Keith's Palace theater, which were sponsored by the federated churches of Cleveland.

His talk, in detail, follows:

Today we celebrate Armistice day in no heroic mood of exaltation. It is still a day of thanksgiving for the cessation of the most tragic war in history. But to many thinking men it has lost its festive character. It has become a somber day of retrospection—a day which recalls a needless war and the unavailing sacrifices of millions of human lives. For it is clear now, nearly a decade after the holocaust, that pitifully few of the high hopes then entertained have been realized. The ideals for which men poured out the rich red wine of their youth have not come to pass.

SEES COMING OF PEACE ERA

The most important gain within the last ten years has been this: That more and more of thinking men and women throughout the world have become disillusioned about war and about the value of war in settling any vital human problem. Tens of thousands of men the world over—not those in authority to be sure, not the diplomats, not

those who are actually controlling the affairs of government—but men in the rank and file of life, common people, have learned to hate war and to suspect those who speak of the glory and splendor of war. These men and women in their tens of thousands individually and collectively are working to eradicate the war psychology, to make war less and less possible in the world.

A few simple elementary truths are finding their way into the consciousness of the race and when they once become fixed there war will cease as surely as the burning of witches and human sacrifices and slavery ceased when men once became convinced of their horror and stupidity.

The peoples of the world are coming to realize that war never settled anything; that it solves no problem, but aggravates existing problems and creates new ones; that human progress does not and cannot come by way of the bayonet, the trench and poison gas, but only by the long, arduous, torturous way, the slow, patient way of work, education and organization, by more work and more education and more organization. Men are coming to realize that democracy and freedom and peace will come desperately slowly and they will come not at all with the blare of trumpets or the shriek of shrapnel, with the beating of drums and the fanfare of marching armies, but that they will come through the humble sacrificial labors of the human spirit, through the simple unheralded exertions of the hand, heart and mind of man working indefatigably, here, there and everywhere, to consolidate the ranks of mankind, to create better understanding among people and more opportunities for contacts and cooperation. This realization of how human progress actually comes about will have to become part and parcel of the thinking processes of the race, ingrained in its mentality through deliberate education in school, church and home.

MUST PAY PRICE

Again it is becoming clear that peace and co-operation among nations will not be things easy of attainment. Mere pious wishes cannot bring them to pass; peoples will have to pay the price for these social advantages. Nations must be prepared to pay the price in terms of the surrender of long cherished traditions, in terms of the suppression or sublimation of deep-seated memories, of ancient ways of thinking and doing and of long-nurtured grievances. Good will is not a legacy of the human race but an achievement.

Peoples will have to extend their local tribal loyalties so as to include the whole world. They will have to sacrifice their racial conceits and pretended racial excellencies. Tribalism is very rampant in the world today. The war seems to have stirred the slumbering emblems of racial egoism.

And lastly the nations of the earth must pay the price in terms of sacrificing their traditional exploitation of background peoples. Economic imperialism leads to rivalry among the exploiting nations and to war.

The Heritage of the Parsonage

By RALPH N. J. BROWN, *Genesee Wesleyan Seminary, Lima, New York*

"One third of the sons of preachers remain obscure; one third achieve mediocre success; the other third rule the world." Astounding statement though that may be, it appeared in one of our foremost magazines, and was proven true. The names of Woodrow Wilson, Charles Evans Hughes, Tennyson, Emerson, and many others were given as examples of the success of ministers' sons, and as I read the names of those truly great men, the thought came to me that I, too, was a preacher's son. There are reasons to account for the failure of some ministers' sons; there is proof enough why some achieve mediocre success, and after all it is not very astounding that some of our number attain the heights of success. We have privileges and opportunities which are not enjoyed by any other group of people.

My earliest recollections are of a Methodist parsonage. It was not unlike many of the ministers' homes on the itinerant charges. Though it was big and cold, my parents were becoming accustomed to that sort of thing and were not greatly alarmed by the small matter of a cold house in which to live. At that time the faithful president of the Ladies' Aid Society was a supreme being in my small life. On her frail shoulders rested the responsibility of raising the pastor's salary, and if Mrs. Donation-Getter could not raise the money, our clothes and shoes were a dream.

THE ADVANTAGE OF POVERTY

Someone has said that poverty is an advantage to the young man starting out in life. It is not by chance or accident that the minister's son gets such a good start on that point; it is from necessity, and he has no choice about it. From the first, he knows that "flowery beds of ease" are not for him, and that he will have to work for all that he ever receives. Such a thing as an inheritance is never thought of, and no one in the younger generation of the preacher's family is laboring under the delusion that someone will make life's tasks easy for him.

If the minister's son ever has to make frequent changes in later years, he gets his experience in his youth. Many ministers have the moving game down to a science. They know in just which corner of a box to put the sixth volume of the encyclopedia, and how every chair rested in the moving van when the last move was made. Yet this change of surroundings is a distinct advantage to the ones who start their lives in the parsonage. Going from community to community, the minister's son has the opportunity to make new friendships and acquaintances. In later years he has not only friends in one town, but friends in many towns, and he has a breadth of knowledge of the different conditions in which many groups of people live.

As long as I can remember, the official board has been a topic of discussion in our family circle. Mr. Reactionary has a prominent seat in every church board, and is always very willing to throw his pail of cold water on any progressive movement. All too well do we know Mr. and Mrs. Fizzle-Out, who become greatly enthused with each new

minister. Soon their ardor dies; the new pastor has the audacity to say something in the sermon which offends Mrs. Fizzle-Out, and old First Church will be without Ezra Fizzle-Out's weekly contribution until the next new preacher arrives.

RIPPLES ON THE SURFACE

Along about the middle of the first year in the new pastorate, Mr. Big-Wow will arrive from some other church and community. He tentatively seems to assume the leadership of the entire church, and particularly shines in the Sunday-school department. Then one bright and fair Sunday morning the minister mentions something that strikes Mr. Big-Wow right between the eyes, and in less than a week later he has played the fade-out act and is heard from nevermore. Yet the church goes on just the same, for Mr. and Mrs. Steady, Mr. and Mrs. Stand-By, and good old Mr. Big-Payer occupy their pews Sunday after Sunday, and are rarely moved by the little ripples caused by the Fizzle-Outs and Big-Wows.

Sometimes I wonder if some of the laymen ever happened to think that the younger generation in the parsonage might be very much like their own children. Their children may go anywhere and do about as they please, and no criticism is cast upon them. Let the minister's children do likewise, and an eruption occurs immediately. Mrs. Busybody will remark, "Our pastor's family are the most worldly people I ever did see!" However, there is some gain in being brought up in this atmosphere. It would seem that any preacher's son would be so accustomed to criticism that he could face the world without ever losing a wink of sleep worrying about what other people think of him.

TRAINING FOR LIFE

The minister's son ought to be a good salesman. Almost every person selling something in the community comes first to the parsonage. As the son of the minister enters the home it is not unusual for him to hear the smooth, suave tones of the salesman repeating that age-old sentence, "Well, doctor, if you feel you cannot purchase this wonderful set of books, would you kindly give us your endorsement of them?"

And thus the preacher's son goes out into the world with a heritage unlike that possessed by any other young man. His experiences have been instructive and beneficial, and he goes into the world to give it his best. The power of faith has been emphasized in the atmosphere of the home, and assurances of great things are taught to those who would believe. The preacher's son is brought face to face with the fact that the Lord is on the side of the one who steadfastly believes and goes steadily on. Of the sons of preachers who have reached the heights of success and have become a part of the great group of WHO'S WHO, few have neglected to give credit to their early training and environment.—*Christian Advocate*.

Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

Present-Day Dilemmas in Religion, by *Chas. W. Gilkey*, Minister of the Hyde Park Baptist Church and Professor in the University of Chicago Divinity School. Nashville, Tenn. Cokesburg Press, 1928 (being the Cole Lectures for "the Defense of the Christian religion" given at Vanderbilt University in 1927).

The modern religious mind finds itself placed before two alternatives, equally undesirable: either to surrender fully to the new faith or to cling desperately to the old. Shall we follow where science leads, convinced that the truth can ultimately be but one, or shall we say that only revelation can reveal to us the nature of ultimate reality? Shall we put the emphasis on practical service or spiritual renewal, on individual or social salvation?

Dr. Gilkey's position in this book is that the relief for our dilemmas will be found in broader, inclusive rather than in narrower and exclusive thinking; or, as he puts it, "the longer you live in this world, the more things you will find in it of which you cannot truly say *either . . . or*, but must learn to say *both . . . and*." We shall do well, on the whole, to mistrust the negations of the expert and hold to the affirmations common to the religious thinkers of different schools. Our age is drunk with the pride of achievement and progress, but we cannot afford to despise even the simple-heartedness of the Middle Ages or the Puritan serious-mindedness; for while we are masters of immediate technique we are utterly at sea as to our ultimate standards and ideals. "Thousands upon thousands of people are struggling all day to make money, and then sitting up half the night to spend it—and very few of them ever stop to ask what it is all about." We forget to be concerned with finding out the purpose and meaning of life. Our progress is merely motion without a motive. Still (in the words of Irving Babbitt) "there are signs that the occident is going to be forced, however unwillingly, to return to the truths of the inner life that it has discarded. The man in the street of today is plainly dying of spiritual starvation of the sort that comes not from a disbelief in the doctrines of the Salvation Army, but from a lack of what Mr. Otto calls a program of life, such as must ultimately rise out of some absolute ideal."

In this quest for the meaning of life, says the author in a chapter, "Things new and old," we must be guided "by the long, racial experience of the heart with the living God, as deposited in the Scriptures" (quoted from H. E. Fosdick). Still we need prophets of the Lord in every generation who break through the crust of custom, clear away

the fallen leaves of dead tradition, and then drag their incredulous contemporaries by sheer moral force to see and taste the living spring. "Think of religion as essentially doctrine or institution, and the sharp horns of an *either . . . or* choice begin to appear. Experience religion as a way of living, and like all life that we know everywhere, it is at once both old and new."

"Truer than the 19th century slogan "Back to Christ" in its theological implications, and deeper in its religious insight and challenge, is therefore the way of aggressive Christianity in the 20th century: "Forward with Christ."

In "Practical Service and Inner Renewal" Gilkey seeks to find the happy medium between American activism and old-world mysticism or pietism. The one stresses human cooperation to such an extent that it really seems as though the Kingdom of God was *up to us*; the other makes the spiritual recuperation of the individual almost its sole aim.

The real solution is, of course, a combination of both. What our post-war world needs is not an intellectual defense of our Christian position. We must not preach as though we had Robert Ingersoll with his lusty agnosticism on our hands, when in reality we have H. L. Mencken splitting his sides laughing at us (quoted from Fosdick). We attack skepticism when our most popular and powerful enemy is cynicism.

In "Definition and Symbol" Gilkey assigns to science the task of investigating, analyzing and defining the world of the quantitative. Religion has to do with the *qualitative*; with the values of life. It belongs, with friendship, art, estheticism to the things which are to be enjoyed and appreciated. Its objects, being super-sensual, can be expressed only in symbols. When we call the deity, God, and think of him in personal terms, we are well aware of the limitations of those terms. We are guilty of anthropomorphism. It is impossible for us to do otherwise, but it is well to bear that in mind. At any rate, the world of the quantitative, the world of the scientist, is not all of reality; the world of value adds a great deal to it that can be neglected only at our peril.

We imagine that Gilkey, in this chapter, has in mind something like Ritschl's value judgments, and Schleiermacher's thesis that religion has its sphere in the world of feeling, but we can't see that much is gained by stressing the kinship between religion and the esthetic, for not all have the esthetic sense, and besides, the esthetic taste can well go with moral indifference, or even depravity: would that apply to religion likewise? In the last chapter, "In the World but not of it," the author takes the position that the Christian ought to transcend the world as well as transform it. He cites beautiful examples, from his own experience, of moral and spiritual victory over the greatest handicaps and seemingly overwhelming disasters. He uses such cases, incidentally, as proof for the belief in the survival of the spirit. They are, he says, to some of us a stronger prop for that faith in immortality than the resurrection of Christ's body.

The book gives full proof of the author's deeply searching spirit, his intimate contact with what is stirring the minds of to-day, and his sincere desire to be loyal to the old and open to the new. He does not say in particular what his theological position is; but he is more interested in the Jesus way of *living* than in any creed or dogma about him. Of course, we might say the same of ourselves. Yet, our Christian life is not all ethics; should it be altogether immaterial what we *believe* about God and Christ?

The Church in the World, Collected Essays by *Will. R. Inge*. Longmans, Green & Co. London, 1928. 275 pages. The "Gloomy Dean" here offers a number of articles on various subjects.

The first is on "the Conditions of the Church of England." "It has been the wisdom of the Church of England," says the Prayer Book, "ever to keep the mean between the two extremes"; between one-sided Protestantism and outright Catholicism, it means. This position has indeed had its advantages, but the disadvantages have also been obvious. As a result it has to-day the Anglo-Catholics who refuse to be called Protestants and are more eager for reunion with Rome than with the churches of the Reformation. Their position is entirely unintelligible to the Continental Christian.

Inge seeks to explain how this strange movement may be historically accounted for. He does it with but moderate success. All we can gather is that the Catholic leaven, i. e. sacramentalism, institutionalism and authoritarianism that had never been entirely purged out from the Church of England, has produced this sect, repudiated by Romanist and Protestant alike. The author thinks their success can be only temporary. The laity is hostile to it. The Liberals in the Church fight it for all they are worth. In his opinion the Church of England, having freed itself from the shackles of an unscientific past, will yet have a new lease of life. If it remains true to its character as "the most Catholic of Reformed and Protestant Churches," to the old principle of the "Via Media," a great future may be in store for it. It will be the church of all of England, again, welding the nation into a solid unity in temporal and spiritual things.

Coming from the Dean of St. Paul's, the forecast is certainly anything but "gloomy."

In the next essay, on "the Crisis of Catholicism," the writer discusses Heiler's book on Catholicism. Heiler, brought up in the Catholic church and retaining a great fondness for its majesty and beauty, was forced out of it by the pope's condemnation of Modernism. With many Modernists, he contends that there is an "irrational" element in faith; that the proofs of God's existence are not cogent. The whole structure of Catholic dogma is built up on Greek speculations, he says, while on the other hand the "God of living piety is excluded from all possibility of rational proof." Inge is opposed to this modern anti-intellectualism. He thinks the proofs of God's existence even though they may not lead to complete demonstration, are in the nature of a valid

inference. The labors of the Schoolmen are to him of value, and their example should be followed by us in finding a reconciliation between religion and science.

In another essay, "Hellenism in Christianity," the author gives way to his enthusiastic love for the classics (he was a teacher of the classics until the age of 45). He says, in a way Plato was the founder of Catholic theocracy. The original gospel was indeed Jewish, but the Christian dogma had little connection with Palestine. The Christian church was the last creative achievement of classical culture. He quotes the early Christian apologists as saying that the best Greek philosophers taught very much the same as what the Christians believed. There is, of course, a great deal of truth in what Inge says, but it is stated in such exaggerated form that he has great trouble in showing why then, after all, the state persecuted the Christians so savagely if there was continuity between Christian belief and heathen teaching.

There are other chapters, on Science and Theology; Science and Ultimate Truth; Faith and Reason; the Training of the Reason. The writer always desires to keep on good terms with science. He is, however, not willing to maintain the peace by assigning belief and knowledge to different compartments, in the manner of Jacoby's saying: "I am a Christian with my heart and a pagan with my reason." Such a disruption of the basic functions of the personality he can't endure. Faith and philosophy must in some way be coordinated.

Some of the chapters are quite lengthy, dealing with all kinds and manners of problems. Here less would have been more. Still, the Dean always speaks plainly and if his views are not always better than those of his opponents, they are vigorously expressed, and so get a hearing.

Religion Without Revelation, by J. S. Huxley. Harper and Brothers, Publishers. New York and London, 1927. 392 pages.

The author, a grandson of Thomas Huxley, the great "agnostic," believes that the fundamental conflict between science and religion is about the conception of the Deity. The churches, on the whole, have distorted this idea by making God a personality or a superpersonality. In doing this they have taken a position so contrary to scientific facts that they have lost all claim to intellectual values. Scientists no doubt have often erred, too, by trying to show that science in the end will make religion superfluous. Firm knowledge—such as given by science—is not complete knowledge. Man cannot do without worship, in which his emotions find expression.

But when it is granted fully that he needs religion, this religion must not be confused with the particular form it has found in Christianity. The *next great step* science is going to take in the interests of pure religion, will be the *liberation of the idea of God from the shackles of personality*.

The existence of evil in the world, natural and moral; the destructive operation of blind forces of nature; the colossal devastations of a

World War make it impossible to believe in a ruler of the universe, both good and all-powerful. Remove the personality from God and you don't have to justify his ways nor to claim that he provides for the individual and guides the nations.

Scientific investigation teaches us that we must not base our beliefs on insufficient evidence. When there is no evidence agnosticism is our duty. We know nothing beyond this world and our natural experience. We know nothing about a future life. The fact that everywhere in the history of the race there has been a faith in some kind of life after death, proves only the desire of the race for such a life, not its reality.

Religion is man's reaction to his total environment. He found himself surrounded by the forces of nature, benignant in their operation as well as destructive. This evoked in him feelings of fear and reverence. There was a sense of mystery and dependence. These feelings invested the objects of his awe with *sacredness*, i. e. they were altogether different from commonplace and natural things. With R. Otto and others, the author thinks that this *feeling of sacredness*, of the holy, is *the root of the religious phenomenon*. Man was confronted with a mystery, at once filling him with awe and drawing him within its spell: a "*mysterium tremendum et fascinosum*."

But on his primitive level, man presently started to personify these objects: he "made his gods in his own image" (Voltaire). At first there were many gods, gods everywhere. With the development of thought, the many were unified; finally monotheism was reached. In this development there is no revelation from a supernatural source any more than there is in scientific discovery or poetic creation. Religion is purely and simply a product of the human mind. Since personality is to man the highest type of reality he claimed it for God. And as he learned the vital importance of morality for human life so he moralized the nature of the deity.

To most people it would seem that if the idea of God is divested of personality nothing would remain. By no means, says the writer. There is still left the material universe; there is the moral life of man and its ideals and aspirations; there is the race with its history, its present development and its future goal. The fundamental idea of *worship* even can be retained. It would be a communal proclamation of a belief in certain spiritual values. Here he undertakes a reinterpretation of the Christian teachings to show that in some sense the naturalist is a Trinitarian: God the father represents the power and externality of matter and material law, given and inexplicable. Jesus stands for the truth that human nature in its highest aspects is divine. The Holy Spirit represents the illumination and compulsive power of thought, feeling, will; and so on.

It can easily be seen that this naturalistic Trinitarianism of the author's will never mix with the Christian faith.

In an interesting chapter, "Personalism," the writer tells us how he came to hold the views he expresses in this book. He comes from a distinguished family. Not only was Thomas Huxley his grand-

father, as stated above. Thomas Arnold of Rugby, the famous schoolmaster, was his great-grandfather; Matthew Arnold his uncle; and Mrs. Humphrey Ward, the celebrated authoress, one of his relatives. He received very little, if any, religious training; seldom went to church; was not confirmed. He never, even as a child, thought of God as personal, only as a force. The whole Christian scheme was unacceptable to him. He had more reverence for art and music than for the chapel services (at Oxford). Was very susceptible to nature mysticism (Wordsworth). Of course, he felt the contrast between his own religious views and those of his environment keenly. Finally he suffered a nervous breakdown as a result of his inner struggles. He says, the final rejection of the personal idea of God came to him as a great relief.

This seems to us a strange statement, for did he not tell us that even as a child he never thought of God as personal; and then, one would rather expect a deep sense of loss to accompany such an experience than one of relief. He has interesting chapters on "comparative religion" and on the "psychology of religion." They seek to show that religion, starting from an original emotional experience, takes in the moral side and finally the intellectual outlook. In this process systems of theology are developed, which are invested with the sacredness of the religious object and the dignity of hoary age. The institutional churches resist changes in their creeds; they give up only when resistance is impossible. In the warfare of theology and science, theology is always the loser. But since it consents to progress only when forced by necessity, it has been discredited with those who have the scientific spirit and outlook. Only when the churches give up their belief in an inspired book, in a supernatural revelation, in a personal God, and follow where science leads, can the confidence of the people be restored and religion be given its rightful place and function. It is the "next task of science to create such a religion for humanity" (J. Morley).

Such, in outline, are the views of the writer. He thinks they are his own entirely, never before so expressed by others. We do not doubt that they are his own: the book, on every page, bears testimony that he has long and earnestly wrestled with the subject. But what is his unrevealed religion else than the "worship of the universe" of Strauss; of humanity (by others); the religion on a naturalistic basis (sought by all who refuse to accept faith as a pilot)?

It hasn't the ghost of a chance. Only a man who "even as a child has never thought of God as personal" could be satisfied with such a religion. Not he who has ever seriously led a life of prayer. Not he who, with the rest of the world, has learned from Jesus to call God father. The writer makes only the slightest mention of Jesus Christ in his book. Jesus Christ was no scientist, but he has influenced the world more than all scientists put together. To trust him only incidentally, when writing a volume on religion, shows that the writer ignores the greatest act of religious history without even realizing his blindness.

We shall never have sufficient evidence for the existence of God

from science. Faith will always remain the evidence of things not seen (Heb. 11: 1). The writer objects to this kind of evidence. He will then also reject the evidence of religious experience. He rejects the evidence of accumulated experience in the scriptures and the history of the church. He and the church will never come together. Not all men have faith, says the apostle. They must be satisfied then, not to have faith's experiences. But the color-blind would be a poor interpreter of the beauties of the rainbow.

The Unity of Faith and Knowledge, by John A. W. Haas, President of Muhlenberg College. The Macmillan Company. New York, 1926, 251 pages. \$2.00.

The college student, bewildered by the alleged conflict between faith and science, needs a course which coordinates the established results of science with the Christian faith. Such a course the author of this volume offers in the book before us. The claim of his treatise is that the *personalistic philosophy of Christian theism* furnishes ways and means of *retaining the faith*, and yet *remaining open to every true advance of thought*.

The method followed, he says, will be to discriminate between fact and inference; to proceed, not dogmatically or deductively from general theoretical principles, but analytically, by argument and discussion, and so to build up a world-view through the successive chapters that shall be able to stand all legitimate tests. The aim cannot be to prove the validity of the Christian faith by argument but to show that the Christian position is reasonable and squares best with all the facts of knowledge.

The book is divided in three parts, the problems of nature, of the mind, and of value. In the first part the writer starts with a discussion of the fundamental ideas of space, time, quantity and causation. Space and time are not wholly subjective (Kant) but of an objective-subjective character (Bergson and others) and point to the existence of both mind and matter. The relations within space and time seem to be suggestive of an intelligence above and beyond which has impressed itself both upon mind and matter. Quantity and all mathematical relations strengthen the force of space and time in their demand either for an indwelling intelligence in things or an ordering intelligence which has stamped itself on the universe. Causality, in raising the question of first cause and of final cause, also establishes points of contact with both mind and matter.

In a second chapter, "the Mechanics of Matter," he says, matter today is not thinkable except in terms of energy. Its mechanical relations imply the presence not only of action but also of some end. The order in the material world, is it a by-product of the workings of matter and energy, or must we introduce an intelligence to explain its presence, beyond and above the realm of matter?

Chemistry, the modern science of the elements (86, now), i. e. of qualitative existences, is revolutionizing the world now, but it has

its limitations. The whole life of man cannot be redeemed to chemical action.

Geology, in pointing out the great inter-relations of the universe, seems to demand more than energy as their explanation. The speculative mind of man is never satisfied with irregularity or mere accident as an explanation of any natural process.

Biology, as interpreted by Darwin, left no room for the idea of design. He saw in nature only the operation of blind forces. Huxley, and others, however, hold that the coming of the modern age of biology had reinstated teleology, or the accounting for the universe from the point of view of end and purpose, in our confidence. Darwin called the method of nature that he discovered, natural selection. This implies a choice. He could not get away from a purposive word although he denied its purport in his description of the process of evolution. "The struggle for existence" would have been a more adequate denomination for his system.

In the second part the problems of the mind are discussed. The study of the mind, of personality, society, language, of human development, and the end of education, gives much additional evidence of the presence of reason in the universe. It stimulates us to branch out in our speculations beyond the human mind, individual and social, in search of some great over-mind, which includes in its embrace all and more than the highest intelligence seen by us to be present in nature, man and society. In the last part the author deals with the great ideas of the true, the good and the beautiful. Lotze was the first to apply to them the categories of value and worth, in distinction from mere existences. He did not intend to throw doubt upon the actual existence of the values in addition to the appraisal put upon them. But later, in the Neu-Kantian movement, the valuation category of Kant was put to agnostic uses. These values existed for the man who felt them, but he needed not to worry whether they had objective existence.

The author, in a rich chapter, speaks beautifully about the different ways and attitudes of the searchers for truth: the Neo-Hegelians, who claim that absolute truth is not to be found; the mystics, who, in their ecstatic experiences, are apt to lose the personal in themselves and in God. He pays particular attention to the American pragmatists, W. James and John Dewey. According to them, truth is what works. Truth is verification. It has no prior existence, but is made in the course of verification. Truth is sometimes simply what proves itself to be expedient. It is never absolute but always only probable. Truth, says Dewey, is like life, always in the flux and in the course of passing through many variations. The only test of truth is its power to succeed. Truth must possess usefulness. Whatever is not useful is not finally true. And it must yield satisfaction. There must be in it an outlet of satisfaction for feeling and action. There is some truth in all the schools of the truth-seekers. Still Christianity makes the claim of absolute truth, and its truth always preserves its close bearing on life. It finds in truth appropri-

ated the way to the liberation and completion of personality. If offers in Jesus Christ the highest ideal of personality, and in his fellowship the possibility of growing perfection.

The author closes with a chapter on the Demand for the Deity. Psychology shows the universality of religion as a truly human phenomenon. Comparative religion convinces us of the superiority of the Christian faith. Philosophy appreciates portions of good in all religions but reaches its culmination in its reflections upon the final religion; Christianity, whose center is the divine human personality of Jesus Christ.

The book, although written for college students, is by no means for them only. In fact, older persons will be better able to consider its problems and test its conclusions. It is a treatise deserving abundant praise. Its matter is frequently of a very high philosophical nature but it is presented in clear, intelligible language. It does not prove that science necessary leads to faith—for it seldom does, at least not to-day—but it does make a strong case for its contention, that faith can well consist with the highest knowledge.

Not Slothful in Business, by *Herbert A. Bosch*. Doubleday, Doran & Co., Garden City, N. Y. 1928. 208 pages., \$1.75 net.

How to put your church on a firm financial basis, is the problem the author of this volume, the pastor of St. Paul's Lutheran Church, Mansfield, O., discusses.

Getting money, he says, is not the main aim of the church. Before the attempt is made to get the necessary contributions for the work of the church, the worth of the church itself ought to be firmly established in the minds of the people. Christ has put in the keeping of the church the power for individual and social regeneration. It is no exaggeration when Roger Babson says in a widely advertized statement, that the church has created America. When people have been made conscious what they owe to the church for their own lives and been informed what it means to the welfare of human society, they will be in a mood to consider its claims upon their generosity. He who believes that God is the giver of all things and that in Christ he gives us the greatest of all gifts, salvation, will understand and apply the principle of Christian stewardship. "This Christ has done for thee," is the truth evangelism impresses on him, and "what wilt thou do for Him?" is the problem stewardship expects him to solve. The church must be very careful in its educational program about these two fundamentals. Only if their basic importance and their wide sweep are fully grasped can a right financial attitude be looked for.

The author is wholly committed to the methods of the Every Member Canvass, but in his opinion it ought to be preceded by a Every Member Visitation, where money is not mentioned at all, but the interest of the member (or even unchurched in the work of the

church is to be enlisted and his pledge of loyal attendance sought. No high pressure methods should here be used nor quick results expected. Plenty of time ought to be given and, if necessary, subsequent visits should supplement the initial work.

The many money-making schemes used by churches and societies are fully discussed. They are almost wholly evil and their financial benefits are to a great extent imaginary. Besides, they work many other injuries to the church; they kill the stewardship spirit, the method of outright giving, and they introduce secular and often very questionable practices into the church life, so that even outsiders point to it with derision and contempt. Over against all this the writer stresses the need of really evangelistic work and the systematic exposition of the Christian program as embracing the whole of life.

Adequate budgets for local church and Kingdom; weekly giving; monthly or quarterly statements; Church night (for the purpose of giving information on the financial situation); Subscription Sunday (to take the place of Every Member Canvass), and other important phases of the financial problem are treated in the closing chapters. The book is an earnest instructive, practical treatise on the whole subject and its effects upon the church. A high spiritual level is throughout maintained, but the writer never indulges in pious platitudes or loses himself in nebulous theories. He makes a very valuable contribution to the matter of coping with a situation that taxes the ingenuity of us all.

Grundriß der Geschichte des Lebens Jesu von Theodor Zahn.
A. Deichert'sche Verlagsbuchhandlung, D. Werner Scholl, Leipzig, 1928, 82 S.,
geb. Mf. 3.60, geb. Mf. 5.

Am 10. Oktober d. J. feierte Theod. Zahn, der Altmeister Erlanger Schrifttheologie, seinen 90. Geburtstag. Er hat sich gewissermaßen selber ein Geschenk auf den Geburtstagstisch gelegt in den vier **Grundrißen der neutestamentlichen Wissenschaft**, die aus den Diktaten zu seinen Vorlesungen über diesen Gegenstand erwachsen sind. Das uns vorliegende Büchlein ist das zweite in der Reihe (das erste, der Grundriß der neutestamentlichen Theologie, ist von uns in der Novembernummer des „Magazins“ kurz angezeigt worden, s. daselbst S. 477).

Das Leben Jesu wird in fünf Abschnitten beschrieben. Der erste handelt von den Zuständen des jüdischen Volks zur Zeit Jesu. Dann folgen die Geburts geschichten, die Erzeugung vom Geiste Gottes und die Geburt von der Jungfrau werden von der christlichen Ueberlieferung des ersten Jahrhunderts einheitlich bezeugt. Die Hypothese, daß es sich hier um eine Uebertragung heidnischer Mythen auf Jesum handle, ist geschichtlich völlig haltlos. Die Geschlechtsregister geben beide die Genealogie Josephs, des nominellen Vaters Jesu: der Messias wurde dem Hause Davids im eigentlichen Sinne des Wortes **geschenkt**. Das hebt sein Recht nicht auf, als Sohn Davids aufzutreten. Es folgt, nach dem Auftreten des Täufers „das Gnadenjahr für Galiläa“ (Oktober 28—Oktober 29).

Die Wunder lassen sich nicht von dem Leben Jesu trennen, sie sind der-

maßen mit dem Gang der Geschichte Jesu verflochten, daß nach ihrer Beseitigung keine verständliche Entwicklung überbleibt. Jesus nimmt teil an der Macht Gottes über die Natur.

Der letzte Abschnitt handelt von dem letzten Halbjahr vor dem Tode Jesu. Jesus starb am 15. Nisan. Johannes stimmt darin (nach Zahn) mit den Synoptikern überein, denn die Bemerkung Joh. 18, 28: „Die Juden gingen nicht in das Nichthaus, daß sie sich nicht verunreinigten, sondern das Passah essen möchten,“ bezieht sich auf die weitere Feier der Passahwoche, nicht auf das Essen des Passahlammes am Anfang.

Mit allem Nachdruck weist Z. die Visionshypothese bezüglich der Erscheinungen des Auferstandenen zurück. Es fehlt für dieselbe jede psychologische Vorbedingung in den Gemütern der Jünger.

Zahns theologischer Standpunkt ist im ganzen durchaus der unsre. Doch ist es nicht das allein, was uns für ihn einnimmt. Seine Aufstellungen ruhen immer auf guten biblischen und historischen Gründen. Im einzelnen mag man wohl ein wenig moderner in seinen Vorstellungen sein, aber im ganzen fühlt man sich bei ihm in der Hand eines Führers.

Grundriß der Einleitung in das Neue Testament von Theodor Zahn. A. Deichert'sche Verlagsbuchhandlung, 1928, 120 S., geh. Mk. 5, geb. Mk. 6.50.

In diesem 3. Band seiner „Grundrisse“ erhalten wir eine knappe Darstellung des reichen Einleitungsmaterials bezüglich des Neuen Testaments. Verfasser beschränkt sich aber streng auf Einleitungsfragen, d. i. mit Ausschließung alles Dogmatischen und Hermeneutischen ist er bestrebt, nur die Entstehungsgeschichte der neutestamentlichen Schriften zu schildern oder, mit andern Worten, die Geschichte der christlichen Literatur im apostolischen Zeitalter.

Wir geben im folgenden einige Stichproben aus den Ergebnissen, zu welchen er im einzelnen gelangt. Der Brief an die Galater ist nicht an die Bewohner des nördlichen Teils der römischen Provinz Galatien (also um Ankyra herum) geschrieben, wie früher allgemein angenommen wurde, sondern an die des südlichen, eigentlichen Galatien, welcher die Distrikte im Pionien, Lystra und Derbe umfaßte. Diese neuere Ansicht ist in der englischen Welt bekanntlich besonders von Professor Sanday vertreten worden. Sie empfiehlt sich dadurch, daß wir von einer Tätigkeit Pauli in dieser letzteren Gegend aus der Apostelgeschichte bestimmte Kenntnis haben, dagegen nichts von einer solchen im Norden. Die Situation aber, die im Galaterbrief vorliegt, setzt die Gründung galatischer Gemeinden durch Paulus voraus.

Die Schwierigkeit bezüglich des Epheserbriefes, daß der Verfasser den Ephesern ganz unbekannt ist, und daß alle Personalien fehlen, obwohl doch Paulus dort drei Jahre gearbeitet hatte, löst sich in der Weise, daß der Titel „an die Epheser,“ erst später in den Brief hineinkorrigiert wurde. Er hatte ursprünglich keine Adresse. Gewöhnlich wird angenommen, daß er ein Zirkularschreiben an die Gemeinden um Ephesus herum gewesen sei; auch das ist keine wirklich befriedigende Ausflucht. Zahn ist der Meinung, daß er wahrscheinlich dem Kol. 4, 16 erwähnten Brief an die Laodiceer gleichzusetzen sei (so schon Marcion).

Die beiden Timotheusbrieve und der an Titus werden gewöhnlich des-

halb angefochten, weil die dort vorauszusetzenden Zeitverhältnisse sich nicht wohl in das uns bekannte Lebensbild Pauli einfügen lassen. Zahn nimmt mit andern an, daß Paulus aus der ersten römischen Gefangenschaft entlassen wurde, den Orient wieder besuchte, nach Rom zurückkehrte und dort unter Nero († 68) hingerichtet wurde. Schon Clemens von Rom berichtet um das Jahr 96 (in 1. Brief Kap. 5), daß Paulus mit seiner Predigt bis an „die Grenzen des Westens“ gekommen sei, eine Bemerkung, die bis zur Zeit der ersten Gefangenschaft nicht zutreffend gewesen wäre.

Die Epistel des 2. Petrusbriefes ist von alters her angefochten worden, doch mit unzureichenden Gründen. Der Judasbrief (Verf. Judas, der Bruder des Jakobus, leiblicher Bruder des Herrn) ist von 2. Petri abhängig. Er zitiert den Petrus wörtlich. Ist nach der Zerstörung Jerusalems geschrieben. Diese Zerstörung ist das „zweite Gericht“, von dem er redet.

Der Hebräerbrief, geschrieben wahrscheinlich zwischen 75—90 a. d., hat den Barnabas zum mutmaßlichen Verfasser.

Bezüglich der Verschiedenheiten wie Ähnlichkeiten zwischen Lukas und Matthäus scheint Z. nicht der landläufigen Erklärung zuzustimmen, daß beide aus einer dritten Quelle schöpften, den Logia, einer Spruchsammlung aus den Worten Jesu, daß Lukas aber auch noch andre Muster benutzte, was denn seine Abweichungen von Matthäus erklären würde. Die Logia, so genannt in der bekannten Stelle des Papias, bezieht Z. auf das ins Griechische übersehte (ursprünglich hebräisch geschriebene) Evangelium des Matthäus, was Lukas gar nicht gekannt haben mag (in seiner griechischen Uebersetzung). Es waren viele mündliche und z. T. schriftliche Uebersetzungen im Umlauf, die dann von Lukas reichlich benutzt und planmäßig verarbeitet wurden.

Das Evangelium Johannes ist das Werk des Apostels. Sein Stil war an sich kein gutes Griechisch. Schüler des Apostels legten nachträglich bessernde Hand an. Darum ist auch die johanneische Autorschaft der Apokalypse mit ihren Hebraismen und Härten nicht aus sprachlichen Gründen zu verwerfen. Verfasser stimmt im Gegenteil der Tradition bei, daß die Schrift von Johannes stammt und unter Domitian geschrieben sei.

Das Buch ist als Nachschlagewerk für den, der über Einleitungsfragen kurz und bündig sich orientieren will, von großem Wert. Man wird dabei zu schätzen wissen, daß Z., wenn er gewöhnlich zu traditionellen Resultaten kommt, das doch nicht aus konservativen Einstellungen heraus tut, sondern zu aller Zeit gut und meist überzeugende Gründe dafür anführt.

Die evangelische Weltmission. Ihre Ziele, Wege und Erfolge von Joh. Witte, Prof. D. Dr. in Berlin. Verlag von Alfred Toepelmann in Gießen, 1928, 50 S., Mk. 1.50.

Das Christentum hat von Anfang an die Eroberung der Welt auf seine Fahnen geschrieben und nie ganz abgesehen, an der Ausführung dieses Werks in großem Maßstab zu arbeiten. Aber es sieht sich zum ersten Mal vor der Aufgabe, mit den andern großen, blühenden Weltreligionen zu ringen um den Gewinn der großen Menschheit. Daß die nichtchristlichen Religionen dem Christentum in seiner Kraft, das persönliche und soziale Leben neu zu gestalten, nicht gleichwertig sind, wird auch von vielen ihren Anhängern zugegeben. Ein Japaner sagt: „Das Christentum ist uns will-

kommen, weil es uns hilft, unsre eigenen Ideale zu erreichen. Es ist Heidentum plus Leben. Die christliche Religion ist der Geist des Gesetzes. Sie allein wirkt von innen heraus. Sie zeigt uns nicht nur das Gute, sie macht uns gut."

Doch bedarf das Christentum bei dieser Arbeit vor allem einer dogmatischen Reinigung und Vereinfachung. In Lehre und Organisation wird die christliche Heilsbotschaft in Ostasien Formen haben, die vielleicht von den unsern sehr verschieden sein mögen.

Die Missionsarbeit verfolgt drei Ziele: 1. Die Gewinnung einzelner Menschen zum persönlichen Glauben, 2. die Bildung von Volkskirchen, 3. Einwirkung auf das öffentliche Leben der nichtchristlichen Völker. Diese Ziele sucht sie zu erreichen durch die Predigt, durch Schularbeit, Arbeit an der erwachsenen Jugend, durch literarische Tätigkeit und durch ihre Liebeswerke. Die Erfolge der Missionsarbeit sind zu sehen nicht nur in der Zahl der bekehrten Heidenchristen, sondern auch in der freundlichen Stellung hochstehender Staatsmänner und ganzer Regierungen gegenüber dem Christentum. Trotz aller Schwierigkeiten, die das Gehen am alten Glauben oder eine materialistische Zeitströmung vor uns aufstürmen, berechtigt das bisher Erreichte zu der Hoffnung, daß schließlich doch alle Völker der Erde dem Christentum zufallen werden.

Dies sind in groben Strichen die Gedanken, die der Verfasser dieser Schrift, der Direktor der „Ostasien-Mission," in dem vorliegenden Bändchen ausführt. Aus reicher Erfahrung und eigener Anschauung heraus weiß er aber seiner Schilderung Leben und Farbe zu geben, so daß wir ein höchst interessantes und lehrreiches Bild von der Arbeit und dem Ausblick der christlichen Heidenmission erhalten.

Das Christentum im Kreise der Weltreligionen. Grundsätzliches über das Verhältnis der Fremdreigionen zum Christentum von **Gustav Mensching**. Verlag von A. Töpelmann, Gießen, 1928, 23 S., 75 Pfg.

Die Tendenz im Verhältnis zu den außerehrlichen Religionen ist heute die der freundlichen Anerkennung ihrer guten Elemente. Die Tugenden der Heiden gelten nicht mehr bloß als „vitia splendida" (Augustin). Auch Luthers Standpunkt, daß die heidnischen Religionen bloß die Existenz der Götter anerkennen, aber nichts wissen von einem Heilswillen Gottes, der auf Erlösung abzielt, ist überholt. Der Verfasser kommt bei der Untersuchung des Buddhismus, des Hinduismus und der Religion der Chinesen zu folgenden Resultaten: a. Das Heilsverlangen geht durch alle diese Religionen, und der Fromme macht weithin die Erfahrung der persönlichen Heilszuwendung. b. Im Hinduismus beobachten wir Hingebung an die Gottheit und Befeligung durch dieselbe. c. Oft begegnet uns die Notwendigkeit, daß das Heil geschenkt werden muß. d. Nächstenliebe wird gefordert im Konfuzianismus und im Buddhismus. e. Der japanische Buddhismus weist die Religiosität der reinen Gläubigkeit auf im Unterschied von den Werken.

Dagegen bietet das Christentum alle diese Einzelzüge in ihrer Einheit. Auch hat es neben der subjektiven Seite, dem „Menschen Gottes," die objektive und kollektive, das „Werk Gottes," und — fügen wir hinzu — es hat eine Heilsgeschichte.

CONTENTS **VOL. 56. for the year 1928.**

Inspirational Value of Church History, Dr. Vollmer	1
Philosophy and Education, Dr. Evjen.....	13
Schleiermacher. Dr. Grützmacher.....	29
Die „Religion Jesu“. Dr. Baur.....	40
Editorials	49
The Christian World.....	57
Book Review	69
Youth and our Evangelical Church, Professor Katterjohn.....	81
The Heidelberg Catechism, Professor Vollmer.....	90
The Lausanne Conference, A Methodist Layman.....	98
Die ältere liberale Theologie. Professor Grützmacher.....	106
Der alte und der neue Glaube. Pastor Niedernhoefer.....	116
Editorials	131
The Christian World	138
Book Review.....	150
The Benediction, Prof. John E. Evjen.....	161
Jonathan Edwards, Rev. H. J. Schick.....	173
On Confessions, Rev. H. Niefer.....	183
Why Go? Peter the Hermit.....	189
Die lutherische Theologie. Professor R. Grützmacher.....	191
Die „Religion Jesu.“ Professor W. Baur.....	203
Erwiderung. Frau E. Schaefer.....	209
Editorials	214
Christian World	220
Book Review	230
Importance of Social Sciences, Prof. Vollmer.....	241
The Benediction, Prof. Evjen.....	250
Our Confession, Rev. A. A. Susott.....	263
A. Ritschl. Prof. Grützmacher.....	270
Die jungfräuliche Geburt. Pastor C. Schieler.....	283
Editorials	294
Christian World	305
Book Review	312
Evangelical Synod and Church Union, Prof. C. E. Schneider.....	321
Importance of Social Sciences, Prof. Phil. Vollmer.....	334
Religionsgeschichtliche Theologie. Prof. R. G. Grützmacher.....	342
Jungfräuliche Geburt. Pastor C. Schieler.....	350
Probleme der Religionspsychologie. Dr. L. Angler.....	360
Editorials	365
Christian World	374
Book Review	392
The Blavatsky-Besant Cult, Rev. A. Haeussler.....	401
Early Journalism in Louisiana Territory, Rev. J. H. Horstmann....	412
Editorials	450
Stellungnahme zur Zeitslage. Pastor L. Angler.....	423
Positive Theologie. Prof. Grützmacher.....	435
The Christian World	458
Book Review	464



VOLUME 57.

MARCH 1929.

NUMBER 2.

Theological Magazine

of the

Evangelical Synod
of North America

Motto: 1. Cor. 3, 22-23.

Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

Published bi-monthly and entered at the post office at St. Louis, Mo.,
as second-class matter in December, 1898.

Acceptance for mailing at special rate of postage provided for in
section 1103, Act of October, 1917, authorized on July 3, 1918.

CONTENTS

	PAGE
Ministry and Ordination, Dr. J. O. Evjen	81
Important Missionary Development, Dr. P. A. Menzel	97
Modern Bible Translations, Dr. H. Schick	105
Erhaltung, Vorsehung, Wunder. Dr. H. G. Grönmacher.....	112
Die Parusie. Pastor G. Schweizer.....	122
Editorials	130
Christian World	138
Book Review	149

Theological Magazine

of the

Evangelical Synod of North America.

Published by the Evangelical Synod of North America. Price per year (six numbers) \$2.00; to foreign countries, \$2.20. Rev. H. Kamphausen, Dr. theol. (Giessen Univ.), 9807 Cudell Ave., Cleveland, Ohio, Editor.

All communications relating to editorial work, all contributions and exchanges must be addressed to the editor.

All communications relating to business matters must be addressed to Eden Publishing House, 1712-18 Chouteau Ave., St. Louis, Mo.

VOL. 57.

ST. LOUIS, MO.

MARCH 1929.

THE MINISTRY AND ORDINATION

BY PROFESSOR J. O. EVJEN, PH.D., TH.D.

I. The Ministry

The major part of this study should deal with the problem of Ordination to the Ministry. Since, however, there are few terms in theology so open to misunderstanding, and so persistently misunderstood in many circles, as "ministry," a comparatively full discussion of this term is necessary in order to get a proper evaluation of ordination. Many a pious mother, yes pious minister, too, has attempted to repeat the act of Hannah, the mother of Samuel, who promised to give her son "unto Jehovah all the days of his life," "that he may appear before Jehovah, and there abide forever." The result of Hannah's promise was that Samuel "did minister unto Jehovah before Eli the priest."

The age of the Levitical Priesthood has passed. But not the age of Levitical thinking. It controls the Catholic Church, and obtains with many Protestants, for example the High Church Anglicans and the Neo-Lutherans, but also with other Protestants who are more difficult to rubricate, but who, in their admiration for sacerdotal-like performances of a minister, would endorse the sentiment of a lady, that once exclaimed, upon hearing a minister preach: "How blessed it is to hear the Word of God from *consecrated* lips!"

The sentiment behind such an expression may assume the wish and deed of a Hannah: that a member in the family enter the public ministry, because it is the highest of all callings. The result may be that this member, more or less against his will, studies

for, and enters upon, the ministry, in order to comply with the wishes of relations, though another calling might have been far more acceptable, suitable, and useful. Due to this Levitical leaven, the spirit of the New Covenant, with its emphasis on the universal priesthood of believers and the sanctity of all noble vocations, one being as sacred as the other, has been circumscribed in its operations. The scriptural teaching, that the highest calling in life is to be a Christian, has been obscured by the belief that the highest calling is to be a minister, a clergyman. Greatly as we cherish this vocation and love to prepare men for it, we have no right to elevate it above what Scripture teaches concerning it.

What, then, is the Ministry? What is Ordination: does it elevate a man above his fellowmen, religiously, dogmatically? In replying to these questions, we shall, after a preliminary statement about ordination, make the discussion of the Ministry the first part of our study. The second part will be given to the treatment of Ordination. Both parts, naturally, will have to deal with the Church proper, or the congregation of all believers; and the "Church," in its derived meaning, which elects and ordains men for the public office of the ministry. Special attention will be given to the teachings of the first century, of the Reformation, and of the last decades: the aim being to set forth the evangelical, Protestant view of the Ministry, and of Ordination as the formal ratification of it. In our investigation, we draw much on German and Scandinavian scholarship as the most reliable testimony to the teaching of Lutheranism; and, much on American-Reformed opinion and practice, as a happy gratitude-deserving contribution to church history; though England, Switzerland, France are not neglected and due respect is paid to Western and Eastern Catholicism wherever it may serve to set in relief the grand Protestant doctrine of the universal priesthood of believers, of the sanctity of every noble calling, of religious equality and liberty, in the trust with which we trust God and He trusts us.

Ordination, in the evangelical meaning, is a public act authorizing a person as a Christian minister, a member of the order (I use this word advisedly, in the evangelical sense. It may also be translated estate, class) administering the clerical office as a mandatary of the Church visible. As an act of publicity, it approves or ratifies a call to the ministry.¹

In the Roman Catholic church, ordination is an involved act, elevating a man from the laity to the priesthood, which this Church considers as a sacramental order of privileged fellowship with God.

¹ Richard Rothe has well said: "Ordinare" in Latin never means to ordain a priest, but to induct one into office.

more intimate with him, and more sacred, than that which an unordained Christian is able to attain. It makes the ordained person a mediator between God and man: priest. The Catholic Church is the priesthood, the laity is only an appendix. No one can be saved outside the Roman Catholic Church; that is, without the mediation of this priesthood. The naive Catholic believes that the benediction received from newly ordained priest is surcharged with a celestial electricity. One ought, as the popular saying has it, ride a horse to death, in order to get the first blessing of a priest just ordained. Coming home immediately after the consecration, such a priest is received as a superterrestrial being. It may not be with just the identical reverence with which a savage worships the sun, or the superstitious Lycaonians prepared to sacrifice to Barnabas, their alias for handsome Jupiter, and Paul their alias for Mercurius, the divinity of eloquence. But the affinity is unmistakable.

Contrary to the Catholic conception of church and its attendant priesthood, is the genuine evangelical view, which with Luther, defines the church as the congregation of all believers scattered all over the world, the priesthood of believers having equal religious rights (not necessarily juridic) and duties, and exercising them according to ability and opportunity. This universal church, naturally includes both Protestant and Catholic, if they are sincere believers; and excludes both, if they are not, no matter what their relation to the "visible" or institutional church may be. In this Church a priest, clergyman, minister—be he a pope, a bishop, or a village parson—can be for his fellowman religiously nothing more, as Karl Heim says, than "a brotherly counsellor and fatherly interceding friend."²

Ordination in the Eastern Church holds a midway position between that of the Evangelical and that of Roman Catholic Church. It does not impress upon the priest, as it is thought to do in the Roman Catholic Church, a "character indelebilis," and does not establish the same cleavage between layman and priest. The priest in the Eastern Church ceases to be a religiously important personage when he leaves the altar or temple, being then like one of the common people. The lower clergy in this Church may carry on an occupation. They are hierurges rather than hierarchs, and may not exercise lordship over the people. Even the bishop in this church is far less hierarchic than the bishop in the Roman denomination.

² Karl Heim, *Das Wesen des evangelischen Christentums*, 1926, p. 94.

The Anglican View

But even in the Protestant, or Evangelical Church, there are different conceptions of ordination. Whether it cares to be called Protestant or not, the Anglican Church leans, on the question of ordination, on Rome, not very many of her clergy being of the mind of Dean Arthur Penrhyn Stanley, who in *Christian Institutions* (1881, p. 213 seq.) wrote: "In the first beginning of Christianity there was no such institution as the clergy, and it is conceivable that there may be a time when they shall cease to be. But though the office of the Christian ministry was not one of the original and essential elements of the Christian religion, yet it grew naturally out of the want which was created."

The New Lutheran View

The Neo-Lutherans hold opinions hard by those of the High Anglicans. Professor Alois Knöpfler, Catholic church historian, says: "They wish to confess Luther's justification by faith, the sola fides, but not the invisibility of the Church and the universal priesthood. They declare that the office of the ministry is juris divini and hold quite Romanizing views concerning sacrifice, ordination and the sacraments, wherefore they have been decried by their opponents as German Puseyites. Among the representatives of this tendency are: Vilmar . . . , Thomasius . . . , Hofman . . . , Keil . . . , Delitzsch . . . , Stahl . . . , Kahnis . . . , Luthardt."

This characterization, not without Roman sympathy, is correct. In the main, it is repeated by another Catholic church historian, Prof. J. Marx, who explains that the Neo-Lutherans regard the ordination of ministers as instituted by Christ; they desire to make the Lord's Supper, and not the sermon, the central thing in worship, more according to Catholic usage; and they favor the introduction of the Confessional.

This description of Neo-Lutheranism agrees with the one given by Dr. P. Madsen, Bishop in the Church of Denmark (Lutheran) and, before this, professor of dogmatics in the University of Copenhagen. This able scholar in his *Den kristelige Troslaere*, perhaps the most readable work on Dogmatics published within the last two generations in the Lutheran Church, says: "Within the Lutheran denomination the so-called Neo-Lutherans (Löhe, Kliefoth, Stahl, Vilmar) have, in principle, forsaken the Lutheran point of view and adopted a Romanizing view of the church as an institution of grace, differing from the congregation as the communion of believers."³ Again: "Related to the Catholic conception of or-

³ P. Madsen, *Den kristelige Troslaere*, Ed. by L. Bergman, Copenhagen, 1912, 687. The footnote adds the names of A. F. C. Vilmar, A. Münchmeyer, and F. Delitzsch.

dination is that of the Neo-Lutherans, according to whom the office of the ministry, as over against the universal priesthood of believers, is something quite different from the latter; namely, a special estate, instituted by the Lord."⁴

Neo-Lutheranism in America

Neo-Lutheranism is a strong tendency in America. This is partly due to Wilhelm Löhe who exerted much influence on a body like the Iowa Synod; to Kliefoth who, not to mention others, influenced the former General Council, of which the Swedish Augustana Synod was a part—it, again, being additionally influenced by the Neo-Lutheran group in Sweden.

The Norwegian Lutherans in the West were, for the most part, either Neo-Lutheran or inclined to the viewpoint of the Missourian school. The former group was trained for decades in the high church text book on Dogmatics by Dr. Krogh-Tønning, of Norway, who, following the principles of his own teaching, finally, left the Lutheran Church and joined the Roman Catholic. In the latter, western, group the transition to Neo-Lutheranism appears in the comparison of statements made by Dr. Ulrik Vilhelm Koren, President of the Norwegian Synod (1894-1910), and by Prof. O. E. Brandt, vice-president of Luther Seminary, St. Paul, Minn.—statements in regard to the ministry.

Dr. Koren, trained in the University of Christiania, controverting Professor Wenaas, president of Augsburg theological Seminary, who was influenced by Thomasius, wrote, in the seventies: "Prof. W. . . . can not be ignorant of what we have stressed very often that, when the fifth article in the Augsburg Confession binds the imparting of faith and therewith justification to the ministry of the word—the meaning of ministry of the Word is not the ecclesiastical office of the ministry or the ministers but only, in general, the ministration of the Word and the Sacraments, by whomsoever administered. Prof. W. . . ., as well as we, teach that the acts as a rule shall be performed by persons called thereunto; but this does not institute a sacrament of the office."⁵

Professor O. E. Brandt, of younger vintage, and trained in America, apparently departs from Koren's teaching, if he is quoted correctly, in *Lutheraneren*, March 18, 1925: "Christ has therefore established a spiritual priesthood, in which every Christian testifies about Christ's great love of the world. By the side of this

⁴ Ibid. pp. 704 seq.

G. Rietschel adds Dieckhoff and Paul Haupt to the list. Haupt finds two offices directly instituted by God: that of the pastor and that of the bishop. He also regards the Episcopal polity as divinely instituted (*Lehrbuch der Liturgik* II, p. 414).

⁵ V. Koren, *Samlede Skrifter*, 1912.

Christ has also instituted certain servants of the Word, whose whole time is dedicated to the ministry."

The Formula for the Government of the General Synod, 1888, reads (1) "Our Lord and Saviour himself instituted the *clerical office* in the New Testament Church, and made it of perpetual standing." (2) It regards the *Bible* as the "*juridical code*" of the church councils of individual churches. (3) It also makes Christ the "true and only head" of the external or visible Church. These three statements are pronouncedly Reformed and, at the same time, more in agreement with Catholic than Lutheran thinking, as will be evident from a later discussion. The first statement is due to misinterpreting of the Augsburg Confession, Article V. Representatives of Lutheranism having this misinterpretation of Article V, says Rietschel, "may claim Calvin for their support. He does not deduce the office of the ministry from the general priesthood of believers but establishes it on the immediate institution through Christ according to Eph. 4: 11."⁶

Missouri Lutherans

The "Missouri" Lutherans make the local congregation the dispenser of ministration, transferring the dispensation to the minister. If the local congregation here is considered as an organization of the secular order, there is no theoretical objection to this teaching. If the congregation is considered as divine, or the body of Christ, this teaching, because it treats the Bible as a legal codex for polity, has a little of the Romanizing leaven, savoring of the *jus divinum* idea. For, to use the words of R. Sohm: "The essence of Catholicism consists in this that it does not distinguish between the Church in its religious meaning (the Church of Christ) and the Church in its juridic meaning. . . . The Church of Christ is for it (Catholicism) a juridically constituted organization."⁷

The Congregational Aspect and the New Approach to Luther

Some of the same leaven is found in other Protestant bodies. The Baptists and Congregationalists claim that the local church, in contrast to a synod or other form of group church, is divine, or is the right form of the kingdom of God on earth.⁸ The Presbyterians have argued for the divine right of a government by elders, the episcopals for the divine right of episcopal rule. Each

⁶ G. Rietschel, *Lehrbuch der Liturgik* II, p. 412.

⁷ R. Sohm, *Wesen und Ursprung des Katholizismus*.

⁸ This view is held by the Lutheran Free Church. See my articles on this body in "Distinctive Doctrines . . . of the Evang. Luth. Church, 1914, p. 246 seq.; and on its leader, G. Sverdrup, in *Herzog-Hauck, Realencyclopädie für Prot. Theologie und Kirche*, XXIV, 537-555.

of these denominations has taught that Scripture prescribes an infallible form of government for the church. They thus give to the Bible a statutory significance and do not regard it, so far as polity is concerned, as a record of examples or suggestions of limited applicability, capable of extended modifications, even nullification without harm. Luther, arguing on the assumption that there were deacons in the congregations of the apostolic age, stated that they might have been quite necessary in those days, when there was no Christian government dispensing poor relief, but they were not necessary at all times. Calvin indeed argued for the divine right institution of four church offices: of the minister, of the teacher, of the elder, and of the deacon. But there are many of his followers in our day who, having abandoned his argument for a polity by divine right, properly, and in the spirit of Luther, regard their particular church government merely as one of expediency—and not of divine right. One of the foremost Dutch theologians of today, Slotemaker de Bruine, while thinking that these four offices are very expedient, sets aside Calvin's claim that they are divinely instituted. For him, also another order would conceivably work well. He thinks, however, that Calvin's four offices are more efficient than the one office of traditional Lutheranism. "What Calvin wrought was better than what he thought."

While a great many of the "Reformed" grant this, it is more difficult for them to accept Luther's idea of the invisible church against the visible-invisible church of Calvin, who regarded the visible Church organization as the indispensable scabbard for the sword, the spiritual Church, and who believed that non-membership in the visible church organization was tantamount to slighting the Church of Christ. The conception of what constitutes the Church, strictly speaking, determines the evaluation of church edifices. Consistency of thinking demands this. But many, happily, think inconsistently and arrive at liberal "conclusions," even when the premises are illiberal. Luther's conception of church was evangelical; his conception of the "office" or "offices" was equally evangelical, though this happy sequence may have been due to his spiritual structure rather than his logic. We may, therefore, waive, for the present, the discussion of Church and confine ourselves to certain views about the ministry as set forth in creedal statements.

Augsburg Confession, Article V

The older Reformed school, together with its present adherents, really hold that the incumbents of these four offices sponsored by Calvin are not laymen, but of a clerical rank. According to Luther, they are all, like all other Christians, laymen. John Kunze, Neo-Lutheran, dissents from the Lutheran as well as the old Re-

formed idea, by maintaining that these offices save that of the ministry discharge a "secular work." The office of the minister alone is divine; but the ecclesiastical offices recently introduced in the Lutheran Church as auxiliaries of the ministerial office are de jure humano. Thus far Kunze.⁹

The conception of *ordination* will depend on the views concerning the ministry. Does the Christian minister, as distinct from the "laity," hold his office by divine or human right?

The Neo-Lutherans answer: By divine right. They base their creedal claim for this answer by referring to Article V. of the Augsburg Confession,

"That we may obtain this faith, the ministry of teaching the gospel, and administering the sacraments, was instituted. For by the word and sacraments, as by instruments, the Holy Spirit is given, Who works faith, where and when it pleases God, in those that hear the gospel; to wit, that God not for the sake of our merits, but for Christ's sake, justifies those who believe that they for Christ's sake are received into favor."

The Latin heading of this article is "De ministerio ecclesiastico." English translations are "Of the ministry of the church," "Of the ministerial office," etc. Since the headings are of a later date, a more appropriate superscription would be, as Kolde suggests: "De Verbo", "Concerning the Word"; or "Concerning the means of grace." Kolde quotes a statement from Feuerlin, 1742, that this article treats the origin and Causes of justifying faith and thus is in close relationship with the preceding article "On Justification."¹⁰

Now, Article V does not discuss the necessity of the office of the public ministry, but the necessity of the word and sacraments as means of grace.

The Word must be proclaimed, the sacraments (the "visible" Word parallel to the "audible" Word) must be administered, so that man can attain faith, independent as to whether the proclamation or administration takes place through a "minister" or a layman, man or woman. A father, a mother are for their children, and sincere Sunday school teachers are for their pupils as much *ministri verbi divini*, as a pastor is a *minister verbi divini* for his congregation. A layman speaking the Word of God to his comrade is *religiously* a servant of the Word, as much as the ordained preacher. The fact that this interpretation refers to *ministrations*, and not to *ministers*, is confirmed by the reply to The Augsburg

⁹ Kunze, Symbolik, 1922, p. 192 seq.

¹⁰ Kolde, Die Augsburgische Konfession, 1911, p. 35. G. Rietschel, Lehrbuch der Liturgik II, p. 412 agrees with Kolde.

Confession made at the Diet of Worms by the Catholics in *Confutatio pontifica*: "In articulo quinto, quod spiritus s. per verba et sacramenta detur, tanquam per instrumenta, comprobatur." It is, secondly, confirmed by the Schwabach Articles VII and VIII, stating, that, in order to get faith, God has instituted the "office of preaching or oral word, namely the gospel;" and "beside this oral word, God has also instituted external tokens, namely baptism and the Lord's Supper," (Kolde 127). It is, thirdly, established by the Marburg Articles VI and VIII. In Melancthon's *Loci* (1543), *vox evangelii* and *ministerium evangelii* are identical. *Ministerium* is defined as the voice of the gospel, *heard, read, pondered*. These confirmations can be augmented by a great many statements of Luther, which are numerous and weighty enough to constitute a special article. Enough, then, for the present about Article V, discussing a *religious* necessity.

Augsburg Confession, Article XIV

Article XIV reads: Concerning the church order they teach that no one should teach publicly in the church or administer the sacraments unless he be regularly called (*nisi rite vocatus*).

This article was written to contradict the false accusation of Eck that the Evangelicals were as spiritually anarchistic in regard to ecclesiastical sanctions as were the enthusiasts, who, heedless of the existing beneficial order, would force their extreme ideas upon church gatherings, by violently changing or setting aside such ceremonies as they rightly or wrongly disapproved of; by mounting the pulpits, no matter what their intellectual qualifications were; by sometimes demolishing church furniture. These enthusiasts spiritualized the universal priesthood to such an extent that they made the spiritual equality before God tantamount to absolute equality in all human affairs, disregarding civic as well as canonic law, even in cases where the latter was commendable as a matter of good order. They set aside historic order, and insisted that the unschooled Christian was just as well qualified to preach publicly as the trained clergyman. They even wanted to oust learned clerics as inferior to the unlearned. When the Catholic church often insisted that a law, custom, or regulation *must* be observed on penalty of the loss of salvation, the enthusiasts would insist that it *must not* be observed on the same penalty. When the Catholic said, this *must* be so, the enthusiasts said this *must not* be so.

The followers of Luther said, It *may* be so. Hence the use of "*debeat*" in this article. The article recognized the value of the customary public ministry, usually the one-man ministry. This ministry was not regarded by the followers of Luther as an institution ordered by Scripture anymore than Sunday was regarded

as prescribed by Scripture. Luther had church gatherings on Sunday; not because Scripture dictated it, or because the church had commanded it, but because Sunday was the usual day for worship. He regarded any other day of the week as equally sacred. In fact the whole year was sacred Sunday or secular weekday for him, who saw *Gottesdienst* in the meanest manual labor, if the laborer's heart was right with God. But he made no change; for the order in vogue served well, perhaps better than any attempted change. Thus he recognized the value of the ministry which article XVI refers to, a ministry of *human order*, but too valuable to be disrupted by enthusiastic iconoclastic practices. Luther was equally far removed from the idea that only an ordained man can function in a pulpit and at an altar, as that a layman would desecrate them. Here was no question as to whether the leader of the church had one (order) or many consecrations (*ordines*) or none at all: or as to whether he was a "laic" or a "cleric." The question was what arrangement, indirectly, is most helpful for promoting the gospel: either an arrangement which permits any irresponsible person to inflict his presence and ideas on a public gathering, or one that protects the congregation from such persons, and duly calls (here: *rite vocatus*) for it such persons as can edify it by the gospel. The Catholic bishops were the authorities to appoint such ministers, but they did this unsatisfactorily. Some authority—what authority is not specified—should exercise the responsibility for the public. It might be a city council, for all that.

Rudolf Sohm has given classic expression to the idea underlying Article XV:

Religiously not only the "How" of the legal ordering of the office of preaching and the congregation, but also the "That," the *existence* of the public office of preaching in the legally constituted congregation is *indifferent* (For, the "true Church exists also without the body," as Luther says) . . ." Article XIV, as do XV and XVI are concerned about the order of the visible *Christenheit*; therefore with an order which indeed has religious motivation, but no religious content. Consequently this order expresses no *spiritually* effective, and therefore no necessary "divine law."¹¹

¹¹ Sohm *Kirchenrecht* II, 1923, p. 141. Cfr. Buchwald-Kawerau. . . *Luthers Werke*, Berlin, 1905, on *Vom Papstthum zu Rom I*, 109 seq.

The founder of "*Konfessionskunde*" Professor N. N. Clausen, of the University of Copenhagen, emphasizes the fact that Article XIV does not say with the Catholic Church, that no one can (*nemo potest*) administer the sacraments, but that "*nemo debeat*." "The sacrament possesses validity and strength in and of itself. It does not acquire this from the (visible) church or from a special ecclesiastical character possessed by the servant of the Church. The administration of the sacraments and the word cannot here be conceived of as being bound to any ministerial *ordination*. Clausen quotes Luther, who, in advo-

The Latin text presents Article XIV under the heading (added later) "De ordine ecclesiastico"; the German, under "Vom Kirchenregiment." An older English translation of Chr. H. Schott, at one time pastor in Leipzig, offers the heading "Of Church Orders."¹² Another translation into English¹³ has "of the ecclesiastical office." Oscar Bensow's Swedish text¹⁴ has "of the ecclesiastical estate" Professor Clausen suggests "*politia ecclesiastica*," as the most fitting superscription, a suggestion from the Apology of Melancthon. The Lutheran High Church tendency regards Article XIV as a phase of Article V and prefers the title "The Ecclesiastical Order" to the German "Kirchenregiment," claiming that it considers not the external government, but the work of the shepherd—contrary to Sohm, who says it pertains to the "sichtbare weltliche Christenheit"; that is it has nothing directly to do with the "geistliche Christenheit." Sohm has spoken the liberating word and shed light where much confusion has reigned in regard to the interpretation.

In order to get a full reaction of a leading modern scholar on the bearing that Augsburg Confession Article V and especially article XIV have on the ministry, let us refer to E. Chr. Achelis, who says that article V "does not refer to the necessity of the office of the ministry, but to the necessity of the Word and the Sacraments . . . For a clear knowledge of the doctrine of the Confession must be observed. First, throughout, the special *ordo ecclesiasticus* (the unusual heading of Article XIV) is distinguished from the more general *ministerium verbi divini* (heading of Article V). The *ordo ecclesiasticus* has always to administer the *ministerium verbi divini*. But not everyone who administers this *ministerium* belongs to the *ordo ecclesiasticus*. Secondly, *Ministerium verbi divini* does not always mean the ordered ministry of the Word, but often, in general, the exercising of the divine Word; or, the service which is done for the church through this exercise, regardless of the person through whom this takes place."¹⁵

This interpretation confirms the one made by President Koren, in the seventies, already referred to.

cating the universal priesthood of believers, said that the word "priest" should be as commonly used as "Christian." The Danish professor also quoted the Copenhagen Articles, the first Danish "Augsburg Confession" (also from 1530): "We believe and teach that we all are Christian priests in "Christ Jesus our eternal priest; that is, such as themselves shall offer to God a living and grateful sacrifice, shall preach and pray. See Clausen, Den Augsburgske Confession, Copenhagen, 181, p. 183.

¹² New York, 1850.

¹³ Decorah, Iowa, 1878.

¹⁴ Stockholm, 1906.

¹⁵ Achelis, Lehrbuch der Praktischen Theologie, 3d. ed. I p. 81.

Were There Offices in the Early Church?

As late as 1928 a committee in America recommended that Lutheran synods ordain men to the ministry only after they have been regularly called to the work of the ministry. The reason given was that the Lutheran doctrine of the ministry "based upon the Word of God and confirmed by the practice of the early Church, holds that the ministry is an office and not an order (Augsburg Confession, Article V), and requires that the minister be regularly called (Augsburg Confession, Article XIV).

"An office and not an order!" This sounds familiar. Even the air of finality about it seems familiar. But what does it imply? Does it imply an intelligent understanding of the article in question?

The Catholic Church teaches that the ministers are an *order* (*ordo*) on a higher level than the lay people (*plebs*). The Evangelical Church rejects this, but finds no violation of the principles of the Gospel in ordaining a man as a minister and, later, as a bishop, which is the custom in Germany and Scandinavia. For, these two offices are religiously on a par, though they imply different kinds of activity in more or less different fields. With this understanding there would be no objection to speak of orders. Similarly, there would be no religious objection to ordaining a person for a part of that ministry which is generally shouldered by a pastor—call this ordaining or licensing, or setting aside for an order or an office. For, all this implies nothing but a division in the work, for the sake of order and efficiency. The "ordinations" confer no increased *religious grace*.¹⁶

"The practice of the early Church" is the other ambiguous slogan used by that committee. If church historical research has established anything, it has established the one fact that the early church as a whole had no one-man ministry, or the *office* of the ministry.

Rudolph Sohm has failed to find such a ministry or office at all—in the early Church. He finds functions but not offices; the functions are charismatic.

¹⁶ Calvin calls the Protestant ministry an *order* Institutio IV, 3, 1.

Claus Harms chose as motto for his three volumes on pastoral theology: *Serva ordinem et ordo servabit te!* He had a preference for the non "priest" but not in the Catholic meaning. In Protestant Norway and Denmark the minister is called *prest*=priest, the old pre-Reformation designation has here been retained, but it has gotten a new, evangelical meaning in these countries as has "Priester" in different parts of Protestant Germany.

E. Chr. Achelis, whom none will charge with Romanizing tendencies, defines ordination as the "*Einordnung in den Ordo* (estate) of those who hold the office of the ministry. . . ." Achelis, *Lehrbuch der praktischen Theologie*, 1911, p. 140.

Martin Schian finds no *Aemter im eigentlichen Sinn* . . . in der *aeltesten Christenheit*. He speaks of "Aemter" (Quotation marks are Schian's) in the Pauline churches.¹⁷

Karl Mueller, of Tuebingen, finds no offices mentioned in the genuine Pauline epistles.¹⁸

Sigurd Odland, Norway's foremost conservative exegete, says: "It has been often supposed that it belongs to the essence of the congregation to have a spiritual office, to take care of the ecclesiastical preaching of the Word of God and administration of the sacraments. . . . But the New Testament knows nothing about such an office. Indeed there are frequently mention of 'elders' or 'bishops' (also called 'shepherds', 'leaders' or 'rulers') who were either appointed by the Apostles or chosen by the congregation itself. But they had, as such, nothing to do with preaching. Their task was that of leading: . . . caring for certain arrangements as to gatherings for worship, conducting economic affairs pertaining to the congregation. . . . But ecclesiastical preaching was not attached to any permanent office, but depended on charisms, operating freely. Any man, who was a member of the congregation, if he had the needed gifts could speak at the gatherings as prophet, or as teacher or as exhorter—of course, under the presupposition that the congregation recognized that he possessed some of these gifts of grace. . . . The spiritual office, as we know it, is something that developed gradually in the course of the second century, due to the existing circumstances."¹⁹

In a recent work by Knopf-Lietzmann-Weinel the claim is made that the teachers of the early Church were not elected, but were called by the Spirit.²⁰ This work also states that the local churches did not have as leaders "*eingesetzte Amtstraeger*". Therefore the letters of the Apostle (Paul) are always addressed to the congregations as totalities. Also many detail observations in these letters show that there was *no office* in the congregations, which supervised them and was responsible for them.²¹

Notwithstanding, "powers that be" persistently harp on the existence of offices in the early Church and discriminate finely between order and office, perpetuating the art of the theological pedants who in the days of Jesus strained the gnat, camelum autem glutientes.

¹⁷ M. Schian, *Grundriss der praktischen Theologie*, 1924.

¹⁸ Karl Mueller, *Kirchengeschichte*, 1924, pp. 110 seq.

¹⁹ Quotation from Ludvig Hope, *Kyrkja og Guds Folk*, Bergen 1923, pp. 121, seq.

²⁰ Knopf. . . *Einfuehrung in das Neue Testament*, 1923, p. 300.

²¹ *Ibid*, 329.

The Public Ministry as such is not *de jure divino*

The ablest comentator on the Augsburg Confession, in modern times, especially in its bearing on polity is Rudolf Sohm, to whom we have referred several times. Most illuminating is his *Kirchenrecht I* (1893) and *II* (1923 posthumous). Here he reaches the conclusion that "*Das oeffentliche Predigtamt ist fuer Luther weltliches Predigtamt (gehört zu dem 'aeusserlichen Wesen'), ist jure divino (geistlich) entbehrlich: nichts 'Goettliches' noch 'Halbgoettliches' liegt darin.*"²²

This view of Luther, so fittingly expressed by Sohm, was crowded back due to circumstances of which Luther was not master. The Lutheran Church in its organization became "too much an institution directed by technical officials, in the name of God." State churchism and the effects of the thirty years war were adverse factors.

There came a time when the clergy, subject to the whims of patrons and arbitrariness of governments, since they did not know how long they could serve a community or continue as pastors, found their support in the "divineness of the preaching office." The evangelical conception that the highest calling is to be a Christian, and that man's best support is always to do ones Christian duty had to recede for the self-made consolation of divine officialdom. This view was proclaimed in all possible ways by contemporary theologians: "The ministers are on the same line with the prophets and apostles, they are to reveal God's Word and counsel to men." "The preaching office is the best office; so much better than the secular office as the soul is better than the body." Princes had to appear, head uncovered, before their courtpreacher.²³ The minister, when invited to dine, had the right to bring with him his wife and his children, and take the chief seat at the table, drink from his own mug. At his departure, the mug was duly filled and he took it home.

Pietism was a reaction against Orthodoxy, and, by stressing the universal priesthood of believers, paved the way for a more evangelical conception of the ministry. The Age of Illumination lost sight entirely of the business of a minister and made him a publicity man for progress movements.

In the nineteenth century many a new work on pastoral theology saw the light of day. Harms used Catholic designations in his work on this subject, but interpreted them in the evangelical sense. The Neo-Lutherans followed, of whom mention has been made before. They did not always avoid Romanizing lines, spe-

²² Sohm, *Kirchenrecht II*, p. 141.

²³ Hermann Werdermann, *Der evangelische Pfarrer* 1925, p. 30.

cially when they entertained views hard by sacramental ordination or magic.

A return to the evangelical conception was noted in Nitzsch's *Praktische Theologie* and Chr. Palmer's *Ev. Pastoral Theologie*. Palmer rejects the idea that "the office of the ministry has received a special divine authority through a special divine institution; he also opposes the teaching that the individual who holds this office, is positively certain that such an authority has been imparted to him."²⁴

Leopold Wittekindt, later a leader of the *Gemeinschafts* movement, relates that he had made a comprehensive study of Villmar's Pastoral Theology, with its high church idea of the ministry. He had also accepted Villmar's view on the church. He saw in his pastorate a continuation of the apostolate. Later, parting from these views, he said, in making a retrospection; In those days, the office did not feel like a burden. He felt elevated by it. Then he used the goad of the driver on the people. But his congregation did not show much understanding of this. He became more and more lonesome in its midst. "A holy wrath" took possession of him. He showed a certain harshness in his sermons. Later he saw that this was the way to close all doors upon him. Gradually, by studying the Bible zealously, he perceived the difference between law and gospel.²⁵

Dr. Otto Kirn, professor of systematic Theology in Leipzig held the same view. "Even the most important office that the evangelical church knows, the office of preaching (the ministry) is *not* regarded by her as an immediate divine institution, but as a matter of good and purposeful order."²⁶

Dr. Karl Girgensohn, likewise professor in Leipzig, taught that the organization of the church, including the ministry, is indeed necessary but is a *human work*.²⁷

Dr. Reinhold Seeberg, of Berlin, teaches that the offices in the church did not exist from the start, but originated in subsequent times.²⁸

Eminent scholars in the field of practical theology like E. Chr. Achelis, G. Rietschel, Franz Rendtorff have championed the evangelical conception, over against the Neo-Lutheran claims, and have, in this respect, a following perhaps of the great majorities of the Protestant clergy in Germany.

²⁴ Werdemann, *Ibid.* 105.

²⁵ *Ibid.* p. 106.

²⁶ Kirn, *Grundriss der Evangelischen Dogmatik* 3d ed. p. 132.

²⁷ Girgensohn, *Ethik* (edited by Dr. Carl Schneider), 1926, p. 56.

²⁸ R. Seeberg, *Ethik* 2 ed. p. 146; *Dogmatik*, 1925, II. p. 460.

To conclude the argument, let us consult Bishop A. Ostenfeld of Denmark: "I have never been able to grasp, and I cannot find in the New Testament, the viewpoint of the office of the ministry as having a special authority from God—not even in the toned-down form as something special within the congregation. The minister is the elder of the congregation. He has received the special task of being a proclaimer of the gospel and a shepherd for souls—and this for the sake of order. It is possible that some of my readers do not agree with me in this low church theory. But this is of no consequence." Thus a Lutheran bishop of outstanding piety and scholarship, in harmony with all the other scholars we have been listing.²⁹

To be continued



²⁹ H. Ostenfeld, *Arbeidsløst og Arbeidsmod i Menigheden*, Copenhagen, 1911, p. 116.

AN IMPORTANT MISSIONARY DEVELOPMENT OF THE EARLY EIGHTIES

PAUL A. MENZEL

There are in existence three volumes of a monthly periodical entitled "Der Missionar," issued in 1881, 1882 and 1883.

The purpose, as stated in the January editorial of 1881, was—"Es moechte naemlich fuer die Evangelische Synode von Nord Amerika ein bestaendiger Mahner sein, des Rechtes, der Pflicht zu gedenken, welche sie hat, selbststaendig Heidenmission zu treiben"—"Serving as a constant monitor to the Evangelical Synod, to bear in mind the right and the duty of carrying on independent mission work."

The missionary contributions of the Evangelical Synod for 1880 are enumerated under the following headings:

Rasel Mission Society	\$2,970.00
Barmen (Rhenish Mission Society)	1,405.00
New York Mission Society	560.00
Gossner Society	195.00
Bremen	138.00
Various other Societies	232.00
Total	\$5,500.00

It is pointed out that this is not as small a sum as it may appear. In 1829 the Barmen Society, with four missionaries, had an income of 25,000 Marks, a little over \$6,000; in 1833 the Scotch established Church reported to Dr. Duff through Dr. Inglis, when the third missionary was being sent, "The church can now count on a yearly income of about \$5,800;" the Lutheran General Council with three American and two Indian workers had an income of \$5,800. This was considered proof that the Evangelical Synod ought to embark on its own enterprise. "Every church ought to occupy its own post."

In May, 1883 Rev. Albert Zeller takes exception to a circular letter of the Basel Mission House (A. Kinzler) that it would be a mistake if the friends in America added another Society, necessitating repetition of old mistakes in gaining missionary experience, etc. . . . "In our missionary publicity and at our missionary festivals we ought not to shine continually with the borrowed moonlight of the labor of grace and salvation and experiences of other missionary circles. Now that our own forces number some thirty thousand or more members, inclusive of our pastors, let us stop standing idly in the market place, but even at the eleventh hour heed the call of our Master: Go ye also into my vineyard. Are there not in our midst pastors, candidates and theological students,

and loving parents and mothers in our congregations whom the Lord would find ready if He said to them: "Separate unto me this or that one, unto the work unto which I have called them?"

"Thus it is my desire that our Evangelical Church, in humble readiness and joyful believing hope, await the day, when He may also put us to use in missionary service, and when ever more fully the deeply felt desire of our own hearts and wills may find expression, whenever we say: 'Thy Kingdom come.'"

Friends at home had to be convinced of their ability to finance a work of their own. For this reason, in June, 1881, a detailed financial statement of the cost of the Lutheran Rajamundri Mission was reprinted, with the recapitulation:

Running expenses, as such	\$4,231.00
Cost of a Mission building	1,290.00
Total	\$6,521.00

The writer draws the deduction: "Our Synod is raising \$6,500 a year for Foreign Missions, somewhat more than that is required in the Lutheran Field for running expenses, *and we have no field of our own.*"

Serious objections had to be met. Apart from the question as to cost, the other was raised: Where will you get missionaries? Very frankly it is conceded: "Without missionaries no mission is possible;" but the hope also is expressed, "as soon as our Synod seriously recognize her obligation and resolves to fulfil it, the workers will certainly be found. Even at the present time three young Brethren of our Seminary are willing, after completing their training, to enter foreign service as soon as the Synod decides to take it up. Even if for some reason none of these three can ever go, we will not lack suitable laborers if we foster the mission spirit. Missionaries are available,—see to it that they are sent."

The paper itself, by November, offered subscriptions for 1882 at reduced rates,—30c per single copy, 50 copies for \$9.00, and 100 copies at \$15.00, 8 pages quarto. The editor was the Rev. Conrad Bechtold, business manager Mr. A. G. Toennies, 1327 Exchange St., St. Louis.

The closing issue (December) brought a strong editorial in line with the dominating purpose of the publication, under the caption:

"Why ought Our Synod Begin a Foreign Work of Its Own?"

The argumentation proved vigorous and convincing.

1. The Christian Church as a whole, and all Christians in general, are endowed with the right and the duty of publishing the Gospel among the heathen.

2. We conceive our Synod to be not only a motley aggregate of believers, but a *Church* among others of this country, providentially called into existence and endowed with gifts and powers, indicating her duty to assist in the upbuilding and perfection of the Kingdom.

3. This represents a solidary responsibility. Obeying the missionary commission of the Lord can never be considered a private duty of a few, but must be the general obligation of the church as a whole.

4. The parable of the entrusted pounds proves plainly the duty of the individual. Could we be considered "trading with our pound," if we turned our offerings into the treasuries of the older Mission Societies? Do we not immediately see the unworthiness of the proceeding? It was suggested as an expedient only to the slothful servant, unwilling to do, for himself, his full duties.

5. There is no "lawful" claim of the Basel and Barmen Societies upon the missionary aid of our church. If that were true, every other Society which has furnished the Synod ministers would share in the same claim.

6. Consequently it is but right and desirable that the Synod employ the missionary contribution of its churches, *in the establishing of a Mission of our own.*

1882

This line of argumentation was continued in the opening issue of 1882, by meeting at the same time a number of objections which evidently had been voiced in the controversy engendered. That controversy had found its able exponent and literary form of expression in another monthly publication the "Evangelischer Missionsfreund." Rev. Bechtold continued the editorial of the preceding month by maintaining:

1. Whatever is in God's will always proves to be wise and blessed. Such blessing rests upon all churches engaging in missionary effort. Missionary congregations are the ones showing the most spiritual life.

2. What right have we to expect our own membership, growing up and already to a large extent born in the United States, to show the same interest in work administered abroad which they would have in an enterprise of their home church?

3. Why should a church like our own, counting some 26,000 heads of families, be warned of the "unwisdom" of an independent missionary enterprise? Do we deplore the mission work of the Moravians as an act of unwisdom?

4. We are to refrain from adding another "second-hand" Mission Society, and thus engaging in a further scattering of our

forces. Let us, on our own part, make a plea for unity and unification—come and unite with us! We are living on our own side of the ocean and have established our independence denominationally; now, dropping all petty partisanship in our own ranks, let us show a united front in the fulfilment of our missionary duty.

And a third time the question is taken up in the second issue of the year, February, 1882. *Why ought our Synod begin a Foreign work of its own?*—This time the reply is concluded in the bold claim—

Because we are lacking in neither the means nor the men. Like all other missions we have to live by faith, and like the disciples of old, if we only take the Lord by His word, will find that we always shall be able to reply to his question “Lacked ye anything?” Nothing.—He has promised to be with us. His is both silver and gold.

Yet it is advisable to count the cost before building a tower. But even in this respect, as far as visible assets are concerned, we are better off than, for instance, the Schleswig Holstein Mission which has recently called its first two workers for India, before any part of the thousand dollars necessary to send them is in its hands. That is dependent on the response to a special call, which however is given out in faith.

In our own Synod mission contributions have risen from \$3,700 in 1877 to \$7,900 in 1881—the amount being doubled in five years. Including gifts for Home missions (synodical and otherwise) the total offered for extension of the Kingdom amounted to \$10,979.32. And the deduction is made—the missionary urge actually existent within the Synod, is seeking for an outlet and a definite project; if it thus manifests without definite stimulus and guidance, how much more can be expected when these are provided—Foreign societies are not after our men but only after our money. Both ought to be utilized by ourselves. *If we see to it that even one-half of the present year's missionary contributions is set aside for a distinctively synodical enterprise, the first two missionaries of our own can leave for the foreign field by next year.*

And still another time the plea was made the following month. The argumentation deepened. It was fortified by Scriptural quotation and deduction, by statistical and historical proof. Evidently the editors heart had been stirred and his conviction strengthened by what had come to him through conversation and correspondence, and the March article closed with the statement:

“Though the inauguration of a Mission of our own may entail labor and hardship—all the richer will be the blessing flowing back thereby directly upon our church. For—whosoever hath, unto him shall be given, that he may have the more abundant.”

The question already looms up as to *where* the Synod might begin the work, and a lengthy editorial is devoted to the pro and con of a mission among the North American Indians, resulting finally in the advice, to leave that work to existing societies and, rather, to consider some aboriginal tribe like the Gonds of India.

In May "Der Missionar" reports, through one of the pastors, the promise of an anonymous church member, to assist in the commissioning of the first synodical missionary by gift of \$200. And the pastor adds that the offer is made by a person of scanty means.

From that time on Rev. R. Wobus of St. Charles, Mo., acted as special treasurer, and members of the Synod are urged by "Der Missionar" to send him their missionary contributions, designating their gifts for the "Synodical Foreign Mission."

During 1882 the project of rebuilding the Theological Seminary of Marthasville, Mo., at St. Louis, began to take shape, and the friends of the mission project advocated it as another step forward in the realization of their own plan. Instead of holding the latter in abeyance, however, for the time being, till the Seminary should have been built and paid for, they argued: The more we make of our mission festivals and mission offerings, the more even the Seminary will be benefited. For both Seminary and Home Mission projects receive their chief support through the attractive character given the mission festivals by the foreign aspect of the work. A voluntary Mission Society had already been organized, and membership in the same was solicited, applications to be addressed either to the editor of Der Missionar, or Prof. C. Kunzmann of Femme Osage, Mo., or Rev. R. Wobus of St. Charles, Mo.

In announcing his willingness to join the Society and to organize a local auxiliary, an unnamed pastor thus formulated his reasons: "Heretofore I favored sending our mission monies to Barmen and Basel—but the recent call published in the Theologische Zeitschrift "Eine Brennende Frage" seems to point out the right direction. Assisting Societies abroad is, after all, a cheap way of appearing to pay off an obligation which ought to be assumed in full. And it can only be assumed in full by means of a synodical Mission. Real faith life must seek to attain its aims by the direct route."

Besides the call mentioned here another was published direct in "Der Missionar" in November. The need of a Synodical Mission was stressed by referring to the "younger Christians born in our own midst who are growing up in ignorance of the mission cause. This can be counteracted only if our church begins its own work abroad, and for this purpose the undersigned pastors and teachers have banded together as a Mission Society, with the aim of inaugurating independent work in the spirit of the Evangelical Synod and

according to her doctrinal and life principles, as soon as the necessary means shall be at hand."—The signatures were the following: Kunzmann, Galster, Zeller, Stamer, Hoefer, W. Beck, Woelfle, Ritzmann, Kramer, H. Wolf, G. Doernenburg, J. J. Fink, Fuendeling, Bechtold.

A month later the closing announcement of the year gave the result of the election of a Board of Managers (Verwaltungsrat)—Bechtold, W. Beck, Hoefer, Kunzmann, Stamer, R. Wobus.

1883

Up to this time the heading of "Der Missionar" had carried the name of the Rev. C. Bechtold as publisher and editor. And the publisher, as we were told personally, had borne the usual burdens and gone to the many sacrifices in the financing of the project. From now on the "Mission Society in the Evangelical Syond of North America" (Missionsgesellschaft in der Evangelischen Synode von Nord Amerika) acted as publisher. New members were announced from month to month, and further encouragement was found in a further growth of missionary gifts, totalling for 1882 throughout the Synod:

For Foreign Work	\$ 6,298.09
Missions in catholic countries	719.54
Missions among Jews	163.07
Home Missions (synodical)	4,442.14
Home Missions (non-synodical)	168.50
Total	\$11,591.34

In the first sum (foreign work) the New York Society participated with a total of \$1225.79. This is the "German Evangelical Mission Society in the United States" which, a few months later, got into very close touch with the Synod, by offering its Chhattisgargh Mission in India as a gift to the Synod, and thus helping the latter to realize its goal of an independent synodical Mission. The 1882 contributions, as compared with the years before, represented a decrease of \$810 in gifts for Foreign Missions, but a considerable increase for Home work. The editor points out that there ought to be added, besides, to the latter \$1736.38 given in aid of mission churchbuilding projects. And if, furthermore, the contributions to the St. Louis orphanages and the Good Samaritan Hospital were taken into account, the Friedensbote had recorded a total of \$18,109.20 for Home Missions. The "ceterum censeo" however is added—"If only one-half of the gifts for Foreign Missions and missions among Catholics and Jews (\$7180.70) were set apart, our contemplated Synodical Mission could be made a reality."

The Synodical Society now announced its first general meet-

ing, in connection with the General Conference of the IV District, at Quincy, Ill., the church of the Rev. L. Nollau, April 12, Thursday afternoon, preceding the opening of Conference. At that meeting the following day, April 13th, a constitution was adopted, the principal paragraphs of which are reprinted in the May issue, paragraph 2 reading "The Society considers itself an integral part of the Evangelical Synod, and shares with her in the confessional views expressed in paragraph 2 of the Synodical constitution." The governing Board was enlarged to include three laymen with the six pastors and teachers. It seems the other District Conferences of 1883 did not take favorable action relative to the aims of the Society. A Pastoral Conference, however, that of Indianapolis, took out membership in a body (Pastors C. F. Reller, Chr. Peters, F. F. Mayer, R. Mueller), and from month to month the accession of further members was recorded. By the month of August the following officers had been elected: Pres. H. Hoefer, Higginsville, Mo.; V. Pres., C. Bechtold; Sec., H. Stamer; Treas., R. Wobus.

Meanwhile the rumor gained currency that the interdenominational "German Evangelical Missionary Society in the United States" contemplated offering its Chhattisgarh Mission in India to the Evangelical Synod. "What ought to be our policy" asks the editor, "if this should come to pass?"—The warning is given out, not to consent to any half-way measures, with regard to Foreign Missions, at the time of the impending General Conference. Some people must have advocated solving the synodical controversy by appointing a commission for the annual distribution of all missionary offerings among the several Societies abroad. To this the editor objects vigorously. "In line with the policy of our Society we can only be satisfied with the establishment of a mission work which is to be our own and which fully merits the name of Synodical Work. Nothing less will do. And the members of our Society attending the General Conference must stand by this principle. If the Chhattisgarh Mission should be offered as an outright gift, we would deem the acceptance of this work as in line with our policy, and we advise our members to vote for it. A synodical mission is a vital question for us."

And behold—within a few weeks the editorial for November was written under the heading:

THE DECISION OF THE GENERAL CONFERENCE

The Conference had been convened at St. Peters, St. Louis. Pastors Geyer (Dutch Reformed) and Theodore Dresel (Evangelical Synod), acting as delegates of the German Evangelical Mission Society in the United States, had made the definite and un-

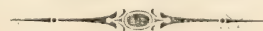
conditional offer of transferring the latter's work in Chhattisgarh Central India, with two Stations at Bistrampur and Raipur and their missionaries Oscar Lohr and Andrew Stoll, to the Synod. The Conference, on its own part, had appointed pastors Shory, Philip Goebel, Kampmeier, Tanner, Haeberle and two congregational delegates, as a committee on special resolutions in the matter. The 29th of October brought the decision. In spite of a heavy indebtedness of the Synod, occasioned by the building of Eden Seminary, and the fear and misgivings of the more timid ones, it was decided, after special prayer by the Rev. J. Irion, to accept the offer of the G. E. M. S. in the U. S. A., assuming all of its rights as well as all of its obligations.

Sooner than even the most sanguine had dared to hope, the Synod had embarked, or rather had providentially been led to embark, on a "mission work of its own," coming even into the inheritance of an already established Mission.

The special mission of "Der Missionar" had thus found its fulfillment. The resolutions adopted October 29th, among other things, provided for the taking over of the Chhattisgarh work by the Synod; the administration by a mixed commission of nine, three of whom to be representatives of the Synod assuming office in 1884, and three others added for each of the next two years, each time replacing directors of the "G. E. M. S. in the U. S.," and thus putting the Synod, after three years, in full control of the administration. The two synodical publications "Der Missionar" and "Der Evangelische Missionsfreund" were merged into the "Deutscher Missionsfreund," the former publication of the New York Society. The Rev. Albert Thiele of St. Louis was to be the new editor. A committee of three—Prof. Kunzmann, Rev. John Huber and Rev. C. Kranz, were entrusted with the negotiations of transfer, to be completed in connection with and at the time of the next annual meeting of the G. E. M. G. in May, 1884.

The above resolutions were heartily endorsed, while the General Conference was still in session, by the Board of Directors of the Synodical Mission Society, and all funds of the Society as well as subscription lists, cuts of "Der Missionar" were offered the new venture, pending the ratification of the transfer of the Chhattisgarh Mission. The Synodical Society remained intact and continued its activities until that transfer was completed, serving all the more joyfully, since its labors now directly aided the independent Synodical Mission at which it had aimed all along.

Once again private enterprise had proven the means of causing the official church to assume her mission duty.



MODERN BIBLE TRANSLATIONS AND THEIR PROBLEMS

H. J. SCHICK, S.T.D.

Modern Bible translators have at their command a multitude of manuscripts and a reliable source of definite knowledge which was not at the disposal of the King James translators of 1611, and which is also far beyond the English Revision of 1885 and the American Revision of 1901. The modern scholars have profited by the recent discoveries, explorations and investigations which have produced a purer Biblical text and have thrown new light upon "dark sayings" of the Scriptures. Prominent among the modern scholars who have translated the Bible, or parts thereof, into English are Dr. J. M. P. Smith, assisted by Dr. A. R. Gordon, Dr. T. J. Meek and Dr. L. Waterman; Dr. James Moffatt, Dr. Richard Weymouth and Dr. Edgar Goodspeed. Without a doubt their translations are more accurate and consistent than any previous translation. They are the product of the best of modern scholarship on the basis of the latest discoveries. Nevertheless, the modern translators of the Bible must still cope with many problems. Some have been solved with remarkable ingenuity; others are still unsolved. It is the purpose of this article to point out some of these problems of Bible translation and to compare the efforts made towards their solution by the different translators.

We shall be obliged, at the very outset, to pass by the many difficulties and problems which the traditional or "massoretic" text produces. The original text is in many instances uncertain, defective and corrupt. The J and E narratives, their fusion about a century later, the numerous editorial additions and interpolations, and sometimes a certain carelessness in arranging the material causing omissions or displacement of passages present problems of their own to the modern translators. But even with a sound text the translation into English of scriptures written by Oriental minds and primarily for Oriental people has social, religious, and psychological problems which are not easily solved.

One of the problems facing the translators of the Old Testament is the treatment of the divine name. So far as we know the Hebrews called their deity by the name of "Yahweh" (יהוה). When in the course of time this name was regarded as too sacred for utterance they substituted for it the Hebrew word for "Lord" (אדני). When vowels were added to the text, the consonants of "Yahweh" were given the vowels of "Lord." In the fourteenth century Christian scholars, ignorant of this usage, took the vowels, and consonants exactly as they were written and produced the artificial name "Jehovah" (יהוה).

Dr. Smith in his translation of the Old Testament follows the orthodox Jewish tradition and substitutes "the Lord" for the name "Yahweh," and the phrase "the Lord God" for the phrase "the Lord Yahweh." In cases where "Lord" or "God" represents an original "Yahweh," small capitals are employed thus permitting those readers who desire to retain the flavor of the original text to read "Yahweh" where "Lord" or "God" occurs. Dr. J. Moffatt follows the practice of French scholars and of Matthew Arnold in translating "Yahweh" as "the Eternal," except in an enigmatic title like "the Lord of hosts."

The following example will help illustrate the different translations of Yahweh, and also show the different style of the translators. In Genesis 2: 15 we read in the *Revised Version*: "And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it."

Dr. Smith: "The Lord God took the man and put him in the garden of Eden to till it and to look after it."

Dr. Moffatt: "God the Eternal took man and put him in the park of Eden, to till it and to guard it."

The Revised Version translates Genesis 3: 22: And Jehovah God said: "Behold, the man is become as one of us, to know good and evil."

Dr. Smith: Then the Lord God said: "See, the man has become like one of us, in knowing good from evil."

Dr. Moffatt: "Then said God the Eternal; Man has become like one of us, he knows good and evil."

Baffling to the translator is the Hebrew habit of playing upon words, acrostics, euphemisms, paranomasia and verbal tropes. In Micah 1: 10, 11, 13, 14 we have an outstanding example which Dr. Moffatt renders masterfully:

"Weep tears at Teartown (Bochim),
Grovel in the dust at Dustown (Beth-ophrah),
Fare forth stripped, O Fairtown (Saphir)!
Stirtown (Zaanen) dare not stir,—
Harness your steeds and away,
O Horsetown (Lakhish),—
Israel's Kings are ever balked
At Balkton (Achzib).—

Unique and keen as the above rendition is, we cannot help think that Dr. Moffatt strained a point when he attempted the following: "Lemech became the father of a son, whom he called Noah, saying, 'Now we shall *know a* relief from our labor and from our toil on the ground that the Eternal cursed.'" (Gen. 5: 29).

It strikes us furthermore as an oddity when Dr. Moffatt translates Luke 10: 41, 42 in the story of Jesus' visit with Mary and Martha of Bethany,—“Martha, Martha, Mary has chosen the best dish, and she is not to be dragged away from it.” In a foot-note Dr. Moffatt explains that he translates *μερίδα* by dish “to bring out the point and play of the saying. Jesus means that Mary has chosen well in selecting the nourishment of his teaching.”

Certain characteristic Hebrew terms have no English equivalent which corresponds to their original meaning. Take, for example, the names of coins and amounts of money. In the parable recorded Luke 19: 11 ff, the Greek word for the amount of money given by the nobleman to his servants is *δέκα μνᾶς* which had an approximate value of twenty-dollars. How shall it be rendered in English? It is interesting to note how the different versions, old and modern, have sought to solve the difficulty, and how time and nationality have influenced their solutions. The Authorized Version says of the nobleman, “he called his ten servants and delivered them ten pounds.”—The old version said “pounds,” because that was in 1611 the large unit of money in England. The American Revised Version which appeared in 1901 states: “he gave them ten pounds,” but in a footnote makes the following enigmatical explanation: “Mina, here translated a pound, is equal to one hundred drachmas.” Dr. Moffatt astonishes us with the assertion that the nobleman gave to each of his servants “a five-pound note,” just as if the Bank of England were operating in Jesus' day. Dr. Goodspeed as a loyal American pictures the nobleman as calling in ten of his “slaves” and giving each twenty dollars. Dr. Weymouth permits each servant to retain a pound apiece, but in a foot-note calls attention to the value of the money. It seems to the writer that the point of the parable is not so much the amount and value of the money given, but the faithfulness of its use and subsequent reward. Why not then translate *μνᾶς* simply as “a sum of money?”

In the parable of the Good Samaritan (Luke 10: 35) Dr. Moffatt describes the benefactor as taking out “a couple of shillings” and giving them to the inn-keeper. Dr. Goodspeed says, “he took out a dollar and gave it to the inn-keeper.” But if we are to modernize the story, why not quote a sum approximating present hotel-rates? Neither a couple of shillings or a dollar would go very far in these days.

How shall the Greek phrase *„δια τῶν σπορίμων“* in Matthew 12: 1 be translated? Various versions render; “through the corn,” “through the grain-fields,” “through the corn-fields,” “through the wheatfields.” The translation “corn” and “corn-

fields" makes the average American reader think of maize, or Indian Corn, and it is puzzling to him that the disciples should pluck the ears of corn and forthwith eat them. The translation "wheat-fields" is much better, but not an exact translation, as the Greek word is a general term for grain. It might be wheat or barley. Just as likely, it was the latter. A comparison of the translations of Matthew 12: 1 is very interesting, not only in regard to the phrase just mentioned, but also in regard to other words in the same verse. Here are various versions: (The italics are the writer's)

Authorized Version: "At that time Jesus *went* on the Sabbath day *through the corn*; and his disciples were *a hungered*, and began to *pluck the ears of corn, and to eat.*"

Revised Version: "At that *season* Jesus went on the sabbath day through the *grainfields*; and his disciples *were hungry* and began to pluck ears and to eat."

Dr. Moffatt: "At that time Jesus *walked one sabbath* through the *cornfields*, and as his disciples were hungry *they started to pull some ears of corn* and eat them."

Dr. Weymouth: "About that time Jesus *passed* on the Sabbath through the *wheatfields*, and His disciples *became hungry*, and began to *gather ears of wheat* and eat them."

Dr. Goodspeed: "At that *same* time Jesus walked one Sabbath through the wheat fields, and his disciples became hungry and began to *pick the heads of wheat* and eat them."

How are references to Hebraic social customs to be translated into English? In New Testament times people did not *sit* at a table to eat, but *reclined* on couches arranged around the table. Shall this custom be boldly announced to readers, or shall it be suppressed? In Luke 7: 36 ff. we read the story of Simon the Pharisee inviting Jesus to eat with him. The Authorized Version states of Jesus that he "sat down to meat," but leaves the readers in the dark as to the manner in which the sinful woman stood at his feet behind him, washing his feet with tears and wiping them with the hairs of her head, when apparently, if Jesus was sitting down, his feet must have been under the table. The Revised Version says, "sat down to meat," and then in foot-note No. 12 mentions, "reclined at table." Dr. Goodspeed very nicely evades the horns of the dilemma by stating that Jesus "took his place at the table." *Dr. Weymouth* and *Dr. Moffatt* render the original literally by saying of Jesus that "he reclined at table."

How closely shall the Greek text of Westcott and Hort, or the text of H. von Soden of Berlin be followed? Dr. Goodspeed states in his introduction to his American translation of the New

Testament that he departed from Westcott and Hort, notably in the rendition of the famous passage in 1 Peter 3: 19. Here he adopts the striking suggestion of Dr. Rendel Harris that by an error of the eye on the part of some scribe the name of Enoch has dropped out of the text. Dr. Moffatt who follows the text of H. von Soden, also accepts the emendation of Dr. Harris that *Ἐν ᾧ* has been omitted after *ἐν ᾧ καὶ* (ΕΝΩΚΑΙ [ΕΝΩΧ]) by "a scribe's blunder in dropping some repeated letters." Thus Dr. Moffatt translates the passage: "It was in the Spirit that Enoch also went and preached to the imprisoned spirits who had disobeyed at the time when God's patience held out during the construction of the Ark in the days of Noah—" The Authorized and Revised Versions assert that it was Jesus who in the spirit went and preached unto the spirits in prison. On the basis of this latter rendition the "Apostolic Creed" asserts, "he descended into hell." But suppose the eminent Doctors Harris, Moffatt and Goodspeed are right?—

Shall translators be mindful of modern ideas of delicacy and veil the imagery or the plain speech of the Oriental? The writer need not refer to certain Old Testament sex stories, but calls attention to a passage found in the Gospel-reading for Oculi Sunday, Luke 11: 27. The Authorized Version translates boldly and bluntly: "Blessed is the womb that bare thee and the paps which thou hast sucked." The Revised Version endeavors to tone it down somewhat by stating: "Blessed is the womb that bare thee and the breasts which thou didst suck." Dr. Weymouth attempts further veiling of the plain speech by translating: "Blessed is the mother who carried you, and the breasts you have sucked." Dr. Moffatt follows closely the Revised Version. Dr. Goodspeed alone handles the subject without giving offense: "Blessed is the mother who bore you and nursed you."

How shall the word *γίναί* and the subsequent phrase in John 2: 4 and John 19: 26, 27 be rendered so that it does not sound repellent or disrespectful? No doubt, it was uttered in a tone and with a gesture befitting the loving and tender nature of Jesus. Yet a certain harshness clings to the translation which no doubt was not in the mind of Jesus. Let us note how the modern translators have grappled with the problem:

Dr. Moffatt: "As the wine ran short, the mother of Jesus said to him, "They have no wine." "Woman," said Jesus, "what have you to do with me? My time has not come yet."

Dr. Goodspeed: "The wine gave out, and Jesus' mother said to him, "They have no more wine!" Jesus said to her, "Do not try to direct me. It is not yet time for me to act."

Dr. Weymouth: "Now the wine ran short; whereupon, the mother of Jesus said to Him, "They have no wine." "Leave it to me," he replied; "my hour has not yet come."

The reader will note that both Dr. Goodspeed and Dr. Weymouth omit translating *γίνα* in order not to jeopardize the spirit of the passage by clinging too closely to the text, and a difficult text at that. Passing on to John 19: 26, 27, the Third Word on the Cross, we see a procedure similar to the one above.

Dr. Moffatt: "So when Jesus saw his mother and his favorite disciple standing near, he said to his mother, "Woman, there is your son!" Then he said to the disciple, "And there is your mother!"

Dr. Goodspeed: So Jesus, seeing his mother and the disciple whom he loved standing near, said to his mother, "There is your son!" Then he said to his disciple, "There is your mother!"

Dr. Weymouth: "So Jesus, seeing his mother, and seeing the disciple whom he loved standing near, said to his mother, "Look, your son!" Then said he to the disciple, "Look, your mother!"

Shall translators inject their theological opinions into the text? In Luke 22: 19 we read in the Revised Version: "This is my body which is given for you." However, Dr. Moffatt translates: "This means my body given up for your sake." If Dr. Moffatt is right in thus interpreting the passage all further arguments for transubstantiation and consubstantiation are at once and for all time nullified.—

In the famous Logos-passage of John 1: 1ff, the word *θεός* is translated "God." Thus the Revised Version and Dr. Weymouth: "The Word was God." But Dr. Moffatt and Dr. Goodspeed translate *θεός* "divine." "The Logos was divine" (Moffatt). "The Word was divine" (Goodspeed). Why should in one case *θεός* mean "divine," and in every other case, "God"?

Let us examine another instance of questionable interpretation. The Greek word *ἐκ φύσεως* means "to be by nature." It occurs about sixty times in the New Testament. In every one of these cases it means simply, "to be." But when the word appears in the great passage of the humiliation and exaltation of Jesus (Phil. 2: 6 ff.), the word *ἐκ φύσεως* seems suddenly to change its meaning, and the phrase *ἐν μορφῇ* is more or less ignored. The literal translation of the passage is: "Who being in the form of God," or, "who being by nature in the form of God." Dr. Moffatt, Dr. Weymouth and Dr. Goodspeed omit the words "in the form." Dr. Mof-

fatt says: "Though he was divine by nature." Dr. Weymouth:—"he had the nature of God." Dr. Goodspeed: "Though he possessed the nature of God."—The Revised Version remains in this instance truer to the original text by translating, "who existing in the form of God."

The above are some of the many problems confronting the translator of the Bible. Verily he soon learns humility. He cannot help but feel the inadequacy of his work. But he lives in hope. To quote one of them: "We can but hope that we have not fallen too far short of the summit of perfection; and that our work may at least serve as a stepping-stone toward those greater translations which time will surely bring." (Dr. Smith in his preface to "The Old Testament, An American Translation"). And, no doubt, excellent as the new translations are and far better than any that have preceded them, yet in the course of time still better translations will appear. But whether any translation will adequately bring the thought of the far-off world and age of the Bible to the modern occidental mind is a question which only time will answer.



Die Naturwissenschaft im Verhältnis zum christlichen Erhaltungs-, Vorsehungs- und Wunderglauben.

Von Professor Dr. Grünmacher.

I. Vorsehungs- und Erhaltungsglaube.

Unmittelbarer noch und lebendiger als der Schöpfungsglaube ist der Erhaltungs- und Vorsehungsglaube mit der gegenwärtigen und praktischen Religiosität des Christen verknüpft. Führt doch Luther in seinem Bekenntnis zum Glauben, daß Gott ihn geschaffen hat, mit dem Satz fort: „Und noch erhält und mit aller Notdurft dieses Leibes und Lebens reichlich und täglich versorgt.“ Denn der Christ führt den Fortbestand der Welt ebenso unmittelbar auf Gott zurück, wie ihre Entstehung. Nicht die Natur und ihre Gesetzmäßigkeit tragen im letzten Grund den Weltbestand, sondern die allgegenwärtige und beharrende Gotteskraft. Im Sinne des Psalmisten, der alle Tiere sofort sterben läßt, wenn Gott seinen Odem zurückzieht, glaubt der religiöse Mensch sein und aller Wesen Leben bedingt durch die erhaltende und tragende Macht des göttlichen Geistes. Diese Erhaltung aber trägt nicht einen uninteressierten und gleichgültigen Charakter, sondern sie ist wie die Erhaltung von Kindern durch ihre Eltern mit Liebe und Fürsorge verbunden. **Die Erhaltung ist zugleich Vorsehung** — diesen Begriff nicht in erster Linie im Sinn einer auf die Zukunft bedachten Handlung verstanden, sondern als „Fürsorge“, das heißt als eine fürsorgliche Behandlung zu unserm Besten. Die Erhaltung der Welt und ihres gesamten Bestandes wird vom Christen als eine Leistung Gottes gedeutet, die ihm zugute kommen soll. Der Christ glaubt an eine „*providentia specialissima*“ im Sinn von Paul Gerhards Lied: „Er wird auch Wege finden, da dein Fuß gehen kann.“ Stange sagt darum mit Recht: „Infolgedessen wird die Eigenart des christlichen Vorsehungsglaubens an den beiden Merkmalen erkannt, daß das Wirken Gottes als der bestimmende Faktor in dem gegenwärtigen Geschehen sich darstellt und daß als Maßstab dieses gegenwärtigen Wirkens Gottes die Rücksicht auf den individuellen Zustand des einzelnen Lebens betrachtet wird.“ **Ein solcher Erhaltungs- und Vorsehungsglaube trägt rein religiösen Charakter und ist unmittelbar auf Gott und seine Absichten als die „prima causa“ bezogen.**

Die strenge Naturwissenschaft betrachtet dagegen den ganzen Weltbestand und alles einzelne Geschehen in ihm rein vom naturwissenschaftlichen Standpunkt aus. Sie beschreibt mit ihren Mitteln alle Substanzen und Veränderungen einschließlich der menschlichen in ihrer sichtbaren und beobachtbaren Form und führt sie auf

entsprechende natürliche Ursachen zurück. Die menschliche Leiblichkeit erklärt sich aus der physischen Erzeugung und ihre Erhaltung aus dem Maß der vorhandenen Körperkräfte. Ihren Bestand läßt sie durch die Gesetzmäßigkeit des Lebendigen wie die Nahrungsaufnahme bedingt sein. Diese naturwissenschaftliche Betrachtung ist eine so völlig andersartige, daß sie die religiöse überhaupt nicht berührt, sie weder einschließt noch unmöglich macht. Umgekehrt aber kann der religiöse Mensch die naturwissenschaftliche Erfassungsweise in seine Glaubensüberzeugung dadurch aufnehmen, daß er in ihr die Erfassung der „*secundae causae*“ sieht, durch die Gott als „*prima causa*“ wirkt. Ein Paul Gerhardt hat in seinem großen Vorsehungslied: „Befiehl du deine Wege“ diesem Gedanken die Form unmittelbarer lebendiger Anschauung gegeben: „Der Wolken, Luft und Winden gibt Wege, Lauf und Bahn, der wird auch Wege finden, da dein Fuß gehen kann.“ **Gott benutzt die von ihm geschaffene und erhaltene Natur in ihrer eigenen Gesetzmäßigkeit zum Besten der Menschen.** Die Urteile: Die Medizin hat mir geholfen und Gott hat mich errettet, schließen sich zu dem Urteil zusammen: Gott hat mich durch die Medizin gesund gemacht. Wie im einzelnen Fall, so wird auch im Ganzen und Großen der von der Naturwissenschaft behauptete natürlich kausale Zusammenhang von dem religiösen Menschen auf Gottes erhaltende Kraft zurückgeführt.

Ein Konflikt zwischen diesen beiden Betrachtungsweisen entsteht erst in dem Augenblick, wo entweder die Naturwissenschaft glaubt den Naturzusammenhang atheistisch oder wenigstens antichristlich deuten zu sollen oder die religiöse Betrachtungsweise die Feststellung oder Aufrechterhaltung bestimmter überlieferter Vorstellungsformen von der Art der innerweltlichen Kräfte und ihrer Zusammenhänge behauptet. Im ersteren Fall handelt es sich um eine deutliche Grenzüberschreitung der Naturwissenschaft und eine Verwandlung in Naturphilosophie, deren gänzlich fragwürdige Grunddogmen von der Ewigkeit von Kraft und Stoff schon früher abgeleitet wurden. Im zweiten Fall handelt es sich um ein Mißverständnis der Absicht biblischer Aussagen, die niemals rein naturwissenschaftliche Erkenntnisse bringen wollen. Denn alle Mitteilungen der Bibel über den fertigen Naturbestand sind in keinem Fall wissenschaftlicher Selbstzweck, sondern nur Mittel für religiöse Erkenntnis. Gesehe es darum naturgemäß im Anschluß an die naive Beobachtung, die zum Beispiel die Sonne auf- und untergehen läßt, oder im Anschluß an das jeweilige — antike — Weltbild, dessen Spuren allerdings in der Bibel und besonders bei Jesus viel weniger hervortreten, wie das moderne Meinungen behaupten. **Infolgedessen stehen die biblischen Aussagen weder dem Fortschritt der naturwissenschaftlichen Welterkenntnis im Weg, noch verlieren sie durch ihn ihre religiöse Geltung.** Der letztere Tatbestand läßt sich an ein paar

grundlegenden Beispielen, die mit dem Erhaltungs- und Vorsehungsglauben zusammenhängen, erweisen. Die ungeheure raumzeitliche Ausdehnung des modernen Weltbildes im Unterschied zum antiken schädigt den Glauben an Gott, seine Schöpfung, Erhaltung, Vorsehung nicht nur nicht, sondern steigert mit der Größe der Schöpfung auch die ihres Erhalters und Lenkers auf das Höchste. Der moderne naturwissenschaftliche Nachweis, daß die Erde ihrer Masse nach nicht mehr physisches Zentrum des gesamten Weltalls ist, schließt eine zentrale Stellung auf geistig-religiösem Gebiet nicht aus, da materielle und geistige Bedeutung — wie sich das bei einzelnen Menschen aber auch bei ganzen Erdteilen — beobachten läßt, durchaus nicht identisch sind. Zudem beschränkt das Christentum seine Behauptung auf die positive Tatsache, daß Gott sich in besonderm Maß als Schöpfer wie Erlöser der Erdenmenschen angenommen hat, ohne damit die Möglichkeit einer Gottesbeziehung zu andern Welten ausschließen zu wollen. — Wenn die naturwissenschaftliche Betrachtung die räumliche Lokalisierung Gottes im Himmel und des Bösen in der Hölle ablehnt, so tut sie nur das- selbe, was vom religiösen Standpunkt aus schon im Alten Testament 1. Könige 8, 27 ausspricht: „Denn meinst du auch, daß Gott auf Erden wohne? Siehe der Himmel und alle Himmel mögen dich nicht umfassen,“ und Psalm 139, 8: „Führe ich gen Himmel, so bist du da. Bettete ich mich in die Hölle, so bist du auch da.“ Die moderne naturwissenschaftliche Erkenntnis leistet darum der christlichen Religion nur den Dienst, daß sie scharfer den eigentlichen Glaubensgehalt von der auch heute noch unumgänglichen zeiträumlichen Einkleidung der ewigen Wahrheit trennen lehrt. **Gottes Erhaltung umfaßt auch das für unsre Erkenntnis immer gewaltiger gewordene Weltall, Gottes Vorsehung erstreckt sich auch auf die millionenfach vergrößerte Menschheit.** Beides ist dadurch nur größer und wunderbarer geworden.

II. Wunderglaube.

Solange sich der christliche Erhaltungs- und Vorsehungsglaube damit begnügt, Gott sich in den von der Naturwissenschaft beschriebenen Formen und Gesetzen als „prima causa“ auswirken zu lassen, bestehen keine wirklichen Konflikte zwischen der religiösen und naturwissenschaftlichen Betrachtungsweise. Anders wird das in dem Augenblick, wo der christliche Glaube das Vorkommen von Ereignissen behauptet, die sich aus natürlich-innerweltlichen Kräften und deren gesetzmäßigen Zusammenhang nicht nur nicht erklären lassen, sondern diesen sogar zu widerstreben und sie zu durchbrechen scheinen. Solche Geschehnisse aber nimmt der christliche Glaube an und zwar positiv in dem Sinn, daß Gott unvermittelt neuschaffend und umgestaltend in die natürliche Welt eingreift. **Der Christ glaubt**

an Wunder in dem strengen Verständnis, daß es Ereignisse gibt, die sich aus dem regelmäßigen Naturverlauf nicht erklären lassen, sondern nur aus einer unmittelbaren Betätigung Gottes. Dieser Glaube ist auf das engste mit der Annahme einer besondern Offenbarungs- und Heilsgeschichte, aber auch mit einem lebendigen Vorsehungsglauben verbunden, wie die christliche Dogmatik des Näheren zu entwickeln hat.

Gegen diesen Wunderglauben aber richtet sich mit größter Energie der Einspruch des modernen Menschen in Anlehnung an die Naturwissenschaft. Schon der französische Philosoph Rousseau hatte erklärt: „Nehmet die Wunder weg und alle Welt wird Christus zu Füßen fallen!“ — eine Anschauung, die im 19. Jahrhundert, besonders in materialistisch-monistischen Kreisen die negative Formulierung gewonnen hat: Weil das Christentum den Wunderglauben enthält, lehnen wir es als unverträglich mit der modernen Naturwissenschaft ab.

Von theologischer Seite hat man zum Teil den Versuch gemacht, den Wunderbegriff vom Christentum abzulösen, oder ihn doch so umzudeuten, daß er keinen Anstoß mehr bietet. Sarnack hat zum Beispiel in seinem Wesen des Christentums das strenge Wunder abgelehnt und durch die Formel zu ersetzen gesucht, daß es des Wunderbaren und Geheimnisvollen genug gäbe. Allein ein Geheimnis bedeutet nur einen Tatbestand, der zur Zeit oder vielleicht für alle Zukunft sich zwar von uns nicht natürlich erklären läßt, während er aber im Grund doch aus natürlichen Kräften erwachsen ist. Wunder bezeichnet dagegen eine Wirklichkeit, die sich nie und nimmer aus natürlichen Ursachen, sondern positiv nur aus einem unmittelbaren Eingriff Gottes erklären läßt. Die Auferstehung eines toten Menschen ist nicht ein Geheimnis, sondern ein Wunder. Andre Theologen haben sich auf die Unterscheidung von inneren und äußeren Wundern zurückgezogen und zwar im Anschluß an ein Lutherwort, das aber doch nur besagt, daß die inneren Wunder der Wiedergeburt und Bekehrung die Hauptwunder sind, diesen aber gerade den strengsten Wundercharakter wahrt und außerdem die äußeren Wunder keineswegs ablehnt. Man hat sodann versucht, alle Naturwunder in geistige Wunder umzugestalten. Allein auch diese Auskunft beseitigt nicht die Schwierigkeiten, da auch das geistige Geschehen in seinen Kräften und Gesetzen bestimmt und begrenzt ist und zudem in unauflöslichem Zusammenhang mit dem Naturgeschehen steht und gerade christliche Hauptwunder wie die Auferstehung Jesu Wunder im äußeren und inneren Sinn sind. So läßt sich der Wunderbegriff nur mit dem Wesen des geschichtlichen und lebendigen Christentums selbst aufgeben. Wer ihn festhält muß darum den Konflikt mit der Naturwissenschaft zunächst in seinem ganzen Ernst anerkennen und empfinden.

Denn auf der andern Seite kann man der strengen Naturwissenschaft, in dem Sinn, wie wir früher ihr Wesen bestimmt haben, von sich aus nicht zumuten, ein Wunder anzuerkennen, ja nicht einmal seine Möglichkeit offen zu lassen. Ein dem Christentum durchaus freundlich gegenüberstehender Naturforscher hat von seinem Standpunkt aus durchaus mit Recht erklärt: „Das Kausalitätsprinzip ist unter allen Umständen das leitende Prinzip der Naturforschung. Wollte sie von ihm einen Tüttel aufgeben, so hieße das, daß sie sich selbst aufgäbe. Es kann für den Naturforscher prinzipiell kein Wunder in dem Sinn geben, daß das Kausalitätsprinzip irgendwie durchbrochen würde.“ Gewiß kennt auch die moderne Naturwissenschaft den gesamten Kausalzusammenhang nicht lückenlos und bestimmt ihn auch im einzelnen keineswegs immer richtig, aber das hindert sie nicht, im Prinzip auch ihre Lücken durch die Postulierung innerweltlicher Naturkräfte auszufüllen, und wenn sie einmal falsche natürliche Ursachen angenommen hat, dann nach andern gleichartigen Ursachen zu forschen. Dagegen rechnet die Naturwissenschaft niemals — auch hypothetisch nicht — mit „übernatürlichen“ Kräften. Die neuerdings in der Naturwissenschaft mehrfach vertretene Auffassung, daß unsere gesamte, besonders auch unsre gesetzliche Auffassung der Natur eine nur von unserm subjektiven Geist geschaffene sei, hilft auch nicht zu einer Verträglichkeit mit dem Wunderglauben. Denn wenn alle unsre Auffassungen von dem Naturgeschehen rein subjektiv wären, so wären es nicht minder diejenigen von den Wundern, und in unserm Geist würden Natur und Wunderglaube ebenso hart und unverföhnlich aufeinander prallen, wie in einer objektiven Welt natürliches und wunderbares Geschehen.

Wunder und Naturwissenschaft können mithin nicht dadurch versöhnt werden, daß man entweder das Wunder oder die Naturwissenschaft solange umdeutet, bis beide ihre spezifischen Merkmale verloren haben. Nur eine über die Naturwissenschaft und den unmittelbaren Glauben hinausgreifende **christliche Philosophie** kann den Versuch machen, die beiden Gebiete miteinander innerlich zu verknüpfen.

Eine solche christliche Philosophie schließt eine Reihe von Grundgedanken in sich, die anerkannt werden müssen, wenn man sich das Verhältnis von Wundern und Naturwissenschaft verständlich machen will. Wunder setzen die Existenz eines weltunterschiedenen und weltmächtigen Gottes voraus, werden dagegen von vornherein unmöglich bei einer atheistischen, pantheistischen, deistischen Gottesvorstellung. Gibt es keinen Gott, so fällt selbstverständlich auch die „prima causa“ für das Wunder fort; ist Gott — im Sinn des Pantheismus — mit der Natur identisch, so kann er nicht

schöpferisch und wunderbar in die Welt eingreifen. Sält sich der Schöpfergott später — nach der Meinung des Deismus — von seinem Werk völlig fern, so wird er in ihm nichts Eigentümliches mehr wirken wollen und können. **Nur bei einer theistischen Gottesauffassung ist die Voraussetzung für ein weltunterschiedenes und weltmächtiges, wunderbares Wirken Gottes gegeben.**

Da nun aber nach unsern früheren Ausführungen (Teil I) der gesamte Naturbestand von Gott geschaffen und erhalten wird, scheint ein Eingriff in ihn in der Form des Wunders völlig überflüssig, ja religiös geradezu unerträglich zu sein, weil er den Charakter einer Selbstkorrektur Gottes oder mindestens einer nachträglichen Ausbesserung seines Werkes an sich tragen würde. Gott scheint die Welt so schlecht oder so verbesserungsbedürftig gestaltet zu haben, daß er mit einem Wunder nachhelfen muß. Diese Gedanken würden zutreffen, wenn nicht die zweite Grundvoraussetzung einer christlichen Philosophie in der Annahme bestände, daß die gegenwärtige Welt von sündigen und irrationellen Elementen, die Gott nicht gewollt und darum auch nicht geschaffen und erhalten hat, durchsetzt wäre — eine Annahme, die in der Sündenlehre der Dogmatik näher begründet wurde. Das Wunder hat seinen Grund und Sinn gerade in der Beseitigung und Umformung der sündigen und irrationellen Bestandteile in der Welt durch eine reinigende Wirkung Gottes. **Unter religiösem Gesichtspunkt ist das Wunder eine erlösende Handlung Gottes, unter philosophischem ist es eine Rationalisierung des Irrationellen. Das christliche Wunder ist die Gegenaktion Gottes gegen Sünde und Unvernunft.** Darum hängt es mit Erlösung und Offenbarung auf das engste zusammen. Das Wunder ist die Form, in der Gott seine Erlösung in Geschichte und Einzelleben durchsetzt. Für einen christlichen Philosophen ist es darum nichts Widersinniges, sondern etwas absolut Notwendiges, ja Selbstverständliches.

Bei dieser festen Fundamentierung des Wunders in den Grundgedanken einer christlichen Philosophie, in ihrer Gottes-, Sünden-, Erlösungs- und Offenbarungslehre wird diese aber auch den Versuch machen müssen, die doch auch von Gott gewirkte Natur und ihr Verständnis durch die Naturwissenschaft in ihr gesamtes System aufzunehmen. Man wird dabei von der Beobachtung ausgehen können, daß — noch abgesehen von allen supranaturalen Faktoren — in der Welt zwei völlig verschiedene Kräftebereiche vorhanden sind, die materielle und die geistige, letztere besonders in der Form des freien menschlichen Willens. Beide Reihen laufen vielfach parallel ohne jede Berührung im Leben nebeninander: ein Stein rollt nach seinen Gesetzen; der menschliche Geist strebt seinen Zielen zu. Aber es findet doch auch ein unaufhörliches Zueinander-

greifen statt. Eine Kugel, die nur den Gesetzen ihres Schwerkraftes folgt, trifft auf ein menschliches Gehirn und zerstört mit diesem auch die tiefsten geistigen und schöpferischen Prozesse. Umgekehrt greift menschliche Erfindungskraft ein, benützt, lenkt ab, ändert den naturgesetzlichen Verlauf eines Flusses, indem es ihm eine ganz andre Bahn gibt, ihn nötigt, von Menschen erfundene Räder zu treiben und ihre Zwecke zu fördern. Könnte ein Fluß sprechen, so würde er in einer solchen Behandlung eine Bergewaltigung und Aenderung seiner Natur finden, dementsprechend wie umgekehrt der menschliche Geist vielfach die Einflüsse der Natur als irrationell und sinnwidrig empfindet. Dennoch aber verbinden sich für eine höhere Betrachtung die beiden Kräfte-reihen zu einer inneren Einheit; Natur und Geist verknüpfen sich miteinander und erst dadurch entsteht unsre Wirklichkeit, daß eine fortwährende Wechselwirkung zwischen ihnen sich vollzieht, Natur auf Geist, Geist auf Natur wirkt.

In Analogie zu diesen Beobachtungen kann das religiöse Wunder auf eine dritte von den beiden innerweltlichen Kräfte-reihen qualitativ verschiedene Kategorie einer supranaturalen Kausalität, die unmittelbare schöpferische Lebendigkeit Gottes, zurückgeführt werden. Gott benützt die vorhandenen Bestände an Geist und Natur genau so, wie der Mensch die Materie durch seinen Willen umformt, gestaltet, sie zu höheren Zielen lenkt, von verderblichen und unvernünftigen Betätigungen reinigt. Die christliche Philosophie macht aus einem Dualismus einen Trualismus der Wirklichkeit, der aber ebensowenig unmöglich und undenkbar ist wie der erstere. Wer die Stufe des Monismus als einer wirklichkeitswidrigen überschritten hat, vermag über die zweite auch zur dritten Stufe aufzusteigen. **Er sieht Natur, Geist und Gott in der Welt neben- und miteinander wirken.**

Die Möglichkeiten einer solchen Verbindung verschiedener Kräfte-reihen mit besonderen Gesetzen erklärt sich letztlich nur daraus, daß sie aufeinandergestimmt sind. Ist die Natur fähig für die Aufnahme menschlicher Geisteswirkungen, so hat das seinen Grund darin, daß die Natur darauf angelegt ist. Niemals würde unser Geist auf der Klaviatur unsers Gehirnes so vollkommen spielen können, wenn diese nicht für jenen bestimmt wäre. Ein Philosoph wie Leibniz hat für diese Tatsache den Begriff der „prästabilierten Harmonie“ geprägt. Von Anfang an sind schon bei ihrer Schöpfung Natur und Geist für eine Verbindung geschaffen und geformt, so wie man von zwei verschiedenen Menschen sagt, daß schon die Sterne sie zu einer Freundschaft vorausbestimmt haben. Genau ebenso aber steht es mit dem Verhältnis der Wunder Gottes zum Weltgeschehen. Sie greifen nicht nachträglich in eine für sie abgeschlossene Welt

ein, sondern von Anbeginn sind die Stellen und Stunden vorausbestimmt, in denen sie geschehen. Gottes ewiger Rathschluß umfaßt alles: Natur, Geist, Wunder — nicht nur in ihrer Unterschiedenheit, sondern auch in ihrer Verbundenheit. Vor seinem ewigen Auge liegt das Weltgewebe nicht nur mit seinen schwarzen und weißen Fäden, sondern auch mit den goldenen, die in seine Mitte eingewirkt werden. Gerade auch die biblische Offenbarung betont immer wieder, wie die natürliche Geschichte vorausbestimmt war, um die wunderbare Heilsgeschichte aufzunehmen. Lukas verknüpft das Kommen des Erlösers eng mit dem weltlichen Kaisertum des Augustus und Paulus formuliert: „Als die Zeit erfüllet war, sandte Gott seinen Sohn.“

Die Verknüpfung von Wunderglaube und Naturwissenschaft vollzieht eine christliche Philosophie durch die Annahme eines Welt- und Ueberwelt umspannenden Zusammenhanges, als dessen selbständige aber doch zueinander passende, weil von Ewigkeit aufeinander bestimmte Teile das natürliche und wunderbare Geschehen zu begreifen sind.

III. Einzelne Wunder. Auferstehung Christi.

Mit der Feststellung der prinzipiellen Denkbarkeit und Möglichkeit eines Wunders sind noch längst nicht alle diesen Charakter beanspruchende Ereignisse als solche legitimiert, sondern ist nur ihre vorurteilsfreie Prüfung sichergestellt. Wer das Wunder an sich leugnet, muß voreingenommen jedes Ereignis seines wunderbaren Charakters entkleiden; wer prinzipiell Wunder annimmt, kann dagegen vorurteilsfrei die Ansprüche verschiedener Geschehnisse auf die Eigenschaften eines Wunders ansehen. Merkmal für ein christliches Wunder im strengen Sinn sind: 1. Die Glaubwürdigkeit der geschichtlichen Ueberlieferung; wenn es sich um ein Geschehnis der Vergangenheit handelt; 2. Seine Unerklärlichkeit aus natürlichen Ursachen; 3. Sein Zusammenhang mit der objektiven und subjektiven Erlösung.

Ist eine geschichtliche Ueberlieferung nicht glaubwürdig, so gehört ein Ereignis in die Kategorie der absichtslos oder absichtsvoll dichtenden Sage; läßt sich ein Ereignis natürlich erklären, so wird es dadurch noch nicht wertlos, aber es gehört nur in die natürliche Betätigungsform der göttlichen Erhaltung und Vorsehung hinein. Hat ein Ereignis keine Beziehung zu Erlösung und zum Heil des Menschen, so mag es noch so unerklärlich sein, aber ein christliches Wunder ist es nicht.

Wir veranschaulichen die Brauchbarkeit dieser Maßstäbe durch ihre Anwendung auf eines der bedeutsamsten christlichen Wunder: Die Auferstehung Jesu — naturgemäß ohne hier das ganze Material auch nur entfernt aufrollen zu können. Wir haben für dieses

Freignis die verschiedensten Berichte im Neuen Testament, die gerade durch ihre Spannungen im einzelnen beweisen, daß sie auf verschiedene, von einander unabhängige Zeugen zurückgehen, also nicht das Produkt einer stilisierten Legende sind. Gerade die neuere Kritik ist in der Arbeit eines kritisch gerichteten Theologen Fr. Spitta: „Die Auferstehung Jesu,“ 1918, zu dem Resultat gekommen: „Wir stehen hier auf festem Boden und wenn auch die oft gehörte Behauptung, die Auferstehung Jesu sei das sicherst bezeugte Ereignis der Vergangenheit etwas hochgegriffen ist, so kann sie sich doch sehr wohl mit irgendeinem andern evangelischen Ereignis messen, an dessen Geschichtlichkeit zu zweifeln eine vernünftige Kritik nicht denkt.“ Geschichtlich vollkommen einwandfrei sind danach zwei Tatbestände: das leere Grab und die Erscheinung des Auferstandenen. Wer sie beseitigen will, muß sie natürlich erklären. Für das leere Grab gibt es heute aber keine ernst zu nehmende rationale Erklärung, weder den Scheintod noch den Diebstahl des Leichnams Jesu durch seine Jünger oder Feinde. Beide Hypothesen verwirren sich in die größten Unmöglichkeiten. Umso leichter glaubt man heute die Erscheinung Jesu aus Visionen der Jünger erklären zu können. Aber gerade nach unsrer heutigen Kenntnis müssen ganz bestimmte Voraussetzungen für das Entstehen von Visionen gegeben sein. Im Geist des Visionärs müssen schon die Gedanken und Bilder leben, die er dann in Gesichtern als scheinbaren Gebilden der Außenwelt objektiviert. Die Jünger müßten daher schon an die Auferstehung Jesu geglaubt haben, wenn sie in Visionen den Auferstandenen schauten. Mit Recht aber stellt Spitta fest: „Die Jünger haben tatsächlich die Erscheinung des Auferstandenen als die Offenbarung eines ganz unerwarteten Wunders empfunden, gegen dessen Wirklichkeit sich ihr ganzes Mißtrauen und hartnäckiger Zweifel kehrte.“ Schlatter in seinem Buch: „Die Geschichte des Christentums,“ 1920, vertieft den Gegensatz des neutestamentlichen Glaubens und den aus einer Vision entstanden ins Prinzipielle: „Der Unterschied zwischen einem Glauben, der durch Vision entsteht und dem, den die Jünger vertreten, ist so tief, daß der eine nicht aus dem andern entstehen konnte. Mit dem Wesen der Vision ist immer das Bewußtsein verbunden, sie stehe aus eigenem psychischen Zustand vor ihm. Hierin aber hat gerade der neutestamentliche Glaube nicht seinen Grund.“

Mag man aber auch noch das Auftreten einer einzelnen Auferstehungsvision für möglich halten, so würde das wiederholte Auftreten solcher Visionen der Wirklichkeit eine allgemein verbreitete krankhafte Anlage und eine dauernde psychische Erregbarkeit voraussetzen, für deren Vorhandensein bei den gesunden und nüchternen Jüngern Jesu kein Anlaß war. Auch der Versuch, den einzig wissen-

schaftlichen Begriff der subjektiven Vision in den einer „objektiven Vision“ umzugestalten, in dem Sinn, daß Gott durch seinen Geist, aber doch durch ein Medium der sinnenfälligen Welt auf die Jünger Jesu so wirkte, daß sie den Auferstandenen tatsächlich zu sehen glaubten, bringt keine wirkliche Erklärung. Denn das Wunder wird nur größer und unbegreiflicher und das leere Grab ist niemals durch eine objektive Vision zu erklären. Selbst wenn man religionsgeschichtliche Erklärungen zu Hilfe nimmt, gelingt es nicht, die Auferstehung ihres wunderbaren Charakters zu berauben. Daß sie im engsten Zusammenhang mit der Heilsgeschichte steht, ja ihre Krönung bedeutet und darum auch für das persönliche christliche Leben von höchster Bedeutung ist, bedarf an dieser Stelle keiner weiteren Ausführung. So führt die Anwendung der allgemeinen Maßstäbe für die Anerkennung eines Wunders auf die Auferstehung Christi zu der sicheren Erkenntnis, daß sie ein Wunder im strengen Sinn ist.



Die Parusie Jesu Christi — Die Hoffnung der Christen.

Pastor Ed. Schweizer.

I. Ihre Bedeutung.

Nicht bloß sein unsichtbares Kommen zu den Seinen im Geist, sondern seine aller Welt sichtbare Erscheinung hat der Herr vorausgesagt. Seine Wiederkunft war darum die Hoffnung der gläubigen Christen von der Zeit der Apostel an bis auf den heutigen Tag. Die Parusie des Herrn ist von großer Bedeutung, man kann sagen eine **Notwendigkeit** in verschiedener Hinsicht.

1. **Zur Ehrenrettung Jesu Christi.** Seine Auferstehung war seine Rechtfertigung im Kreis seiner Freunde. Sie hat den schwächlich verleumdeten und als Uebeltäter gekreuzigten Herrn als den Gerechten, als den Messias und Sohn Gottes erwiesen und auf sein Leben und Leiden das Siegel Gottes geprägt. Dem Herrn Jesus gebührt eine abermalige und herrlichere Ehrenrettung und das vor aller Welt, und die unbestechliche Gerechtigkeit Gottes bürgt dafür. Sie ist allmächtig und wird dafür sorgen, daß im Namen Jesu sich alle beugen und bekennen müssen, daß Jesus Christus der Herr sei zur Ehre Gottes des Vaters, zum Ruhm seiner Gerechtigkeit, die nicht gestatten kann, daß Jesus, dem Gott die Rettung der Welt aus des Feindes Gewalt verdankt, für immer verkannt, verachtet, gehäßt und verschmäht werde, wie es jetzt geschieht. Die Erscheinung des Herrn wird seine abermalige Ehrenrettung sein, denn sie geschieht mit einer so gewaltigen Manifestation seiner Macht und Herrlichkeit, daß die ihm in den Drangsalen durch den Antichristen Treugebliebenen ihre Häupter aufheben und frohlocken, darum daß ihre Erlösung naht. Die ungläubigen und feindseligen Weltvölker werden sich entsetzen und heulen vor Furcht und Schrecken, denn mit ihrer Macht und Freiheit ist es vorbei: Sie sind gerichtet. Das Gericht über den Unglauben und die Rechtfertigung des Glaubens an den Herrn der Herrlichkeit ist also **die erste Wirkung** der Parusie Jesu Christi. Weitere Folgen sind:

2. **Das Gericht über den Satan, den Fürsten dieser Welt.** Durch Vernichtung des Unglaubens verliert er sein Recht und damit seine Macht. Durch Verführung zum Unglauben ist er zum Fürsten der Welt geworden. Denn in den Kindern Adams hat sich der Unglaube fortgesetzt, das Dichten und Trachten des sündigen von Gottes Geist verlassenen Menschen ging mehr oder weniger aus dem Unglauben und verweltlichte. Auch die besten, die ihr Gewissen respektierten und dem Zug ihres Herzens zu Gott hin zu folgen suchten, waren zu schwach sich dem Einfluß der finsternen Macht

zu erwehren und gerieten in den Bann des Aberglaubens und des Unglaubens. Wird nun beim Kommen des Herrn in seiner göttlichen Majestät alle Welt zum Glauben genötigt, so ist der Satan fertig und kann weggenommen und gefangen gelegt werden, bis Gott seiner noch einmal bedarf. Offb. 20, 1—3.

3. **Das Gericht über den Antichristen und den falschen Propheten.** Offb. 19, 20. Sie werden nicht bloß weggenommen und unschädlich gemacht, sondern lebendig in den feurigen Pfuhl geworfen. Zur Erklärung: Das Antichristentum ist der bewußte Unglaube und die Feindschaft gegen Christum. Es ist eine Stiftung Satans, des Hauptfeindes Christi. Wie er von Anfang der Antideus gewesen, so ist er der Antichrist von Anfang an. Kaiphas, der Hohe Rat, Judas, die Pharisäer usw. waren seine Werkzeuge. Im Ebionitismus, im Gnostizismus und manch andern Häresien war auch Antichristentum. Die römischen Imperatoren verliehen dem Antichristentum Gewalt und es kam zu grimmigen Verfolgungen. Dasselbe geschah auch durch die römische Inquisition. Gegenwärtig hat die Christusfeindschaft in Rußland Gewalt und die Bekenner Christi sind in Lebensgefahr. In den Ostsee-Provinzen sind viel Märtyrer geworden. Wo der Feind nicht mit Gewalt das Christentum ausrotten kann, sucht er es zu fälschen. Er sät Unkraut in den Weizen und es entstehen Irrlehren, und die Leute lassen sich verführen. Je frecher ein Verführer auftritt, um so sicherer hat er Erfolg, denn das Volk hat Respekt vor der Ueberzeugung, auch wenn sie falsch ist. So alt das Antichristentum, so alt auch die falsche Prophetie. Ich verstehe darunter die negative Wissenschaft, welche dem Unglauben die Gründe liefert. Insbesondere die Bibelkritik, welche die Offenbarung Gottes durch die Propheten und seinen Sohn in Frage stellt; welche die Wunder, die Gottessohnschaft Jesu im Sinn des Johannes und Paulus bestreitet und die Glaubwürdigkeit der apostolischen Schrift ansieht — „Denn wenn das Wort nicht mehr soll gelten, worauf soll der Glaube ruhn.“ Darum ist nach der Apokalypse der falsche Prophet der Assistent des Antichristen und werden miteinander abgetan beim Kommen des Herrn. Beide werden als Persönlichkeiten betrachtet. Der Antichrist auch von Johannes in seiner Epistel, Kap. 4, 3, bestimmter noch von Paulus, 2. Thess. 2, 3—10, das paßt auf den Russen Lenin, den sie göttlich verehren. Lenin aber war nur ein **Vorläufer** des Antichristen. Der persönliche Antichrist ist noch zukünftig. Die Geschichte lehrt, daß Ideen und geistige Richtungen erst in kraftvollen Personen ihre durchschlagende Macht gewinnen. Das Bedürfnis einer Reformation der Kirche war klar erkannt und tiefgefühlt. Es wurden auf Konzilien auch viele Versuche zu einer Verbesserung gemacht; aber es wäre nichts aus einer Reformation

geworden ohne Luther, Zwingli und Kalvin. Die französische Revolution wäre resultatlos im Sand verlaufen, hätte nicht Napoleon die Prinzipien der Revolution in seinem Koder Napoleon gerettet. Anno 1849 arbeitete ein Parlament in der Pauls-Kirche zu Frankfurt an der Einigung der deutschen Stämme. Prof. L. Beck rief ihnen zu: „Es wird euch nicht gelingen, es fehlt euch der rechte Mann.“ Als der kam, wurde Deutschland einig. Dem Satan darf es gelingen in den zwei Personen den ganzen Christushaß kulminieren und sich konzentrieren zu lassen — wahre Satansmenschen, wie es bis dahin keine gegeben hat. Da werden auch die Auserwählten der satanischen Dialektik und Sophistik gegenüber einen schweren Stand haben. Ist es jetzt schon bei minder gefährlichen Versuchungen und bei kräftiger Unterstützung durch Gläubige manchen Leuten schwer Glauben zu halten. Es wird aber der letzte Anlauf des Feindes, Christum fern zu halten, sein. Seine Mittel sind erschöpft, er kann weggenommen werden, und Jesus Christus tritt die Weltherrschaft an.

Anmerkung: Es gibt eine Theologie, die von einem ganz andern Verlauf der Geschichte spricht, wobei Christi Parusie gar nicht notwendig ist; man wird ohne ihn fertig. Da sagt mir einer: „Die Welt wird immer gebildeter, gesitteter und frömmere. Allmählich verschwindet das Böse und das Gute nimmt überhand und endlich ist das Reich Gottes da.“ Prohibition, Demokratie und Kriegsächtung sind Hauptmittel zur Aufrichtung des Reiches Christi. Das ist ein bodenloser Optimismus. Und Leute, die ihrem Guten so viel vertrauen, kennen offenbar die Macht des Bösen in der Welt nicht. Sie müssen nicht wissen, daß die Welt im Argen liegt, in des Teufels Gewalt. Aber die Macht der Finsternis nehmen sie gar nicht in Rechnung, sonst meinten sie nicht mit so leichten Mitteln mit dem Bösen fertig zu werden. Das Böse ist nicht nur Mangel an Kultur, daß es mit guten Schulen und Bildung abgetan werden könnte. Es ist merkwürdig, daß der alte, von Augustin und von den Reformatoren so eifrig bekämpfte, Pelagianismus wieder auflebt in evangelischen Kirchen. Mit dem Fürsten dieser Welt liegt Jesus im Kampf, und erst nach seiner Vertreibung kann Jesus seine Herrschaft antreten. Mit Recht hat Luther gesagt: „Groß' Macht und viel List, Sein grausam Rüstung ist, Auf Erd'n ist nicht sein's gleichen.“ Wohl hat auch Luther gesagt: „Kein Wörtlein kann ihn fällen.“ Aber es müssen doch Selten des Glaubens sein, die mit einem Wörtlein den Feind fällen und sich ihn vom Leib halten können. Jesus nennt den Feind einen starken Gewappneten, der seinen Palast bewahret, seine Festung in der Welt behauptet, bis ein Stärkerer über ihn kommt, der ihm seinen Garnisch auszieht. Jesus ist der Stärkere, und in seiner Parusie kommt er über

den Feind. Jesu muß er weichen, vor Jesu hat er Respekt. Denn an ihm ist er in allen Versuchungen zu Schanden geworden. Es gelang ihm nicht, Jesum von Gott zu scheiden. Vor Menschen des Glaubens, den Bundesgenossen Gottes und Jesu Christi, hat der Satan ebenfalls Respekt, nicht aber vor menschlicher Frömmigkeit, Bildung usw. **Die Parusie Jesu Christi ist die einzige Bürgschaft der Christusherrschaft auf Erden, des Sieges der Gerechtigkeit und des Friedens.** Darum sei daraufhin unser Sehnen gerichtet.

II. Das Reich Christi auf Erden.

1. **Verwirklichung kirchlicher und nationaler Bedürfnisse.** Im Gleichnis vom guten Hirten redet Jesus davon, daß alle, die seine Stimme hören, eine Herde unter einem Hirten werden sollen. Auch in seinem Gebet Joh. 17 hat er für seine Gläubigen, „daß sie alle eins seien, gleich wie du, Vater, in mir und ich in dir.“ Dieses Einssein der Gläubigen ist eine heilige **Notwendigkeit**. Fromme Christen sehen das ein und versuchen die getrennten Glaubensgemeinschaften einander näher zu bringen. Das ist mit löblichem Ernst zu Stockholm und Lausanne, auch zu Jerusalem geschehen. Es wird ein *Pium Desiderium* bleiben. Rom macht zur Bedingung die Unterwerfung unter den Papst, und manche Sekten wollen lieber bleiben, was sie sind, weil sie sich für die allein wahren Kirchen halten. Zur Einigung der Völker ist der famose Völkerbund eingerichtet, der Kriegsächtungspakt erlassen und unterzeichnet. Alles umsonst. Trost allen Abrüstungskonferenzen wird mit aller Macht weitergerüstet, die Kriegursachen bleiben und es gibt immer neue. Es kann keinen Frieden geben, solange die Völker einander beleidigen und Unrecht tun und solange das alte, zum Beispiel an Deutschland, Oesterreich und Ungarn verübte Unrecht, nicht gesühnt ist. Daß diese greulichen Ungerechtigkeiten ihre Sühne bekommen, dafür bürgt die Gerechtigkeit Gottes. Eine absolut sichere Bürgschaft. „Denn Gerechtigkeit ist des göttlichen Thrones Festung und Fundament. Nichts steht so fest als Gottes richtende Gerechtigkeit und ist in der That in der Weltgeschichte ein fortlaufendes Weltgericht.“ „Erret euch nicht“ — macht euch keine falschen Vorstellungen — „Gott läßt seiner nicht spotten, was der Mensch sät, wird er einten.“ Das eben ist Gerechtigkeit. Jetzt aber kommt die Gerechtigkeit Gottes kaum in Betracht, auch in christlichen Kreisen. „Gott ist Liebe und kann nichts übel nehmen,“ sagt man. In Christi Reich kommt es gleich zu einer großen Revolution von oben herab. Die Differenzen in Kirche und Staat müssen verschwinden. Alles kirchliche und nationale „Tun“ und jeder „Ismus“ muß aufhören. Es wird viel, ja sehr viel Zeit nehmen und Widerstand setzen, aber was geschehen muß, wird geschehen: Christus ist König und sein Wille geschieht. Er heißt „Friedefürst,“ weil er Gerechtig-

keit zur Geltung bringt. Ohne Gerechtigkeit kein Friede. Das ist die **neue Weltordnung** anstelle der alten, die wohl niemand die „gute, alte Zeit“ nennen wird.

Anmerkung: Die nationalen Differenzen und die Sprachunterschiede werden mit der Zeit verschwinden, aber die Rassen bleiben. Eine Autorität hat gesagt: „Die Rasseneigenart hat göttliche Berechtigung. Die Rasse ist eine von Gott geschenkte Differenzierung des einheitlichen Menschengeschlechts.“ Dr. Dehler. Dazu bemerke ich: „Ursprünglich war die Rasse keine Gottesordnung. Nach der Sündflut gab es eine neue Naturordnung: die Klimata entstanden und damit kam es zu Rassen und die bleiben bis ans Ende der jetzigen Naturordnung. Die Schwarzen werden nicht weiß und die Weißen nicht schwarz! Die Verklärung macht sie alle gleich — „Sie werden leuchten wie der Sonne Glanz.“

2. Die **Sammlung der Auserwählten** ist eine der ersten Handlungen des neuen Weltfürsten. Dabei kommt es zu Gerichten, zu Erhöhungen und zu Erniedrigungen und betrübten Scheidungen. Von zweien, die auf einer Mühle hantieren, auf einem Bett liegen, oder miteinander auf dem Feld arbeiten, wird je einer, von zehn Jungfrauen werden fünf mitgenommen durch Verwandlung zu den Auserwählten in der Höhe, die Zurückbleibenden bekommen noch eine Frist zur Befehrung. Verworfen für immer sind sie nicht. Schlimmer geht es dem Schalk und unnützen Knecht. Matth. 25, 14 ff. Er wird in die äußerste Finsternis hinausgeworfen, wo Heulen vor Weh und Zähneknirschen vor Grimm. Furchtbare Strafe der Untreue, von Rechts wegen. Die treuen Knechte und Mägde werden herrlich belohnt: sie gehen ein zu ihres Herrn Freude, auch von Rechts wegen. Es waltet Gerechtigkeit im Strafen und Belohnen. Am schlimmsten geht es dem gewalttätigen Knecht. Matth. 24, 48—54. Der Herr wird ihn zerfetzen und ihm seinen Lohn geben mit den Heuchlern.

3. Hand in Hand mit der Sammlung und Verklärung der Auserwählten geht die selig und heilig gepriesene erste Auferstehung. Dieses hohen Vorzugs werden gewürdigt, die dem Herrn angehört haben und in ihm entschlafen sind. Sie werden zusammen mit den verklärten Lebendigen dem Herrn entgegengerückt, nicht in den Himmel, sondern in die Luft, in das von den bösen Geistern gereinigte Tellurium. Aber bei dem Herrn werden sie sein alle Zeit. Diese tröstreiche, aber wenig beachtete Hoffnung ist sehr gut bezeugt — 1. Kor. 15, 23; 51—54; 1. Theff. 4, 13—18; Offenb. 20, 4—6.

4. Die Zustände im tausendjährigen Reich sind erst keineswegs normal. Die Völkerschaften, durch die gewaltigen Zeichen beim Kommen des Herrn gläubig geworden, müssen unter scharfe

Zucht (Offb. 2, 27: „Er wird sie weiden mit eiserner Rute.“) Sie müssen sich jetzt befehren und sich an die neue Weltordnung gewöhnen. Es mag viel Zeit nehmen, bis die kirchlichen Unterschiede erloschen sind und es keine Katholiken und keine Protestanten mehr gibt, sondern nur Christen. So auch, bis es keine Amerikaner, Britten, Russen usw., sondern nur Menschen gibt. — Das Sündigen und Sterben dauert auch noch fort. Doch hat die Sünde ihren Reiz verloren und verspricht nicht mehr Macht, Ehre und Genuß; denn der Einfluß Satans hat aufgehört.

5. **Die Regierung** im tausendjährigen Reich ist keine Demokratie, diese Regierungsform ist Produkt der Revolution und nicht ursprünglich göttliche Ordnung. Ein „notwendiges Uebel,“ wie man sagt. Das tausendjährige Reich ist eine absolute Monarchie: „Jesus Christus herrscht als König.“ Eine bessere Regierung könnte es nicht geben. Da hat das Recht die Macht und ein Unrecht darf nicht geschehen. Christi Reich ist der **vollkommene Rechtsstaat**. Ratgeber braucht er nicht, aber Assistenten, Mitregenten. Er nimmt sie aus der Zahl der Auferstandenen — Offb. 20, 6; verwendet wohl auch die Tüchtigsten der Lebenden, Männer und Frauen, zum Dienst an den **Gemeinden**, die auch noch notwendig sein werden, denn die Menschen bedürfen der Belehrung, der Seelsorge und geistlichen Pflege. Da sind Pastoren, Lehrer und auch Schulen notwendig, solange eine Jugend heranwächst. Das alles ist nur in kleinen Abteilungen möglich. Darum wird die Erde in Distrikte eingeteilt sein, jeder mit einem Vorsteher (Präses). Da setzt der König den einen über zehn, den andern über fünf Städte, jeden nach Verdienst und Fähigkeit. So gibt es denn auch im Reich Christi Ehrenstellungen — es gibt Erste und Letzte. Aber von Nepotismus und einer Günstlingswirtschaft kann die Rede nicht sein: Es waltet Gerechtigkeit und alle sind zufrieden. — Auf der unberklärten Erde können Berklärte nicht wohnen. Sie können auf der Erde Besuche machen und nach dem Rechten sehen, wo es nötig ist, wie der Herr selbst getan nach seiner Auferstehung bis zum Eingang in die Herrlichkeit.

6. **Die Aufhebung des auf die Erde gelegten Fluches.** Um des Ungehorsams willen im Unglauben wurde die Erde mit dem Fluch belegt. Sobald der Gehorsam im Glauben hergestellt sein wird, kann der Fluch aufgehoben werden und die Strafen hören auf. Denn Strafe war der Fluch. Die Verwilderung der Natur muß aufhören, die Dornen und Disteln müssen verschwinden, dergleichen alle gefährlichen, schädlichen, häßlichen und lästigen Lebewesen; das wilde und giftige Zeug rechnet der Herr ausdrücklich zu der Macht des Feindes. Lukas 10, 9. Die Naturkatastrophen gehören auch zum Fluch und sind Strafgerichte. Im Reich Christi

gibt es keine verheerenden Stürme und keine Ueberschwemmungen, keine Trockenheiten und Erdbeben mehr. Davon reden auch die Propheten; so Jes. 11. — Weil auch alle Gifstoffe getilgt sind, gibt es keine Seuchen, keine Epidemien und kein frühes Sterben mehr, und die Menschen können ein höheres Alter erreichen. Darum heißt es Jes. 65, 28: „Die Sünder von hundert Jahren werden verflucht sein.“ Das heißt, wenn einer hundertjährig stirbt, wird man vermuten, er müsse sich schwer versündigt haben. Im gesunden Leib pflegt auch eine gesunde Seele zu wohnen und alle Fähigkeiten kommen zur ungehemmten Entfaltung. Alle Künste und Wissenschaften erreichen ihre höchste Blüte. Es wird daher Christi Reich nicht nur der vollkommene Rechtsstaat, sondern auch der **ideale Kulturstaat sein**. Die vom Fluch befreite Erde wird eine innerhörte Fruchtbarkeit entwickeln und Fehlernten gibt es nicht mehr. Es wird niemand mehr Hunger leiden müssen, zumal der ideale Kommunismus das Reichwerden der einen und die Verarmung anderer unmöglich macht. Da wird offenbar, was Gott bei der Erschaffung der Welt und der Menschen im Sinn gehabt hat. Gottes Ideen werden alle zu Realitäten und kein Rat Gottes bleibt unerfüllt — „Du großer und starker Gott! Groß von Rat und mächtig von Tat, Herr Zebaoth ist dein Name.“ Jer. 32, 18. 19. Eine dürstige Philosophie setzt dem Allmächtigen solche Schranken, daß er weder in der Geschichte der Welt noch in der Natur eingreifen könnte; und eine engherzige Theologie hat so schwache Begriffe von Gottes Gerechtigkeit und Erbarmen, daß sie ungezählte Millionen von Menschen — die Heiden — rettungslos zur Hölle fahren läßt.

III. Der letzte Kampf. — Offb. 20, 7—10.

Es wird niemand gekrönt, er habe denn siegreich gekämpft. Auch den in den 1000 Jahren gläubig Gewordenen kann die Probe nicht erlassen werden. In den 1000 Jahren gibt es keine satanischen Versuchungen: Der Verführer ist gefangen gelegt. Jetzt, am Ende dieses Zeitraums wird er in Freiheit gesetzt und auf die Menschen losgelassen. Sein Erfolg ist groß, der Abfall ist nicht gering — Gog und Magog heißt die verführte Menge. Sie umringen das Heerlager der Treugebliebenen und wollen sie vernichten. Doch Feuer vom Himmel vernichtet die Feinde. Nun wird Satan in den Feuerpfuhl versetzt: er hat sein Spiel verloren und Jesus bleibt Sieger. Denn Feind geschieht kein Unrecht. Das wird er selber zugeben müssen. Viele lassen ihn wieder herauskommen und selig werden. Er müßte Buße tun. In der Schrift hat die Apokatastasis keinen gewissen Grund. — Gleich nach dem letzten Angriff der Macht der Finsternis und ihrer Abwehr sah Johannes den weißen Thron, die Auferstandenen und das Endgericht. Der

letzte Feind — der Tod — ist aufgehoben durch die Auferstehung. Christi Werk ist vollendet und übergibt sein Reich dem Vater und ist dem, der ihm alles zu Füßen gelegt, selber auch untertan und **Gott ist alles in allem.** Die Weltgeschichte ist zu Ende — Gott hat sein Ziel erreicht, auf einem Umweg, aber dem Sohne hat der Vater das Gelingen zu verdanken. Und wir verdanken ihm unsre Wiederbringung zu Gott. Es hat niemand die Liebe und die Herrlichkeit Gottes verdient wie Jesus und keinem sind wir so viel schuldig wie ihm. Wir stimmen mit Seligen ein: „Das Lamm, das erwirget ist, und hat uns Gott erkaufte mit seinem Blut, ist würdig zu nehmen Kraft und Reichthum, Ehre, Preis und Lob.“



EDITORIALS

CONFERENCE ON THE WORLD MISSION OF CHRISTIANITY

(Cleveland, December 5-9, 1928)

In our city of Cleveland we have not, at the present time, preachers with a national reputation. In fact we have not had them for quite a number of years. But we have laymen here who make up for the deficiency of the ministers. It would be hard to find anywhere a better Christian man than our F. W. Ramsey. He is still a young man but he is already known all over the country. Last year this was evidenced by his election as the president of the National Council of Y. M. C. A. to succeed Mr. John R. Mott, who had held that position for a great many years. Locally, he is the friend and active supporter of all charitable and religious causes. He invites the Protestant ministers to his country home for their annual "retreat." He is the chairman of the "Community Chest." He is the moving spirit in the Cleveland Church Federation.

In this last capacity he conceived the idea of inviting the missionary and other religious leaders of the country to this city for a conference on the World Mission of Christianity. The missionary zeal had been fanned in him to a bright flame by the World Missionary Convention held at Jerusalem, of which he was a delegate. This conference met here Dec. 5-9, and while it lasted it certainly was a generator of religious interest. More than that, it left impressions that will not be soon effaced. One cannot expect superlative effects from such efforts, but Ramsey deserved the thanks of the churches for bringing here men who furnished fuel and fire for their spiritual life.

Charles Gilkey, of Chicago, was the first speaker on the program. Since he went to India, several years ago, to deliver the Barrows lectures to college audiences, he has come to be in demand in many states. When we saw him sitting on the platform waiting his turn, he reminded us much of what was said of the great apostle, that "his bodily presence was weak." If he did not for all look like a dried-up, round-shouldered, little Jew our powers of observation are faulty. He seemed to be in poor health, besides. Nevertheless he delivered himself of an address that was an intellectual masterpiece. He compared the Christian religion to an aeroplane, that by the rules of physics ought to be inert, being heavier than air, but by the rules of dynamics rises to dizzy heights, owing to its

motor and its energy-creating qualities. This underlying simile of the plane the speaker, with wonderful skill, carried through his whole speech so that from the viewpoint of logical consistency his contribution was truly marvelous. He never fails to refer to his Indian experiences, generally bringing out the fact that the Hindus care nothing for our civilization or even our organized church, but that they will listen for hours if the speaker preaches Jesus, and him only.

Luther Allan Weigle, the Dean of the Yale School of Religion (if we mistake not), was also on the staff. He said some good things and we would not belittle his merits for the world. But in that company he could not quite do himself justice.

Most of us were looking too much for *Stanley Jones* to care very much for any lesser (or older) lights. Dr. Jones, after writing his book on "the Christ of the Indian Road," found himself famous. Every one wanted to see the man who had had such wonderful spiritual experiences and could write of them so fascinatingly. Then came his second production, "Christ at the Round Table," and people saw that he was not only a spiritual man but also endowed with high intellectual gifts. His furlough brought him to America. The Methodist General Conference liked him so well that they wanted to make him a bishop. Stanley Jones, however, preferred to be a missionary. Since then the promoters of all great missionary conventions are ambitious to have him.

He is a man of about 45, polished in his bearing but modest and natural. He is not an emotional speaker, though one would expect that. His native intellect is sharpened by many a clash with highcultured men of other faiths. Still he is not a cold reasoner either; the fire in him may be of a quiet flame but it is steady. He has the gift of ready expression and faultless statement. All in all, you listen to him for a long time without wearying. Although not emotional, he is very devout, and after he is through he draws his audience into a long period of silent prayer, which is only occasionally broken by a few spoken words from him. At one time an old man, Mr. Biddle, well known in church circles here, sang a song after such a silent pause: "Show it by your life and action That you have been with Jesus."

We thought it was deeply impressive, almost unforgettable. Twice Mr. Jones had a discussion in a separate session with the ministers only, where he asked questions and answered others. Some liked his way here very much. He certainly showed the alertness of his mind and his urbane manners. To us these sessions were less satisfactory.

There was some criticism as to the character of his addresses.

Some found them too practical, he just told stories. The stories were good and often striking. But from such a man something more was expected. We granted there was some justification in this complaint. The man and his message had so impressed us though that we had not been conscious of any deficiency. Of the other speakers we will only mention *Robert Speer*, for 40 years a worker in the mission field, either at home or abroad. We take it that every one knows him or of him. He must be nearly 70 now. He still has that ruddy color of his; is still as straight as he ever was; it is still true that he never cracks a smile while speaking. But he still impresses you also with his large information, his knowledge of the mission fields in different continents, and his adequate illustrations with which he bears out every claim he makes for Christianity. Over against too great a tolerance of some Christian admirers of heathen leaders, he holds fast to the uniqueness and absoluteness of Christ. Christ "borrows from no one," he declares.

The Conference did not quite live up to its great title, the "World Mission" of Christianity. It confined itself too much to foreign missions. Had Bishop McConnell who was also on the program been able to come he would probably have given it more balance. But he was being inducted into his new office of chairman of the Federal Council; so the "social gospel" had no adequate representation. In spite of this the present writer was deeply grateful for what was offered. Experiences like this make one appreciative of the privilege of living in this city of ours, and one wishes at such a time that fate (or providence) may keep us here a little while longer.

"DESTROY IT NOT, FOR A BLESSING IS IN IT"

(Isaiah 66, 8)

The Reformers have often been called destroyers by the upholders of the old system. Either their motives have been impugned as though their activities had been merely actuated by the desire to get rid of moral restraints. Or their methods are said to have been wrong. They acted with rashness and undue haste. Instead of trying to bring about a reform of the old institution, they broke the old vessel, and much of the precious water was spilled. History shows that these charges are unjust. Luther certainly was as conservative in clinging to the old as he possibly could. Even to many on his own side he seemed to be too slow and lacking in thoroughness in his breaking away from the old. The Iconoclasts, in his absence, broke the pictures and colored windows in the church as relics of Catholic idolatry. There is no telling what might have been

the result if his return had not called a halt to such insane fanaticism. Luther believed more in evolution than revolution. He had a respect for the developments of history. The new wine might require new bottles, but it was not necessary to destroy everything that had once been used wrongly. "Destroy it not, for a blessing is in it." Those later born were grateful to him that he saved the church from a relapse into barbarism; that he continued to use art as the handmaid of religion in liturgy and church architecture and ornament. The Puritans of the next century went to the extreme limits on the other side. They ushered in a period of hostility to the cultivation of beauty from which it took us centuries to recover. And by their lack of moderation and good taste they contributed perhaps to the process that checked Protestantism in the Established Church and made it a fertile soil for later Catholic movements.

These historical reminiscences were prompted in us by certain observations we make in our own time and church. Luther's wise preservation of historic customs and institutions we miss as we look around. He believed that such things were of value even if sometimes their origin and meaning were forgotten. One should not destroy them for there might be more in them than one dreamed. This attitude ought to be cherished amongst us towards the few good customs we find in our churches. Some are only too ready to drop everything we have in this time, and ape the American churches. If they—the American churches—make the announcements and raise the collection before the sermon, then we must do the same. If they sit down during prayer and rise up for singing, then we must do it although our custom is the very opposite of theirs. Some of our younger brethren are so determined to "Americanize" their people in this respect, that they use almost physical force to bring them to their feet, regardless of the decided unwillingness of the people to change their comfortable position. It makes us hot when we see it, for we would ourselves rather sit still than stand up.

It is well known that the church gown has been discarded by many of our pastors. The choirs put on gowns and move into their places in solemn procession; the minister alone insists on being "unfrocked."

We should keep and foster good customs wherever we find them. They are of slow growth, the product of centuries—and we should not despise them. In some churches the confirmation class sits in the front benches; be glad if you can keep them there. The families of the bereaved come to church the Sunday after the funeral; be grateful that they come then at least, if at no other time, and use your opportunity. A man after his golden wedding, at which

we had officiated, was in church with his wife the Sunday following. We forgot to make mention of it—he never darkened our threshold after that!

The Church Year is a great institution. We don't know whether there is a man amongst us sacrilegious enough or dense enough to pay little heed to it. It is an asset to our church that will pay the largest dividends in the future as it has in the past: make the most of it; even Ascension Day can be made to yield interest if linked up with the Mission cause and being put in charge of some organization.

On the whole, there are not many good customs that can withstand the modern trend towards uniformity. The American churches are consolidating and this process will crowd out many distinctive features that have proved of value in the churches that produced them. Our own Synod is least qualified for a strict adherence to the traditions of the past. We have not the rigidity characteristic of churches with strongly anchored doctrinal or liturgical standards.

It behooves us all the more to make the most of those peculiar features that still have the capacity to survive.

„Es hat dem Allmächtigen gefallen . . .“

Der Einfluß der modernen Wissenschaft ist besonders in dem Artifel von der Vorsehung Gottes zu spüren. Wir sind weniger als unsre Väter geneigt, die Hand Gottes in allen einzelnen Vorgängen unsers Lebens zu sehen, guten und bösen. Am wenigsten noch in den bösen. Verheerende Feuer, Ueberschwemmungen, Erdbeben, Epidemien sehen wir nicht mehr als Schickungen göttlicher Straftätigkeit, als direkte Neußerungen von Gottes Weltregierung an, obwohl sie uns als Mittel zur Besserung dienen mögen. Wir sehen zunächst auf die natürlichen Mittelursachen, die solche Kalamitäten heraufbringen. Vor einigen Jahren wurde Schreiber dieses ersucht, bei der Beerdigung eines ganz jungen Kindes seines Amtes zu walten. Das Kind war an Diphtheritis gestorben. Der Vater, ein intelligenter Mann, früher kirchlich gesinnt, bat uns, nicht von den Eltern zu erwarten, daß sie sagten: Dein Wille geschehe! Es sei nicht Gottes Wille gewesen, dem des Kindes Tod zuzuschreiben sei, sondern der mangelhafte Stand der ärztlichen Wissenschaft. Die Zeit werde kommen, wo alle solche Krankheiten dem Fortschritt der Heilkunde würden weichen müssen. Wir mußten dem Mann in gewissem Sinn zustimmen und halfen uns mit dem bekannten dogmatischen Notbegriff der göttlichen Zulassung, sowie mit der erzieherischen Abweckung aller Trübsale im Leben des Christen.

Setzt lesen wir im „Expositor“ (Nov. 1928, S. 145) in einem

Artikel „Funeral Service“ von Rev. D. Carl Daniel (in Uebersetzung): „Sage nicht: Es hat dem Allmächtigen gefallen . . . es sei denn bei dem Begräbnis einer sehr alten Person. Es ist eine Verleumdung des göttlichen Charakters den Eindruck zu erwecken, als hätte Gott ein Wohlgefallen an vorzeitigen Todesfällen, oder als hätte er eine Hand in Krankheit, Unglücksfällen und Selbstmord. Jedenfalls sind Laster und Unwissenheit dem Herrn nicht wohlgefällig.“

Hier spricht nun nicht ein Laie, sondern ein Geistlicher. Nach ihm kann einer sagen: Es hat Gott gefallen . . . wenn einer im hohen Alter stirbt. Stirbt er aber als Kind, oder in Folge eines Unglücksfalls oder einer Krankheit, so kann man es nicht sagen. Gott hat seine Hand nicht in Krankheit und Unglück.

Dies wird uns nicht als eine haltbare Lösung erscheinen. Wenn Gott seine Hand nicht hat in Krankheit, so hat er sie auch nicht in Gesundheit und Lebenslänge. Wenn ein Mann ein hohes Alter erreicht, so hat das ebenso gut natürliche Ursachen, als wenn er, sagen wir, frühzeitig der Schwindsucht zum Opfer fällt.

Was an den Ausdruck: Es hat Gott gefallen, Anstoß erregt, ist die Tatsache, daß man mit ihm den Gedanken der Willkür verbindet, als hätte Gott in despotischer Weise es so verfügt, und dem Menschen gezeime nur, ohne zu fragen sich unter das göttliche Diktum zu beugen.

Um diesem Mißverständnis vorzubeugen, wäre die Wahl eines andern Ausdrucks anzuraten. Man könnte etwa sagen: „Da Gott die Seele . . . aus dieser Zeitlichkeit abgerufen hat,“ oder: „Da die Seele . . . die Zeitlichkeit abgestreift hat,“ oder ähnlich.

Es ist ja ohnehin wahrzunehmen, daß unsre Leute weithin vom Sterben fatalistische Anschauung haben. Wenn einer stirbt, so sagen sie: Seine Zeit war gekommen. Stirbt er nicht, so war seine Zeit noch nicht gekommen. Der Gedanke an ein göttliches oder allgemein überweltliches Dekret liegt dieser Idee zugrunde. Dies Dekret ist geheimnisvoll und es ist unveränderlich. Weder menschliche Kunst, noch christliches Gebet kann etwas dagegen ausrichten. Ein rein mohammedanischer Standpunkt. Erinnert man dagegen an den Fall von Hiskiah, zu dem es hieß: „Bestelle dein Haus, du mußt sterben!“ und dem dann doch auf sein Bußgebet hin noch fünfzehn Jahre zugelegt wurden; oder fragt man sie im Fall eines Selbstmörders: Starb er, weil seine Zeit da war, oder weil er sein Leben selbst verkürzte? so wissen sie freilich nichts zu sagen, aber sie halten doch an ihrem Fatalismus fest.

Eine Aenderung der obigen Formel wäre also auch aus diesem Grund zu wünschen.

Halte was du hast!

In gewissem Sinn spinnen wir hier die Gedanken weiter, die wir in dem obigen „Destroy it not!“ angeregt hatten. Nur daß wir uns hier auf die **Predigt** beschränken. Worauf wir jetzt den Ton legen wollen, ist die verschiedene Art unsrer Predigt verglichen mit dem, was wir gewöhnlich in Kirchen amerikanischer Abstammung finden. Wir haben in den hiesigen evangelischen Gemeinden fast durchgängig keine Gottesdienste am Sonntagabend. Das gibt uns reichlich Gelegenheit, die Kirchen anderer Denominationen zu besuchen und die Methoden ihrer Prediger zu beobachten.

Ein Punkt, der uns von jeher aufgefallen ist, ist das Fehlen des evangelistischen Charakters der Predigt. Wir hatten gerade erwartet, daß das Erweckliche stark hervortreten würde. Es ist aber nicht der Fall. In den amerikanischen Kirchen wird vorausgesetzt, daß die Glieder bekehrte Christen sind, natürlich mit einer starken Beimischung von allgemein menschlicher Unvollkommenheit, aber doch bekehrt, gläubig. Sie müssen in diesem Glauben oder in diesem Stand erbaut, gestärkt, gefördert, angespornt werden, aber die Grundlage ist gelegt. Das Evangelistische findet seine Anwendung in den Erweckungsperioden, die gewöhnlich im Winter gehalten werden. Dann hat man es aber mit Außenstehenden zu tun, die noch keine Glieder der Kirche sind. Allenfalls gibt man auch die Notwendigkeit zu; bei dieser Gelegenheit den Rückfälligen („backsliders“) besondere Aufmerksamkeit zu widmen, die eine Art zweiter oder dritter Bekehrung bedürfen.

Bei uns ist es anders. Wir halten nicht dafür, daß diejenigen, die bei der Aufnahme die Absicht bekundet haben, ein christliches Leben zu führen, nun bekehrt sind. Wir streben demgemäß danach, so oft als möglich die Bekehrung zu Christo, die Notwendigkeit des persönlichen Glaubens, des Heilsvertrauens und der Heilsgewißheit zu verkündigen. Wenigstens tun das die unter uns, welche von dem pietistischen Del unsrer Vorfäter sich noch ein gemessenes Teil bewahrt haben.

Hier kommt uns die Einrichtung des Kirchenjahres, von der wir oben geredet haben, zu gute. Unser Glaube ruht auf Tatsachen der göttlichen Selbstoffenbarung. Von diesen Tatsachen zeugt die festliche Hälfte, insonderheit die Passionszeit. Neuerdings haben die Passionsgottesdienste auch bei den amerikanischen Kirchen Eingang gefunden. Aber man redet in denselben „de omnibus et ceteris,“ während wir uns auf das Leiden und Sterben Christi beschränken. Von dieser segensreichen Einrichtung des Kirchenjahres in seiner festlichen Hälfte sollten wir nie lassen. Unser Glaube kann nicht gedeihen, wenn er nicht wohl gegründet ist im Boden des Heils. Auch bewahrt uns diese kirchliche Sitte vor dem jäm-

merlichen Subjektivismus, den wir so vielfach beobachten, der in Wahl von Text und Gegenstand der eigenen Laune folgt und von der Gemeinde erwartet, daß sie ihm in allen seinen tollen Sprüngen nachkomme.

Dies ruhen in den Heilstatsachen, diese Gewißheit, daß ein objektives göttliches Handeln unserm eigenen religiösen Verhalten vorausgeht, und daß wir von da aus die Autorität zur Verkündigung der göttlichen Gnade haben und nicht von unserm eigenen immer mangelhaften Glaubensstand, gibt unsrer Predigt etwas Positives und Festes, etwas Männliches und Gewichtiges, das wir drüben oft vermissen. Schon in den Ausdrücken kommt das zu Tage. Wir sagen nicht: „It seems to me“ oder „I feel as though,“ wenn wir das Wort verkündigen, sondern: So spricht der Herr, oder der Apostel, oder der Prophet! Und wenn wir ein Lied zu Gottes Ehre anstimmen, so sagen wir nicht: „Shall we sing?“ sondern: „We sing No. so and so.“

Wir haben amerikanische Prediger gekannt, die uns an Gaben und sozialer Stellung weit übertrafen, auch großen Gemeinden vorstanden, die aber das Jahr hindurch über Texte aus den Sprüchen Salomonis oder ähnlichen Quellen der Moral predigten, niemals über die großen Probleme des Glaubens, seiner Fundamente, seines Wachstums und seiner ungelösten Rätsel.

Aus Mangel an solchem hehren Stoff verfallen sie dann auf allerhand Motria, „Book reviews“ oder politische Themate. Gewiß soll in unsern Tagen des „Social Gospel“ weder die Politik noch sonst ein großes Lebensgebiet von der Predigt ausgeschlossen werden. Aber nur zu leicht ist der Wunsch nach Popularität, die Sucht nach Reklame, nach Sensation die Ursache der Reformversuche der Kanzelredner. Und nachdem sie eine Zeit lang in der Presse Beachtung gefunden haben, läuft alles wieder in seinem alten Bett weiter, und der moderne Prophet gleicht dem Simson, nachdem ihm die Haare beschnitten worden waren.

Es ist wahr, die Kirche dieses Landes ist kalvinischen Geistes und darum darauf angelegt, die Öffentlichkeit, das bürgerliche Leben unter ihren Einfluß zu bringen. Unsere Kirche ist, oder war wenigstens, mehr lutherischen Geistes und überläßt die andern Lebensverhältnisse ihren eigenen Gesetzen. Es wird uns gut tun, von Kalvin und seinen Nachkommen zu lernen, doch auch das zu halten, was wir von unsern Vätern überkommen haben.



The Christian World

The Denver Y. W. C. A. and Social Reform

BY JAMES MYERS

Composed of some three thousand girls and women of sixteen different nationalities, coming from every social and economic class; including on its board and committees some of the wealthiest society women in Denver, and in its many clubs girls and women of every occupation, business and professional women, industrial girls, and domestic workers; comprised also of women of many shades of religious faith, Catholics, Jews, and Protestants, the Young Women's Christian Association of Denver may be said to represent a cross-section of our modern industrial society. With conscious purpose the Y. W. C. A. has drawn all these young women under one roof and into a common fellowship "that they might have life and have it more abundantly."

The objectives and progress of this Association seem to me in certain respects to be unique and profoundly significant. I believe that they will repay thoughtful study by all who are concerned with the problem of the place of religion in social adjustment.

In the first place, the program of the Y. W. C. A. is aimed to meet the challenge of social cleavage. Lack of personal contacts between economic classes constitutes, to my mind, one of the most serious dangers of our civilization. Too frequently churches and other religious organizations are affected by the social cleavages of our economic order. They become known as "wealthy congregations," "suburban churches," or else as "working class churches." Too seldom do they gather one fold into a cross-section of our economic life. The Y. W. C. A. has gone out into the highways and the industries and the residential sections and has induced all classes to come in.

But the Denver Association discovered a few years ago that, although it reached out for all classes and included them in its program, a difference was still felt between the social thinking of its industrial and business girls and that of many of the board and committee women. As we shall see, the Association has now definitely set itself the task of social integration within its own walls. It has become an experimental station, a melting pot in the laboratory of social fellowship.

In the second place, the emphasis of the Association in its program of social reform has been placed on social education, rather than upon resolutions, pronouncements, or propaganda. I hasten to add that it does not confine its activities or program to "the zone of agreement" between capital and labor. Quite the contrary. It believes that only as the most controversial issues are frankly faced and freely dis-

cussed, can there be any hope of attaining fellowship. Not only so, but it definitely sets out to develop a "group consciousness," an awareness of their economic problems, among its business and industrial girls and domestic workers, in order that through constructive group thinking, leadership may develop which shall be able to interpret the realities of their problems to other groups.

The limitations of space make it impossible to describe the work of the Association in all its departments. A brief description of the Industrial Department will, however, indicate the methods adopted to inter-relate all the departments, and will illustrate the processes of social education which are at work in the Association.

I once heard a social worker raise the question whether the very names of various boards of control may not signify something of the philosophy behind an organization: a board of directors for the directed, a board of governors for the governed, a committee of patrons for the patronized! The Industrial Committee of the Y. W. C. A., in charge of the work of the department, is *representative*. Four women representative of the churches and the community sit in council with two garment workers, a bindery girl, a bookkeeper, a stenographer, two office workers, and a social worker. Together they decide upon the policies of the department, work out its program, and study the underlying economic problems which determine the needs of the industrial girls who make up the clubs. This committee made a study last year of "The Relation of Wages to the Lives of Industrial Women in Denver." They explored the field of wage theories, profit sharing, union wage scales, conditions in low paid industry, and the cost of living. In order to gather data and to bring the subject home, they called for volunteers, and a number of industrial girls are setting down day by day their "costs of living," classified under the standard items for budget study: food, shelter, clothing, recreation, church, medical care, education, savings, and miscellaneous.

After a year of research, the Industrial Committee brought up at the fall conference of the entire Association a question of policy. "If a girl comes to the Residence (maintained by the Y. W. C. A.) earning a wage of \$7.00 a week, and our lowest rate for room and board is \$5.00 a week, what is our obligation to the girl? To the entire situation?" This was no academic question. A girl had actually come to the Residence earning such a wage. Board members and committee members faced frankly their responsibility. How long was it right to subsidize a business? How soon should this girl be expected to earn a living wage? What were the factors which made necessary such limited earning capacity? The conference was not obligated to rely upon cold statistical reports for all of its information on these subjects. There were industrial girls present who helped the group to understand the problems which are faced by a girl who is trying to live on less than a living wage.

To the board and committee women, from their comfortable homes, the discussion was educational. Personal contacts between members of different economic classes are enlightening, creative of sound public

opinion. I heard the girl who represented one of the industrial clubs on the wage study say that they hoped eventually to secure enough data "to help get a minimum wage law working in Colorado." They already have this law on the statute books, but it is of small value to the women in Colorado industries, since the state has not passed an appropriation for its adequate administration. In the Denver Y. W. C. A. there is going forward that sort of fundamental social education which is needed to create a public opinion which in turn will assist upon intelligent social legislation, and adequate administration of the law.

Of recent growth is the Industrial Department's program for domestic workers. On their "afternoon off" girls and women engaged in house work are coming in increasing numbers to the Y. W. C. A. They find not only facilities for recreation, reading, gymnasium, and swimming, but also an opportunity for intelligent discussion of their occupational problems. A number of them have undertaken to keep records, to tabulate the number of hours they work each day, and to study the working conditions of their group, with the aid of a carefully worked-out questionnaire. "The very last thing that a girl is willing to do, no matter how badly she may need work," said Miss Patton, the employment secretary, "is domestic work." It appears that there are no standards of hours or wages or working conditions in domestic service. A girl never knows what to expect. Then there is the implication of social inferiority inherent in most cases. There is constant demand upon the Employment Department for factory jobs from girls now engaged in domestic work, but "willing to do anything but that." Industrial girls, on the contrary, practically never transfer to domestic service. It is fair to infer that there are valid reasons. There will be searchings of heart when, as is planned by the Y. W. C. A., "employers" and "employees" in this industry bring themselves in the spirit of Christ to confer as equals in regard to the occupational problems of domestic work.

The Monday Night Club is an interesting group. It is, in a sense, the "graduate school," the most advanced economic discussion group conducted at the Y. W. C. A. A girl is not ready for this group until after considerable experience and training in the clubs and committees of the Industrial Department. The Monday Night Club follows the tradition of the Association in its composition. It includes college students, school teachers, young labor leaders, industrial girls, a college professor (also young), and an employer. They have supper together at the Y. W. C. A., followed by discussion or an address by a special speaker. The club then adjourns to the Labor College at Grace Church, where the professor conducts a course on the problem of unemployment. This year the group also plans to try its hand at industrial research, making a study of one of the industries of Colorado. In this way the group will learn something of the technique of impartial investigation and the scientific approach of a fact-finding body. The area of conflict will be decreased as the parties to industry come to co-operate in the field of research. The project of the Mon-

day Night Club should prove of real value in their social education.

All work and no play makes Jack a dull boy, and it would undoubtedly have the same effect upon Jill. But the Y. W. C. A. takes no chances of such a calamity. When the whistle blows and the girls pour out of the factories and stores, they seek the Y. W. C. A. for its parties and dances, for the joys of a swim or a gym class, for the good fellowship of its club, and for the facilities of its beautiful building and its summer camp in the mountains.

They come also when they're out of a job. Three thousand girls each year find work through its efficient employment department. They come to the Room Registry of the Y. W. C. A. and find clean and decent places to live. These are the service features of the Y. W. C. A., but the real life of the Association is in its clubs and their social and educational activities.

The girls have their own committees and plan their own activities. Committee meetings, even when they are planning a dance—boy friends invited—are conducted according to parliamentary rules of order, first lessons in democratic procedure on the side!

The Committee on Education finds out what the girls themselves want in the way of classes, works up registration, and secures a teacher. The result has been courses in music, featuring the ukulele, the piano, a glee club, and an orchestra, in dramatics, in arts and crafts, in appreciation of beauty, in "food combinations," in interior decorating, "making the house enchanting," in sewing, in "poise, charm, attractiveness, and personal magnetism," in English literature, and in psychology. A course entitled "Me, My Friends, My Home," covered the whole field of a girl's personal problems, her relations with her boy friends, and her plans for her future home.

The girls' Publicity Committee publishes a quarterly paper for the department. A Co-operative Bookshop sprang from the Monday Night Club. Nothing that is human seems to be foreign to the program of the Y. W. C. A. Yet they are driven back again and again to the consideration of industrial problems. "The girls are naturally fatigued at the end of a day in the factories or stores," said Miss Clark, the Industrial Secretary. "Many of them are too tired even to come out to the Y. Others, as a reaction from the monotony of machine or repetitive work, seek the thrills and excitement of the public dance halls. Others don't make enough even to afford the 25 cents for a club supper or the 5 cents a week for dues. Any organization which seeks to assist industrial girls to attain the good life, one of refinement, culture, and beauty, will be forced to study the industrial conditions, the wages, and the hours, which make such a life almost impossible for many industrial girls to-day."

Miss Clark, by the way, was described to me by a state official as "the best informed person in Denver" on the subject of women workers in industry. She visits the factories and becomes acquainted with the management and the girls, whom she invites to come to the clubs at the Association. The Y. W. C. A. does not establish industrial branches in connection with particular companies. It maintains

its activities entirely in its own building, where its policies may be under its own control. Miss Clark has compiled a valuable list of industries, showing the number of women employed, general conditions, wages, and names of managers. She is the contact person for the Association with the labor organizations also. She attends the meetings of the Central Trades and Labor Assembly, is a member of the Board of Directors of the Labor College, and a member of the Teachers' Union. All these contacts give her invaluable information and acquaintance. She is able at times to take up with the management in a friendly way some of the troubles which the girls report to her, and to get them adjusted.

Two girls go from Denver Association each year to the Bryn Mawr Summer School for Women Workers in Industry. A number attend the Workers' Summer School at Geneva Glen, Colorado. One has just returned to Denver after a full course at Brookwood Labor College. She has gone back to her trade in a union tailor shop and is active in the Y. W. C. A. and manager of the Co-operative Bookstore. The Finance Committee of the Industrial Department arranges dances, bazaars, and other events throughout the winter, to send their delegates to the summer schools. It is the hope of the Association that informed, intelligent leadership for the women's labor movement may come from these carefully selected and specially trained women, carrying the high ideals of the Association into the difficult field of industrial relations.

The Y. W. C. A. has certain union contacts. The girls insist on a union orchestra at their dances. A union engineer is in charge of the power plant. Growing out of a suggestion from an officer of the local waiters' and waitresses' union to the Denver Association, a request has been sent by the Executive Board of the International Waiters' and Waitresses' Union to the Food Service Department of the National Y. W. C. A. for a joint commission to study the matter of the employment of union waitresses in the tea rooms and cafeterias maintained by the Association. A local committee in Denver is also going into the matter from all angles.

The Industrial Department also feels a responsibility for community education in the industrial field. The public was invited to a "demonstration" by the girls of the industries of Denver in which they themselves were engaged. On the stage before the audience the girls went through the motions of their daily jobs, on machinery loaned for the purpose by their employers: book-binding, bread making, telephone operating, the manufacturing of tailored suits, silk underwear, shirts, overalls, uniforms, bags, and cookies, the packing of tea, work in a laundry and in a beauty shop, and the work of a domestic maid, a salesgirl, and a waitress. A motion picture film supplied by the Women's Bureau of the U. S. Department of Labor, entitled "Women Who Toil through the Ages," was also shown.

Another annual event in community education is the Florence Simms Memorial Program put on by the Industrial Department. Last year the industrial drama "What Price Coal" was given; this year

they hope to produce a play centering about the life of workers in the sugar-beet fields, Colorado's other leading industry.

By a clever device all departments of the Y. W. C. A. are kept in touch with one another's work. Representatives from each department attend the committee meetings of each of the other departments. They act as liaison officers, bringing the point of view, for instance, of the Industrial Department to the councils of the Health Department, the Business Girls' Department, the Education Department, the Religious Education Department, the Phyllis Wheatley Branch (colored), the Employment Department, and the Girl Reserves. Then there is the General Council of the Association, made up of representatives of all departments. The Board of Directors itself is composed of home women, business women, industrial women, and colored women.

"Out of all our group thinking," said Miss Wilson, the General Secretary, whose spiritual genius is felt throughout the life of the Association, "there emerges something bigger than any individual could create for herself; it does something to each one in the group." A song frequently heard in the Denver Young Women's Christian Association seems to epitomize the purposes of the Association in its vital processes of social integration:

BREAK DOWN BARRIERS

O World of Industry from sea to sea,
Filled with barriers of race and creed;
O loving neighbors, hear our plea,
In this age of strife and greed.

Chorus

Break down barriers—change our thoughts
With the help of the One above;
Break down barriers, change our thoughts,
Help widen the reach of love.

Father of mercies, help us to find,
'Mongst the people of every land,
The loving Brotherhood of mankind,
And help us to understand.

—*The Christian Leader.*

The Dilemma of Liberalism

JOHN W. DAY*

Every liberal church, of whatever name, practises full hospitality. "The liberal deviseth liberal things." Some churches go farther than others in this respect. The bars which define their principles are put lower and lower, so that jumping over them is not considered a defiance of them, and gates are placed at convenient intervals. Some

*The Rev. John W. Day, D.D., is minister of the Unitarian church in Kennebunk, Maine.

take down their bars altogether, and leave them lying about, as interesting survivals, where they do not even impede progress.

Unitarians go so far as to declare that there are no lines at all, and accept those who choose to come into their fellowship, whatever their religious belief, or lack of belief. They carry freedom beyond its limit, and decline to recognize any degree of incongruity or contradiction as involving inconsistency. Inconsistency itself appears to be a glory. Having no fences, no gates are necessary.

At liberty to believe what each one pleases, and deny any belief, such liberals enjoy an admirable sense of ventilation. The air never gets stuffy, for it is always out of doors. Their denomination is never domination. No one ever exercises dominion over the faith of any one else. No Unitarian wants any more doctrine than he has. The word creed applies not at all. Not even to one alone, for he does not wish to tie his mind to anything he can not change or abandon. No one needs a card on his reception days, and hosts are never embarrassed by their uninvited guests. Any one is a Unitarian who says he is, even if he isn't.

An open door like this is so hospitable that one would think that all the world would take advantage of it. Jefferson thought it would, at least so far as the United States was concerned. A church of such large spirit, so purely catholic because at the farthest remove from Catholicism, would seem likely to become the church universal. It should be crowded.

Why is it one of the smallest? Why have Unitarian churches in this country suffered such a marked decrease in numbers, even while some of them show constituencies larger than any in their history? Why does the Unitarian Year Book betray a shrinkage of at least twenty per cent in the number of active Unitarian churches during the last quarter of a century?

The explanation that this shrinkage is more a paper shrinkage than an actual one, that more correct returns of late years account for a diminution which was due to faulty returns of earlier years, does not explain all of such an extraordinary reverse, making largeness in welcome coexist with smallness of response. With all such allowance that any one could reckon, there would remain the same problem. The dilemma of liberalism, after all is said, is real: How can liberty and freedom coexist with contradiction and disagreement? How can two walk together in opposite directions?

The reason why the uninvited sneak into receptions is that they may obtain the distinction of being among the invited. The remedy the host has is to watch his doors, and employ detectives to spy out interlopers. It has long ago been proved that such heresy-hunting will not work in organizations with any claim to be liberal. But because liberals can not and would not adopt any method of exclusion is no reason why they should go the lengths of insincerity and give equal welcome to opinions which are mutually exclusive. Hosts need not be exclusive while the nature of things is inherently exclusive. They could not be expected to stultify themselves and give the glad

hand to persons who laugh at their family portraits, track in mud, ridicule their friends, smash their furniture, clutter up their lawns, and park gum under their tables. It is no violation of hospitality, even of the most public sort, to treat those who impose upon it according to their own principles. "Let us talk in the garden," Emerson said when repeated invitations to his visitor to allow him to take his hat, brought the reply that it was against his principles to uncover in any one's presence.

Freedom of opinion is not invaded when one declines conversation under conditions which make it impossible. Liberty is not enhanced by people who are so timid, in fear of being thought illiberal, as to endorse any note which is submitted for their signature.

Distinctions which really exist cannot be erased in order to avoid the inconvenience of entertaining them. Pretending to ignore them for the sake of peace and union, does not bring the same kind of peace, and the same degree of union, that come with entire sympathy and understanding. Doing away with heresy trials does not make it less disadvantageous to ship passengers who intend to scuttle the vessel. Keeping open house will not be satisfactory if people who do not belong there find themselves tolerated rather than received. They can not be barred or rejected. If they like the fellowship of a hotel rather than that of club or a home, no one need deny them. The Unitarian gastropods whose shells are occupied by ecclesiastical hermit crabs can not do anything about it. They do not need to. But they need feel no obligation to give over all their shells to the hermit crabs.

No, because fagots are out of fashion, and heresy trials, in any disguise, are no longer available, and we are cordial to everybody, is no reason for thinking that we should take over to ourselves the responsibility which belongs to those who take selfish advantage of our cordiality. We may say, "So glad to see you," and "Must you go?" but when they are gone, and the house is quiet, and the family can get together again in a communion which must be that of a family, honestly now, as William Everett once said, "Ain't it nice?"

Let nature take its course. We worry needlessly about what to do with those who are out of place with us. Let them alone. In time the eternal fitness of things will prevail. And then we shall have better fellowship with landmarks and understandings and classifications than we could ever have by trying to do away with them. Liberals will get out of their dilemma by snapping out of the creed complex, by realizing that there is no tyranny of creeds more enslaving than that of fearing them. Very bad masters, they may be made very good servants. For it is sure that no church will ever grow strong which does not give people clearly to understand what it is all about, and say plainly what it is going to do about it. Nor has any church entirely dispensed with creeds or their equivalent. In fact utter creedlessness is as inflexible a creed as was ever welded.—
Christ Leader (Universalist).

Different Viewpoints

The essential difference between the Anglo-Catholic and the liberal is not in the last analysis that the former would introduce Roman practices into a Protestant Church. The vital difference is that the two stand for divergent beliefs. While it is true that the mass, auricular confession, prayers for the dead, the rosary, benediction of the blessed sacrament, stations of the cross, holy water, and children's eucharist are features associated with Roman Catholicism the liberal is opposed to them not for that reason merely but because they represent a way of thinking that contradicts the principles upon which our Church rests.

Every man has the inalienable right to worship God as he pleases. He may be a Roman Catholic, Greek or Mohammedan. That is his personal responsibility. He may be what for want of a better name has been called Anglo-Catholic, which seems to mean that such a person would adopt the practices of the Roman Church without going so far as to accept the rule of the Pope. But in such case it is the duty of such a person to go where kindred views are held. It is a very different matter when instead of throwing his lot in with those who would accept him, he attempts to change the organization, in which he now is, into one that fits his individual beliefs. Such action overrides the rights of those who still would preserve their Church intact as it is now.

It is folly therefore to hope for peace in our Church so long as such antipathetic viewpoints are maintained. There may be certain things desired by the Anglo-Catholics which the liberals would be willing to grant. There are certainly many they would not. There may be many things for which the liberal stands that the Anglo-Catholic would accept. There may be others he could not. Until these points have been settled and the two opposing parties can settle upon some common ground it is futile to talk of peace.

It does no good to assert as do the well-intentioned modernists that there is room in the Church for both groups. To say that is much the same as to try to avoid danger by closing one's eyes to it. So long as there are two points of view so diametrically opposed because of fundamental beliefs no solution of the trouble will come from pretending they do not exist.

Whether it is unfortunate that our church is protestant is beside the question. The fact is that it is protestant and must so remain until it is changed by the general consent of its members. To remain a member in it and yet disregard its character by anti-protestant practices is bound to destroy its unity and block its efficiency.

Why not then frankly admit we have reached an impasse and attempt to reason the difficulties out. There is much that could be eliminated from our Church which would make it more efficient in modern society. All this the liberal would gladly see go. Probably the Anglo-Catholic feels much the same. It remains to discover what can be the common ground upon which both can stand.—*The Chronicle*.

Loss In Clergy

A writer in *Scribner's* has indicated the serious situation confronting the Protestant Church today in an article called *The Vanishing Clergy*. He points out the loss in clergy for 1927 in some of the churches, which bodies he claims represent about one-half of the entire Protestant membership of this country:

Denomination	Loss in Clergy, 1927
Baptist (14)	451
Lutherans (20)	68
Presbyterian (U. S. A.)	29
United Brethren	95
Reformed	13
Scandinavian Evangelical	20
Unitarian	16
Brethren	29

The author, the Rev. Dr. John Richelsen, says, strikingly and frankly, "Consternation was created when the statistics . . . for the year 1926 were given out, covering all religious bodies in America, and it was shown that, in spite of the gain of half a million Church members over 1925, there was an actual net decrease of 647 in the number of clergy. Now the statistics for 1927 prove an additional net loss, and this time of 1,387 clergy, a total loss in two years of 2,034 ministers, while there has been a net gain of over 1,000,000 members in the same period. Also it should be made clear that these losses become far greater if the Catholic Church be taken out of the computation, for this body gained 360 clergy in 1926 and 1,211 in 1927. If these offsetting gains of the Catholic clergy are taken out of the calculation, the remainder of the American religious bodies show a total loss in clergy for the last two years of 3,605."

Mergers and Truth

If the proposed merger between Congregationalists and Christians shall come to pass, it will be a real step toward unity. The respective positions of the two denominations closely approximate each other. However it must imply that Congregationalists no longer deem the baptism of infants important. Perhaps no baptism at all seems to them of great moment. If such is the case, the merger may well be made. But if Congregationalists still stand for the baptism of infants, as once they did, we should think that the merger can only produce trouble. On the other hand, if Christians still adhere to the belief that the celebration of the Lord's Supper is the only acceptable act of worship, we cannot see how they can merge with Congregationalists, who are far from holding that belief.

For after all, the question of a merger in the religious world goes back to the prior question of what truth, if any, is worth holding to. If both bodies have determined that their previous positions need not be maintained, then by all means let them be merged. But if these


principles, to which each once held tenaciously, are now held to be negligible, what is there in Christianity that is still deemed important? We ask this, not in the way of criticism, but in order to discover, if we can, what is the conception of Congregationalists and of Christians as to the value of what have heretofore been their respective beliefs.

What has hitherto stood in the way of unity between Christian bodies is differences in belief and in practices. If it "does not matter what one believes," neither body has any hold on truth that is worth maintaining. Why, then, does any denomination assert anything? Unity based on that principle would seem easy—and valueless.

Our own problem, of course, is one that presupposes that truth is important and must not be compromised. It is true or it is untrue that only a priest can legitimately celebrate Holy Communion, only a bishop can legitimately make a priest. This is the principle underlying our tenacious hold upon the historic episcopate. If the principle itself is true, we cannot merge with bodies that hold to the contrary belief. If it is false, we have no right to occupy a separate position in Christendom. Even if some body was to accept the historic episcopate in fact but not use that episcopate for the creation of priests nor restrict the consecration of the Holy Eucharist to priests (which of course includes bishops), it would be impossible for the Church to accept the compromise.

Bodies holding substantially identical principles in Christendom ought to unite. Congregationalists and Christians must determine for themselves whether such be the case as between them. Bodies holding differences that are largely academic need not necessarily be separate; thus the Church can tolerate a condition whereby its own members and schools of thought differ as to the exact interpretation, e. g., of the Holy Communion, so long as all parties do that which all of them agree to be adequate, and all of them act reverently toward the sacrament. Such tolerance must, however, be based on agreement as to what is to be done.

No merger can ever be successful that treats truth as negligible. In order that Congregationalists and Christians may merge, we should suppose that both must agree that infant baptism may legitimately be practiced or not practiced, that Sunday worship may consist of the Holy Communion or it need not. If both parties have reached those two conclusions, it follows that they have both been wrong heretofore; one wonders on what ground they hope to be right in future.—*The Living Church*.



Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

Old Faith and New Knowledge, by *James H. Snowden*. Harper and Brothers, New York and London, 1928. 279 pages. \$2.50.

Dr. Snowden here adds to his previous (20) volumes (such as "The World a Spiritual System," "The Basal Beliefs of Christianity," "Can We Believe in Immortality?," "The Psychology of Religion," "The Truth about Christian Science," etc.), another, on the relation between faith and knowledge. The question, "can religion and science be coordinated?" has been treated times without number in our day. The Fundamentalists believe there is a conflict between the two, the Modernists say there is absolute harmony. This author sides with the latter. In his opinion the principle of Modernism is not a newly found method at all, it runs through the whole Bible and the history of the Christian Church. By this he means that there is always progress from the old to the new and better. At each stage of the revelation the old faith was brought up to date and modernized in accordance with new religious knowledge and faith. His whole book is written to show the validity of this thesis.

The first chapters are given to general interpretation of the nature and authority of religion and science and attempt to show that they both need each other. The theologian must not assume that he can disregard the authority of an expert in a special field; nor should the scientist encroach upon the domain of metaphysics or revelation.

After that the writer takes up his task of tracing modernism through all the pages of Holy Writ. The story of the creation (Gen. 1) is a "tremendous piece of modernism." Moses—or who ever wrote it—takes up the pagan traditions of the origin of the world, purges them of their polytheistic and fantastic trappings, and gives us a story that for simplicity and sublimity is hard to match in any literature of the world. What enabled him to do this? It was, so answers the writer, disclosed to the Hebrews by observation and experience. Here the reviewer would rather say, with Fr. Delitzsch, that the spirit of revelation was responsible for the superiority of the Bible account.

Moses is a "Modernist", a progressive, coining new insight in authoritative form. The same progress to higher conceptions is found in the idea of God in the Bible and in its ethical content. The prophets appear: it is their undying glory that they moralized religion and spiritualized and universalized worship. Jesus himself is in a way a Modernist.

The Old Testament is abrogated by the New, Jesus is the substantial fulfilment of Old Testament shadows and types.

The early church had its great Modernist in Paul, who taught it to shed Jewish narrowness and take in the Gentile world for its field of action.

And so the author goes on applying his principle to the great periods of the Church: there were times of conflict, mistakes were made by the church and by science; the ultimate outcome is that there is only one truth, whether found by science or experienced by religion. The ways to it may differ but they must all lead to the same result or to different aspects of the same reality.

In conclusion he says: "All that modernism has done so far is only a beginning of what it must yet do. We must let it work but try to keep it under the guidance of the Spirit of all truth.

Old faith and new knowledge when worked out in their logical relations are not mutually exclusive and antagonistic but are complementary and harmonious. They join in reaching wider truth and better faith. They are the two main architects and builders of our world and they look out upon a vast and inviting future. Faith and knowledge are consistent materials and constructive builders of one grand temple of worship, concordant strains of one vast cosmic symphony and song. By their origin and nature they are wedded into union, however, at times they have been temporarily estranged, and what God hath joined together, let no man put asunder."

To a large extent most of us will agree with the author that the man of faith must always keep his mind open to new knowledge, fortified by the assurance that truth is only one and that the facts of the natural world cannot ultimately contradict those of the spiritual.

In his attempt to show that the principle of modernism runs through all of Bible and church history, he goes to extremes. Modernism is the tendency to coordinate faith and science. Moses and the men of the Bible had no such task. In their message to the world of their day they relied on revelation in finding and applying moral and spiritual truth. They thereby became critics of the views and practices of their day, but they had nothing to do with science. The modernist looks largely to science for new light; the prophets, on the contrary, drew from the inner light inspiration and power.

Another point where we feel the writer is not sufficiently clear is in his position on what is authoritative in religion. He first assigns to reason the place of supreme authority in the mind; then to conscience in the moral sphere; then to the *Christian consciousness* as the court of last resort. To him the Bible itself is not the highest authority, but the Bible interpreted and, as it were, brought up to date by the Christian consciousness. Whatever portion of truth there may be in this view, we hold that no man in great trouble, in great sin or in great problems would turn to the Christian consciousness. The Word only would be his infallible guide in faith and life.

The book discusses all the relevant questions connected with the subject in great fulness and clarity. The writer closes with the Apostolic Creed; he is enamored with modernism but wishes to hold fast to the essentials.

Creative Prayer, by *E. Herman*. George H. Doran Company, New York. 218 pages.

There have been a good many books on prayer in recent years. They may be divided into two classes, those which treat of its scientific aspect, whether it be from the standpoint of philosophy or from that of psychology, and those which are written with a purely devotional purpose. This book endeavors to elucidate the meaning and value of prayer as a *creative* process, whereby the man who prays and his world are made anew. "Such prayer," the author—an English woman—says, "demands a committal of soul, a self-surrender, which takes us into the deepest heart of religion. To make this surrender is to become a high-priest of divine mysteries. But while there are those who in a flash, as it were, pass from the market-place to the Holy of Holies, most souls need to traverse the outer court and to tarry in the place of preparation. Two trusty aids await in there: Silence and meditation. Quasi-occult writers have so represented both as to prejudice us against them. But they are not mysterious and fanciful pursuits, peculiar to the high-strung devotees of mystical cults. They are, on the contrary, part of the natural discipline of the healthy soul bent upon communion with God. They are as simple as daylight, and as sensible as reason itself."

In going on, however, we soon notice that the writer learns more from the mystics than from the orthodox, and more from the medieval or old-Catholic church than from the Protestant. Her sources are the Blessed Angela of Foligno; St. Teresa; St. Paul of the Cross; St. Benedict and his followers; St. Gertrude; Philip Neri; St. Francis. There is no quotation from the Protestant mystics as far as we see, not from the Quakers even, or from Tersteegen. We certainly get the impression that the gift of prayer is more a Catholic virtue, and that the monks of the desert can teach a modern world more than we had ever thought.

She has a long and impressive chapter on the ministry of silence, so hard to practice by us moderns. "The saints were capable of spiritual silence simply because they had not contracted our modern habit of ceaseless talk in their ordinary life. Their days were days of silence, relieved by periods of conversation, while ours are a wilderness of talk with a rare oasis of silence." "A state of inner poise and harmony can be attained only by means of a natural, progressive discipline dating from early childhood. The cultivation of a habit of silence is an integral part of all true education (witness the "silent time" in a Montessori school)." "One hour of silent listening to the voice of God may give us a deeper insight into the mysteries of human nature, and a surer instinct for divine values, than a year's hard study or external intercourse with men." To Silence ought to be added Meditation. She does not recommend continuous Bible study so much as topical, reflection on the great doctrines of our faith, the great master-facts of the spiritual world—God, Christ, the Holy Spirit, man, sin, grace, death, judgment, the Church Holy and Catholic, the Kingdom that shall have no end. Prayer is not asking for favors from God, it is communion

with him, it is the means of getting from Self to God, to the world of which God is the center.

If we are faithful and persistent in our search for God we "become conscious of the birth of the Christ-spirit within ourselves, and of our own birth into a new and wonderful world. We are given a set of new values. Things that but a little while ago seemed desirable now appear as dross. We discover untold beauties in God; we find in Christ secrets of final restitution that fill us with deathless hope." With the new joy there comes opposition and estrangement, perhaps even from our erstwhile friends. Besides, dryness and depression replace our feelings of happiness and fulness. The period of religious "romanticism" cannot last. The first well-nigh intoxicating sense of God's presence, the first inrush of unconquerable might and dauntless confidence leave us to make room for something less vivid and joyous, yet even more solidly sustaining—a deep calm peace, a sense of perfect rest in God. The writer continues to describe the ups and downs of the spiritual state, the progress of the believer from emotional experiences to real power. It is by way of self-discipline, of sacrifice, of suffering. In opposition to the modern insistence on self-expression, she upholds the principle of Christian asceticism, an asceticism that seeks no merit but to make spirit and body the willing instrument of God's hand.

Being a mystic and extolling the experience of the mystic life, one might think that she would be closed to the social demands of the gospel. This is not the case. In the chapters "the Apostolate of prayer" and "the Priesthood of prayer" she looks upon the "saint", the believer having the spirit of Christ, in his representative position. He is part of the body of Christ. In his intercession for the body of Christ, in his belief in the one gospel for all races, he fulfils a corporate mission. One who passes from self to God will always be led by God to humanity: God's Kingdom, God's will—his redemptive and reconstructing will for humanity—will be the concern of his prayer life and his whole life.

The writer, speaking mostly of prayer and its regenerating effect on the interior life, naturally has nothing in particular to say on the change of economic environment. Still, in the sense mentioned, she stresses emphatically the social implications of the Christian faith.

She has a high idea of prayer and of the price to be paid for it; too high, we fear, for most of us. Yet it will do us good to read the book. We shall feel, as seldom before, the contrast between our prayers as they are and as they might be.

Seekers After God, by *F. W. Farrar*, Canon of Westminster, New York. John W. Lovell Co. 305 pages.

We can well imagine that some of our readers will laugh at us when they see us review a book whose author has been dead more than a quarter century. Still we are not ashamed, unusual though this course doubtless is; and we are sure that if we can persuade some to read this book, we shall have rendered them a service. Farrar's fame as an author rests on his *Life of Jesus* and the *Life of Paul*, books

which it would be foolish to undertake to review now. But his "Seekers after God" is far less known. This volume has the same characteristic traits as the other well known productions; namely, an unusual acquaintance with classical antiquity, a great charm of style and a fascinating vividness of description. Moreover, it deals with stoicism, whose ethical principles are often so close to Christianity that early Christian teachers are frequently said to have borrowed from contemporary stoics. Farrar describes the lives and teachings of Seneca, Epictetes and the Emperor Mark Aurelius, the foremost stoics antiquity has produced. His subject is therefore apt to shed light on the question whether the superiority is on the side of Christianity or Stoicism. *Seneca* was born at Cordova, Spain, about seven years before Christ, of a Roman father and a Spanish mother. When he was still an infant, the parents moved to Rome. The father was wealthy and it enabled him to give his son a careful education. He had several children, one older brother of Seneca being the Gallio, we hear of in Acts 25: 19 ("Sweet" Gallio, Seneca repeatedly calls him, adding that Gallio had a horror of every form of adulation). The stoic Attalus was Seneca's teacher. The pupil tells us that his teacher taught them to live, not to argue.

From his earliest days Seneca adopted the principle of self-denial. It was certainly not easy to follow such principles at the time, for never probably was there any age or place where the worst forms of wicked men were practiced with a more unblushing effrontery than in the city of Rome under the government of the Caesars. He who would see to what depths the Gentile world had sunk at the very period when Christianity began to spread may form some faint conception from the picture of it drawn in the first chapter of the Epistle to the Romans. And Seneca's active life was spent under the rule of such monsters as Tiberius, Caligula, Claudius and Nero. The chapters dealing with this period are some of the most interesting in the book. We can read only with horror of the cruelty and depravity of these wearers of the imperial purple and of their wives, such as the Messalinas and the Agrippinas.

It would have been better for Seneca's welfare and fame if he had never had a desire to shine in such a place. But he had the ambition not only to be a philosopher but also a man of the world. He was wealthy, and wealth was his temptation. In his writings he extolled the poverty of the man who was rich in the treasures of mind and character, but in actual life he moved in such luxury and boundless affluence that it incited the jealousy of princes. It was impossible to live a consistent life as the companion of the dissolute and powerful; he was bound to stoop to the most degrading compromise, and such compromise as ruined his character brought about his down fall.

The emperor Caligula (his real name was Caius), the successor of Tiberius, became so jealous of the oratorical fame of Seneca as an advocate, that he marked him out for immediate execution. Seneca saved himself by retiring into obscurity. Under Claudius, Seneca, through the hatred of Messalina, the wife of the emperor, was ban-

ished to the barren and pestilential shores of the island of Corsica. Here, in these savage wastes and amidst the boorish illiteracy of the islanders, he spent years in lonely and galling exile. He tried to "seek happiness not in circumstances but in himself," but in time his internal resources failed him. He had no access to the consolations of a living faith. He even fell so low as to write letters full of lying flattery of the emperor, which he hoped would find the imperial eye. They contrast strongly with the bitter language of intense hatred and scathing contempt which Seneca poured out on the memory of Claudius after his death. They show the limitations of the stoic, but they did him no good.

Long weary years followed, of which we know nothing. Then Claudius died (from eating a poisoned mushroom handed to him by his own wife, Agrippina). Thereupon this woman, as Tacitus tells us, to counterbalance the feeling of horror her crimes had inspired by a stroke of popularity, recalled from the waste solitudes of Corsica the favorite philosopher and most popular author of the world to become the tutor of her son Nero, who was to become Claudius' successor on the throne. We cannot follow Seneca in his vicissitudes as the teacher and counselor of his notorious pupil. His influence was good for a short while, but he weakened his position by a policy of concessions from the start. Soon his pupil entered upon his career of crime and licentiousness. He murdered his brother and his mother, and Seneca wrote letters of fulsome flattery, with these murders in mind. Nero got tired of his mentor. Charges were trumped up against him, and he was sentenced to seek death by his own hand.

The author compares Seneca's teachings with the Christian religion and finds that, as far as moral illumination was concerned, Seneca was not far from the Kingdom; that few men have painted more persuasively the pleasures of virtue, the calm of a well-regulated soul, the strong and severe joys of a lofty self-denial. "When the hour of crisis came which tested the real calm and bravery of his soul, he was not found wanting." It is true that Seneca died with noble fortitude; nevertheless, his life showed such glaring inconsistencies that we cannot warm up to him very readily. It is far from us to throw stones at him, we might have done much worse in his place. Still the other two stoics in the book have a larger claim to our admiration. Besides, their teachings are treated more fully than those of Seneca. Seneca's life is described with rare skill, it reads like a fascinating historical novel. That he was a "seeker after God," however, is not made so very convincing.

Unfortunately, we have not the space to discuss the other two heroes of the book, Epictetus, the slave, and Mark Aurelius, the emperor. The writings of Epictetus find adequate treatment; but the life of Aurelius is pictured for us with such a warmth of admiration that it wins our own whole-hearted affection.

In conclusion, the author says, Seneca sought for ease, Epictetus for freedom, Marcus Aurelius for self-government. By the light of reason and nature they have found moral truths and expressed them

in such manner that the early fathers were glad to see in them fore-runners and way-preparers of their own faith. What they did not have was the theistic conception of God, the gospel and person of Jesus Christ, an example and a fruitful source of Christian life. Stoicism was the faith of a few for a few. The gospel of the love of God revealed in Jesus was preached to the many, to the poor and lowly first. It had in it the power to save the individual and human society.

Contributions of Science to Religion, by *Shailer Mathews*, Dean of the Divinity School, University of Chicago. D. Appleton and Co., New York, London. 1927. 427 pages.

Religious faith must ultimately be vindicated by being shown to be in accord with reality. It must meet the standard of rationality. Christianity is passing at the present time through a new cycle of revaluation. On the one side it is being questioned as to its ability to furnish motives sufficient to enable men to face the moral problems incident to a social order like ours. On the other side it must vindicate its right to exist in our age of scientific inquiry. It is this latter issue that the present volume undertakes to meet. It attempts to answer the fundamental question whether our scientific knowledge forbids or justifies our continued faith in God.

The author has asked representatives of the various scientific fields to give the actual scientific findings which challenge our inherited religious conceptions. In the first and second parts of the book we get the contributions of these scientific authorities. In the first part, entitled "The World given by Science," W. E. Ritter writes on "The Method of Science"; Robert A. Millikan, on "The Structure of Matter"; Edwin B. Frost, on "The Structure of the Cosmos"; Edw. B. Matthews, on "The Making of our Earth"; C. Judson Herrick, on "The Nature of Life"; John M. Coulter, on "Plant Life"; Horatio Hackett Newman, on "Animal Evolution"; Ellsworth Faris, on "Social Evolution"; Chas. H. Judd, on "Mind and Evolution". In the second part, "Scientific Cooperation with Nature," John M. Dodson writes on "Recent Contributions of Medicine to Human Welfare"; Chas. B. Davenport, on "Eugenics"; E. Davenport, on "What Science has done for Agriculture"; C. E. A. Winslow, on "Sanitation". It might be asked what the articles of the second part have to do with the legitimacy of the Christian world view. The answer is, they describe typical experiments in furthering human welfare by proper adjustment of life to the impersonal forces in the environment of the universe. Religion is an essentially similar adjustment of life (but through personal relations) with our environment.

The center of the author's thought is not philosophical or metaphysical, but practical. He does not seek at the outset to prove the existence of God. Religion as a phase of social life in the universe of realities is to be judged.

In the last part of the book, "Religion the personal Adjustment to Environment," the writer draws his conclusion. Religion, seen from its biological past, is "man's conscious attempt to place himself in help-

gaining relationships with those superhuman forces in his world upon which he realizes his dependence, and which he treats as he would persons whom he wished to aid him." The religious impulse can be traced to the observable beginnings of the race, but it has had a long history of an upward evolution. This process goes on. At the present time there is emerging in the world a religious phase the nucleus of which is that of the teachings of Jesus (the *nucleus* of the teachings of Jesus, not the whole of them). The theology of this coming religion will be based not on metaphysics of the Godhead interpreted by human analogy but on those judgments of value and those undeniable facts of science which seem to condition all self-expression. In this struggle of religions to express religion, Christianity in its ethical and theological sense is certain to be a dominant element.

The scientific method which starts with experiment, develops a working hypothesis and tests this hypothesis with new experiments, will have to be applied to the religious field. No longer can the validity of religion be decided by authority, the authority of the church or the Bible. As a product of human experience it must be shown to minister to human welfare and to be consistent with other beliefs that express reality. It is comparatively easy to show the social values of religion and, especially, of the Christian religion. It has, in the past, for one thing, preserved ancient civilization from destruction by the barbarian invasions. It has taken the arts under its tutelage and contributed to their growth. But the new knowledge of today challenges inherited values. If e. g. naturalism and materialism eliminate the supernatural element from the universe; if prayer is nothing but inner self-communion, if faith in the divine is an illusion: how long would even conventional religious activity endure? Mere utility cannot satisfy the need of life with what philosophers might call an ontological God, i. e., a God who really exists. Even Kant's position that God himself can never be known, but that his existence must be assumed as necessary for our moral life, is unconvincing. For our faith would in that case rest on a mere assumption. If we, then, must admit a reverent agnosticism as to infinity (God), does our new knowledge of the universe disclose in the universe that which favors the religious world-view and warrant faith in a God of things as they are and are becoming?

In the next chapter the author answers this question favorably by showing that the new conception of matter has ended the old materialism; that astronomy is forcing us to believe that the ultimate activity is infinite; that as to evolution it is impossible to think that personality would evolve from the exclusively impersonal. Science is also giving new content to the conception of God (a God in whose infinite activity we live and move, whose self-expression environs us in the eternal process towards personality which science is helping us read"). Science may not justify our faith in the God of love or explain the existence of evil. In looking towards the future we may not have ground for optimism but we are certainly justified in holding to what W. James calls "meliorism". Our scientific knowledge justifies our religious faith when it must assume an intelligible, order-producing

process. The greatest contribution of religion is its adventurous assertion that the values which are invisible to the microscope and the telescope are eternal; that the universe of life is a universe disclosing good-will.

"We reach then the end of our study, not in an absolute knowledge of that which lies beyond experience, nor yet in some truth that is beyond doubt, but in the right to live religiously. Religion is more than knowledge. It is life itself, adjusting itself to the mystery of its environment, gaining from that experience new confidence and development and erecting the new and more personal environment of society. Religion may never hope to explain the cosmos, but man can live religiously in the cosmos with self-respect as long as our growing knowledge of its operations shows religion to be rational and science itself partakes of a kindred faith."

With the author's final conclusions before us, we are now in a position to say what we think of them and of his book. He had set himself the task to find out whether, in the light of the new science, it was possible for us to still lead a religious life without sacrificing our self-respect as men of the 20th century, i. e., as men who believe in the achievement of science. These achievements were set forth in the first and second parts of the book. After taking due consideration of these findings of the scientists, he stated that a decent respect for the men of science does not forbid us to hold fast to our religion. We may never get over "a reverent agnosticism as to infinity" (God); our study will never reach the end in some truth that is beyond doubt; we may never be justified in optimism but we certainly are in believing that things will be better and better. And if this "melioristic" attitude satisfied W. James it ought to satisfy us.

This is all that Dr. Mathews, one of the high-priests of Modernism, is able to give us. Doubtless a very unsatisfactory result. But from the way he went about it nothing much better could be expected. A Christian scholar who is sure of his faith should never put the question in the manner he put it: Will modern science allow us to keep our religious faith? Our faith is not in the keeping of scientists. The Christian religion is a redeemer religion. Its center is our faith in Jesus Christ, our Saviour. That there is in Him salvation for the individual and for society is the article with which the church stands or falls. This faith is based on personal spiritual experience; on the testimony of Scripture and on the experience of the church in all ages. The fact that we have a modern conception of the Bible and don't believe in verbal inspiration, doesn't make a particle of difference as to its message of Christ, as to the gospel of the Son of God.

The author has nothing to say on this central truth. All he ventures to assert is that the moral and spiritual values of the Christian religion will be a dominant element in the religion of the future. Such a vague generality will not satisfy any one. Religion, he says, is in the future to be based on experiment, on its being a helpful feature in our adjustment to a changing environment. We can't rely on Bible testimony any more; our authorities must be the scientists. As a

consequence, after listening to all they have to say, he lands in a "reverent agnosticism," he never reaches a truth that is beyond doubt: still he keeps on believing, or, rather, hoping that, in the absence of certainty, it may be better to keep on than to give up.

There will always be mysteries that cannot be solved—and all light on these mysteries that science can give ought to be welcomed. There will always be evils, in nature and in life, sorely trying the faith of the believer. But the power to overcome, the fortitude to hold out will, as in the case of the apostle (Rom. 8), be drawn from the experienced love of God in Christ, not from meliorism, or even optimism.

A Critique of Joseph McCabe's "Triumph of Materialism", by *William Schoeler*. The Book Concern, Columbus, Ohio. 124 pages. \$1.00 net.

In an essay appearing in the July-September number of the *Halde-man-Julius Quarterly* (1927), Joseph McCabe, ex-priest and famous English rationalist, writes on "The Triumph of Materialism". This essay falls into six main divisions: Materialism and Idealism; What is Matter?; The Supposed Vital Principle; The Human Machine; The Mystery of Consciousness, and Determination and Morals. He takes the position of bald materialism; that matter is everything and explains everything; that life is but a chemical process; that thought is but a functioning (phosphorescing) of the brain; that there is no "vital principle"; plan or design in the universe.

This position seems at the present time rather antiquated. When matter has been proved—or is assumed—to be not an inert mass but composed of electrons revolving about their nucleus with an inconceivable rapidity of motion; when leading men of science admit that there is no evidence for spontaneous generation of life; at such a time to come out with a confidently written paean on the Triumph of Materialism seems almost to out-Haeckel Haeckelism.

The author of this book takes up every one of the six points McCabe makes in his essay, and demolishes them either with sound logical reasons or by the testimony of high scientific authorities. The book is written for the general reader and, at this time of debate on "Man a Machine," etc., will furnish welcome ammunition to the apologist, or at least to the ordinary Christian man who can't study the heavy works of the professional expert.

Christianity and War, by *August Ruecker*.

Brother Ruecker has put this little pamphlet on War in our hands which he and Mr. Ernest Bruncken have jointly written. It is a strong condemnation of this foremost collective evil we have on our hands, and challenges the church to take decisive steps to abolish it, or, at any rate, to declare war to the knife on it.

War was shown in all its hideousness in the last great struggle, not only its destructiveness of life and property, but the poisoning of

the mind by propaganda and the purposely engendered national hatreds.

While the memory of its stupendous folly and its murderous passions are still fresh, steps must be taken to enlist public opinion in the effort to make another war impossible. Faith in peace and hatred of war must be implanted in the individual Christian. But the individual alone cannot stand against collective opinion. The Church must lend its powerful help. What she can do in influencing public opinion and removing evils as old almost as the race, can be seen in the temperance and prohibition legislation of our country. The early Christian church was opposed to war. When the state became Christian the church was not able to make its early antimilitaristic attitude the policy of the state. Still the "Truce of God" movement of the Middle Ages curbed the war fury at least on certain restricted days and periods. What can the church do now? The church has from time to time expressed her view on matters of faith in confessions, which as articles of faith became universally binding on its members. Something like this, so thinks Mr. Rueker, she ought to do now with this great and pressing question of the abolition of war. Each church for itself and the Federated churches of the country ought to formulate strict and clear pronouncements against war. She should in unmistakable terms declare against every and all wars.

Here Mr. Bruncken takes up the argument. He approaches it from the legal side. Some other means of settling disputes than force must be found. Law must become a substitute for war. What is at present known as public international law is a body of rules attempting to regulate the manner in which wars shall be carried on. What we need is an international law regulating conduct in times of peace, and an international court having, among other things, the right to test all treaties in a manner analogous to private contracts, i. e., were the treaties based on military force or on justice and equity? The first thing would be to agitate for the convening of an international meeting of lawyers, economists and leaders in all walks of life for the task of drawing up the future international code. It would take a number of congresses to really accomplish something, but in time progress would be made, public opinion would get back of it, and the verdict of an international court would not be easily set aside by any nation.

The pamphlet is to be used for propaganda purposes in Brotherhoods, Leagues, etc. We wish it the best of success. The outlook is not very encouraging, but the challenge must be met. If the churches failed us they would forfeit the right to call themselves after the Prince of Peace.

Beilage für Theodor Zahn. Theodor von Zahn am 10. Oktober 1928 zum 90. Geburtstag gewidmet von der Theologischen Fakultät in Erlangen und der A. Deichert'schen Verlagsbuchhandlung in Leipzig, 1928. 238 S., geb. 10 Mk., geb. Mk. 12.50.

Dem Altmeister des Neuen Testaments, der mit 90 Jahren noch seinem

Werke in aller Frische obliegt, werden in diesem Band 11 Aufsätze, geschrieben von Mitgliedern der Erlanger Fakultät, auf den Tisch gelegt, der erste ist von Phil. Bachmann: „Stellung und Eigenart der sog. Erlanger Theologie.“ Der heilsgeschichtliche Charakter derselben wird schon von Harlek, ihrem ersten Vertreter, stark betont: „Gibt es keine Heilsgeschichte, die von Gott aus geschehen ist, so ist der Mensch sein eigener Heiland und Erretter.“ In Hofmann aber, ihrem berühmtesten Wortführer, findet diese ihre Eigenart ihre klassische Darstellung. Seine „Weissagung und Erfüllung“ ist eine Darstellung des geschichtlichen Inhalts der Bibel. „Der ewige Plan der Liebe Gottes tritt als wirksamer Wille in die Geschichte ein und macht sie zu einem folgerichtigen, in der Bewegung auf ein großes Ziel hin zusammengefloßenen Ablauf. Aus der großen Gesamtbewegung tritt Jesus Christus hervor als ihr überragender Höhepunkt; aus ihm wieder erwächst die Gemeinde, in deren Bewegung sich die Urgeschichte wie die Geschichte Israels und die Geschichte Christi selber vorläufig vollendet.“ Der Buchstabe der Weissagung gehört seiner Gegenwart; aber ihr Sinn weist über die Gegenwart hinaus. „Indem die Kirche die Bibel handhabt, um sich in der Lebensgemeinschaft mit Christo zu behaupten, gewinnt sie eine Erfahrung davon, daß ihr nie ein Bedürfnis göttlicher Wahrheit und Einsicht entstehen könne, das sich nicht aus der Schrift befriedigen ließe.“ Frank ist der große Dogmatiker der Erlanger Schule. In seinen drei Systemen der christlichen Gewißheit, Wahrheit und Sittlichkeit gibt er, oft in scharfer Auseinandersetzung mit A. Ritschl, ein festgeschlossenes Gebäude christlicher Dogmatik und Ethik (mit dem Ton auf der Dogmatik). Er geht von der Tatsache der Wiedergeburt aus. Hier liegt die Quelle der Heilsgewißheit, hier auch die Fundgrube für das Ganze der erfahrenen Heilstatsachen. Von diesem Zentrum aus konstruierte er, in direkter Aussage oder im Weg der Schlußfolgerung, das ganze Glaubens- und Heilssystem. Man könnte fast sagen, er lieft die ganze Konkordienformel aus seinem christlichen Bewußtsein ab. Natürlich orientiert er sich an der Schrift und der kirchlichen Dogmenentwicklung; aber die Heilserfahrung, am Wort Gottes gemacht, ist die letzte Instanz. Daß es hierbei nicht ohne Selbsttäuschung und Willkürlichkeiten abgeht, ist selbstverständlich. Aber doch sind die drei „Systeme“ Franks ein imposanter Bau, der von seiner Geistesstärke, seiner Gelehrsamkeit und seinem festen Glauben beredtes Zeugnis ablegt.

Die Erlanger Theologie ist stark lutherisch, antiumionistisch, jedoch nicht bloße Repristination des alten Luthertums (wie Philippi oder Kiefoth), sondern eine selbständige Verarbeitung des lutherischen Erbes in den Gedankenformen der Neuzeit.

Die andern Beiträge sind: P. Procksch, König Josia; G. Strathmann, Ist der gesetzliche Eid noch haltbar? G. Preuß, Bachs Bibliothek; W. Elert, Zur Geschichte der kriegerischen Ehes; Fr. Ulmer, Wesen und Umgrenzung der Liturgik; P. Althaus, „Bekenne einer dem andern seine Sünden“; W. Vollrath, „Denn auch deine Sprache verrät dich“; Fr. Hauck, Die Freundschaft bei den Griechen und im Neuen Testament; L. Post, Zu Amos 7, 10—17; Fr. Hauck, Zahn-Bibliographie 1919—28. Alle diese Aufsätze sind auch einzeln zu haben zum Preise von M. 0.90 — 2.40.





VOLUME 57.

MAY 1929.

NUMBER 3.

Theological Magazine

of the

Evangelical Synod
of North America

Motto: 1. Cor. 3, 22-23.

Πάντα ὑμῶν ἐστί, ὑμεῖς δὲ Χριστοῦ.

Published bi-monthly and entered at the post office at St. Louis, Mo.,
as second-class matter in December, 1898.

Acceptance for mailing at special rate of postage provided for in
section 1103, Act of October, 1917, authorized on July 3, 1918.

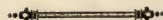
∞ CONTENTS ∞

	PAGE
The Creation Story, Theo. Haas	161
Ministry and Ordination, Prof. Dr. Evjen	168
G. E. Leffing. Pastor Dr. C. Schieler.....	185
Seelenglaube. Prof. Dr. Grügmacher.....	195
Evangelisation. Pastor W. Rath.....	204
Editorials	210
Christian World	218
Book Review	228

Theological Magazine

of the

Evangelical Synod of North America.



Published by the Evangelical Synod of North America. Price per year (six numbers) \$2.00; to foreign countries, \$2.20. Rev. H. Kamphausen, Dr. theol. (Giessen Univ.), 9807 Cudell Ave., Cleveland, Ohio, Editor.

All communications relating to editorial work, all contributions and exchanges must be addressed to the editor.

All communications relating to business matters must be addressed to Eden Publishing House, 1712-18 Chouteau Ave., St. Louis, Mo.

VOL. 57.

ST. LOUIS, MO.

MAY 1929.

THE CREATION STORY AND OUR CHRISTIAN FAITH

THEOPHIL L. HAAS

The most heated and hateful controversies have been waged from time to time within the last few years and decades over the relative truth and value, scientifically and theologically considered, of the creation story and the first article of our Christian faith; and in the great and bitter conflict which only too frequently resulted both sides were wont to come forth in true St. Georgian ardor and valor in defense of their dragon-imperilled maiden. "Here science, here faith," could be heard in the most various, both major and minor keys, and on the one side the air became torn by the triumphant shouts of scientific selfcertainty and self-confidence, and on the other, by the no less vociferous cries of creedal opinion and preoccupation. And then again, from among the ranks of Christian believers themselves the champion of literal inerrancy and verbal inspiration, firmly retaining and maintaining the old idea of the Hexaemeron, stepped forth in eagerness to pit himself against the modernist and liberal, for whom the modern conception of evolutionary progress and development and of the immanence of God in all created things holds absolutely nothing to dread and to fear.

The Hebrew masters of rabbinical interpretation, the Greek and the Latin theologians of early Christianity, and the representatives of Catholic and Protestant orthodoxy and dogmatism of medieval and more recent times often felt themselves bound and able to know and to teach in minutia just what happened on

each day and every day of the Six Days Work, as given in Genesis 1, and they considered it a piece of utter temerity, scarcely short of blasphemy, to doubt anything like an instantaneous operative-ness in the power of God's omnipotent fiat. The study and data of modern science, however, have made us more careful and lenient in judgment, and we find no difficulty in reconciling our faith in the God and Father of our Lord Jesus Christ with a gradual unfolding of His hidden thoughts and purposes, even though it should be through millions of years, unto ever greater and finer forms and values of life.

It is only too evident that the first three chapters of Genesis, the locus classicus of the creation story and of the position of man, may be either something like a scandalum or a palladium, and the philosophy of life which one may choose to embrace will always greatly determine the nature of their evaluation.

I.

What has science to say in a general way about the work of creation, the origin of life and man's position in the universe? We say, in a general way, because it is only too clear that any details of scientific investigation are wholly beyond the scope of this article, and after all every theory or explanation of the universe cannot be more than a mere relativity, and thus subject to continuous changes, corrections and modifications. It is furthermore only too plain that any just nearly satisfying answer to the problems of the origin, the nature and the value of the world is palpably impossible, unless some values of choice, thus some speculative system, or some underlying convictions are being enlisted as a certain bond of perfection or completion. Men, therefore, are often led up to the creation story by their beliefs and persuasions; they approach it as sceptics, monists, deists, or theists; as mechanists, vitalists, idealists, fundamentalists: and thus it is possible to find, on the one hand, the most sincere and profound scientists, botanists, geologists, and astronomers, such heroes and masters of research as Copernicus, Kepler, Newton, Haller and Cuvier, a Boyle and a von Baer, taking absolutely no issue with our story and its deeper religious implications. But then again we meet with scholars like Darwin, Tyndall, Huxley, Haeckel, Russell, etc., who are either totally indifferent or flatly antagonistic to anything like a theistic or idealistic Welt- or Lebensanschauung. A Cuvier in his faith may be convinced that Moses has left us a cosmogony, the accuracy of which is increasingly verified as the years roll on; but a B. Russell confesses to find his greatest liberating force in smashing doubt and in the "shattering of the ambitious constructions of traditional metaphysics." One man like Kepler may drop

down on his knees in humble, awful adoration while exploring the starry hosts on high; but another equally famous astronomer, Laplace, will sceptically assert that he has roamed with his telescope through infinite space and yet never found himself in need of the hypothesis of God.

Scientific investigation will primarily and necessarily at all times be concerned with the "whence and how" of things, or with the mode of their coming into being and of their being; the Christian viewpoint inquires into their "whence and wherefore." The one chiefly follows the aetiological, the other the teleological method. The former is largely occupied with the causes and effects of phenomena in the objective world of nature; it studies their mode of development, reaction and operation by means of the inductive and experimental method, and it aims at fitting everything submitted to its investigation into definite forms, formulas and uniformities. The latter, subjectively conditioned, seeks and feels after the primal cause of all things; it recognizes this cause in mind, in a living and loving spirit, and it traces the thoughts and purposes of this spirit in the micro- and the macrocosmos, in self, in nature and in history, and finds the answer to its questions in Him, from whom, in whom, and to whom all things are. A scientific attitude toward the universe is in itself not inimical to religious convictions. On the contrary, such convictions and conceptions of the connection of all things in God, as shown so beautifully in the life and work of a man like Drummond, only transcend the purely scientific aspect of life and are confirmed by the power of an inner experience.

Waer' nicht das Auge sonnenhaft,
Die Sonne koennt es nie erblicken;
Laeg' nicht in uns des Gottes eigne Kraft,
Wie koennt' uns Goettliches entzuecken.

Goethe.

The work of modern science for the last 50-75 years has been largely dominated by the magic power of the *theory of evolution*. The fundamental assumptions of this theory as shown in the epochal works of Darwin may be briefly stated as follows: All ideas of teleology are to be discarded from the consideration of living organisms. Many things in nature are plainly useless and purposeless. Chance and necessity according to certain definite laws control the development of life. The offspring of living organisms tend to vary more or less from the peculiarities of their parents, and in the course of time they become developed to an ever and ever better adaptation to their environment according to the process

of natural selection. This process tends to produce the survival of the fittest, or the elimination of the weaker and the preservation of the stronger forms of life. The law of heredity furthermore tends to continue and enhance new peculiarities, and again, in the course of time, profound modifications of structure are the outcome. A continued operation of the factors and forces named has even resulted in the appearance of entirely new species of living beings, in which the vestiges of a common ancestry are clearly discernible.

This theory based upon accurate, though naturally limited observations of facts, led Darwin to adopt the general hypothesis of evolution, or of the gradual origin and development of new forms and types of life, through a process of countless changes and modifications, in preference and opposition to the time-honored belief in the immutability of species and in a separate, departmental creation. Man himself is finally considered as a link in the evolutionary chain, and many a master in such sciences as biology, embryology and paleontology, eventually, has felt himself able to offer the proofs of an indubitable descent of the *homo sapiens* from a lower animal parentage.

The theories of Darwin were quickly and firmly opposed by a number of German investigators, by such men as Wigand, Reinke and von Baer. Others, however, accepting the hypothesis, began to labor incessantly and assiduously in the working out of an extensive and comprehensive evolutionary philosophy, and before long the literary protagonists of evolution were able to present a wealth of experiments, observations and demonstrations in support of the views which they held and preached. Men like Huxley and Haeckel, Spencer and Tyndall came forth with their excellent literary expositions of an unbroken chain of life, working forward and upward from the simplest protoplasm to the highest forms of mind life, and they endeavored to fit into their program the great mysteries of matter and energy, of life and mind, and all the great manifestations of the intellect in art and science, in ethics, politics and religion. Haeckel, arguing from the patent similarities in the bodily structure between apes and men, quickly ventured to teach the simian ancestry of mankind; he more or less consistently discarded all ideas of purposiveness in life, of man's moral responsibility and man's immortality, and in short, gradually reduced the beauty and grandeur of the kosmos to the confines and limits of a great, cold mechanism in which there was no room for the old priority of thought to fact.

In a very whimsical way Spencer selected isolated and isolated phenomena, thus, for instance, such religious customs, ceremonies and superstitions as would serve his purpose, pressing them

into his patterns and grouping, grading and classifying them according to his theory and system. Thus he was not afraid to offer such sweeping statements as that man's religious beliefs are merely a series of mistaken inferences, or a system of superstitions, to which primitive man is led through erroneous interpretations of familiar phenomena. The casual, in short, in religion was generalized, and the incidental and the essential were not distinguished. (Books like Well's "Outline of History" offer such and similar views as applied to history and have often been popularly heralded as finaliter dicta on some of the most momentous and tremendous questions and problems of man.)

In the beginning of his scientific work Darwin considered the problem of the origin of life as insolvable. He felt inclined, however, to admit the agency of a creator as breathing life into the world and endowing it with the wonderful capacities of evolutionary development. But in Haeckel's thorough monistic and materialistic evolutionism the thought of God is entirely eliminated.

A large number of scientists evade the questions as to a creative fiat altogether and simply state their observations and conclusions without admitting or discussing any religious aspects whatever.

Modern scientific investigation, however, is generally agreed upon certain *predominant phases in the origin of our earth* and in the appearance of organic life. It teaches in a general way:

1. The nebular hypothesis with reference to the formation and constitution of the universe, the solar system and our globe. More recently this theory has been modified by the so-called meteorite or planetesimal hypothesis.
2. The disengagement of primitive light. The probability of a generation of primeval light has been held by a number of scientists of high fame and standing.
3. A separation of fluids and solids in oceans and continents within geological periods, followed by an efflorescence of vegetable life.
4. Effects of solar light on our globe.
5. Two great manifestations of animal life.
6. The coming forth of man and the cessation of the creation of new and higher forms of life. Man thus marks a terminus.

1. It is now very largely, though, of course, not uniformly accepted among scientists that the universe and our solar system originated in some gaseous matter endowed with a rotary movement. Masses flung off and out in the motion became the nuclei for new systems and bodies, in which the same process of detach-

ment and of a gradual cooling off and solidification repeated itself. Thus this theory would consider the solar system a child of some greater parent, the planets and the earth children of the sun and the various moons a progeny of their respective planets. This hypothesis originally outlined by Kant was thoroughly worked out by Herschel and Laplace.

2. During its cooling and hardening process our globe was enveloped in a gaseous and vaporous atmosphere, whose condensation disengaged an enormous amount of electricity with a brilliant glow of light. Violent convulsions resulted from the burning furnace underneath the slowly thickening crust, and thus at some time this terrestrial ball would have had within a fiery cauldron and without a flimsy cover, then a sea of boiling waters, and above and around all a gaseous ocean of luminous volatiles.

3. The gradually thickening crust of the earth must originally have been covered by an immense surface of water, caused by a continuous condensing of vaporous substances. From this endless sea our terra firma at first slowly and shyly emerged, with its spots and points, its rocks and peaks gradually and finally growing into the islands and continents of our geography days. The earliest stratified rocks of this period show as yet no traces of life, as it was plainly impossible for life to exist under the conditions as they prevailed. In later strata, however, the most rudimentary species both of the vegetable and of the animal kingdoms, such as algae, mollusca, and crustacea may be found.

In the course of time the process of condensation and solidification and the presence of powerful electric light made the appearance of a luxuriant flora possible, the remains of which we may find in the extensive carboniferous strata of our globe. The undoubtedly uniform climate of the period gave rise to a vegetation of gigantic proportions, but lacking in the variety and brilliance of colors with which the specimens of a more recent plant life are endowed.

4. This wonderful exuberance of certain forms of plant life was followed by the evolution of an entirely new flora, for which so eminent an authority as K. Mueller can only account through the help of solar light and through a radical change of climate. The thick veil of clouds enveloping our globe became torn more and more, the atmosphere was rarified and clarified, and from now on the beneficent light and warmth of the orb of day could exercise their vitalizing influence.

5. The new chemical changes due to the transformation of climate and the clearing of the atmosphere were followed by the first great apparition of animal life. Countless corals, infusoria

and other animalcula, scarcely distinguishable from tiny plants, now began to swarm the waters and to become the builders for some of the future habitations of the children of men. Multitudes of lizards and turtles came forth, in turn to be preyed upon by such terrible monsters of the saurian type as the plesiosaurus and the ichthyosaurus. In the air above winged giants like the hideous, ravenous pteranodon and pterodactylus disported themselves, ever ready to drop and swoop upon the hapless creatures which they were seeking to devour. In due time, however, the colossal amphibians, such specimens of Dinosauri and Therpoda as the iguanodon and the megalosaurus with bodies 50 feet in length had to withdraw before such gigantic and interesting quadrupeds as the dinotherium, the megatherium and the mastodon. And these again, in the Tertiary and Quaternary ages, were made to disappear before the advent of the fauna of our present day. Remains of the mammoth found here and there still bear mute testimony of a transition period, in which streams and woods and plains were the home of teeming numbers of hippopotamuses and rhinoceroses, of lions and tigers, of elks and buffaloes.

6. The first appearance of man may be traced back to an age when the great mammals were passing from the scene and giving room to the fauna of the Pleistocene period. And together with man his tools, the first proofs of aim and purpose in life, or "the spirit's ineradicable vestiges," are discovered, which point to something entirely new, or to an endowment of supra-animal nature. With the coming of man the goal has been reached. The house is built, the tenant is ready to come forth, henceforth to rule, reign and train all things and himself above all things toward ever loftier aims and values, and God's Sabbath, the end of His strictly creative work, in the picture of Genesis 1-3 has arrived.

(To be concluded.)

THE MINISTRY AND ORDINATION

BY PROF. J. E. EVJEN, Ph.D., Th.D.

LAYMEN ADMINISTERING THE SACRAMENTS

The practice of having laymen to administer the Lord's Supper is legalized in Norway by state law. A clergyman unable to give communion to a sick person can authorize a layman to do it for him. The assumption here is that administering the sacrament is not the religious privilege of a few, but the religious right (realiter) of every Christian layman, who otherwise would be deprived of giving the comfort of one of the important means of grace. A layman reading the Bible, or interpreting it for another, be it in the Sunday school or at home or any other place, administers a means of grace. Why, then, for only purely religious reasons, should he be excluded from administering according to opportunity and need, the sacrament to others?

Erich Pontoppidan, one of Norway's most famous and learned theologians, published his large work on practical theology in 1757—*Collegium Pastorale Practicum*, in which he rightly criticizes such groups as, considering themselves too good to commune publicly with the communicants of the state church, and objecting to the office of the ministry, formed their own exclusive groups for the celebration of the Lord's supper. But Pontoppidan denies that ministers alone are entitled to administer the sacraments. "Everybody knows that their efficacy does not depend on the worthiness of the minister; nor does a wicked minister forget to make this claim in legitimizing himself as good enough to administer sacred Baptism and the Lord's Supper. But the fact that the power and efficacy of these sacred means do not depend on our external call, office, ordination or habitus—this must be clearly seen and understood in an age when one no longer can be blind without making himself laughable to other blind folk." Orthodox Pontoppidan no doubt possessed more humor and training than many a clergyman of *our* age. We feel he would smile today, where many of his brethren would be exasperated.

Professor Reinhold Seeberg, who was Rector of the University of Berlin in 1918, one of the most prominent theologians in modern times, writes in *Dogmatik* II, 1925, that a layman can and may administer the Lord's Supper by virtue of the universal priesthood:

"On its own merits there is no objection to lay people's administering the Sacrament also, as they are able to preach the Word of God, confirmed through the operation of the Spirit. This administration may take place in smaller groups, and certainly with great blessings. From the standpoint of Christian faith nothing

of account can be said against it. In this way many of the original features of the Lord's Supper might be revived, and perhaps help to spiritualize the celebration better than possibility permits in metropolitan churches."

To these testimonies from the Lutheran Church, the following may be added, from the Reformed Church. A number of them have been collected by H. M. Dexter in his book *Congregationalism* (1868) and by Edward T. Hisox in *The New Directory for Baptist Churches* (1894). Both cite Tertullian as one of the early witnesses:

"In itself considered, the laity also have the right to administer the sacraments, and to teach in the community. The Word of God and the sacraments were communicated to all, and may therefore be communicated by all Christians as instruments of divine grace."

Some of the modern endorsements are as follows:

John Milton: I know no reason therefore why ministers refuse to permit the celebration of the Lord's Supper, except where they themselves are allowed to administer it. (Christian Doctrine)

Andrew Fuller: "I see nothing objectionable, if, when a Church is destitute of a pastor, it (the Supper) was administered by a deacon, or an aged brother. I know of no Scripture authority for confining it to ministers." (Works, Vol. III, 1845, p. 494).

John Walker: But this is certain, that one of the main pillars of clerical assumption is the idea that men—possessing a certain function, distinct from the mass of the disciples—are necessary to administer the Supper of the Lord. (Remains I, p. 343).

Samuel Davidson: It is supposed that none may in any case administer it (the Lord's Supper) except an ordained elder. Viewing the ordinance in the light of the New Testament, it does not seem to us that it would be necessarily desecrated if observed in the absence of pastors. Others may preside without impairing the value of it to the recipients; and without the guilt of presumption. . . . When an elder is present he properly presides. . . . But. . . no virtue is transferred from the individual who thus presides. . . to the communicant. He simply invokes the divine blessing and distributes, . . . addressing. . . a few words of exhortation. When a church has no elders, the members may legitimately partake of the Lord's Supper. . . . An elder's presence is not essential, . . . it is desirable because the presumption is that he is better qualified to lead the devotions of the brethren. . . . It is unnecessary to send for an elder of another church. All that he brings with him is the experience he has gained in profit-

ably presiding. . . . When a church is without elders, pastors . . . let them by all means partake of the Sacred Supper. It is their duty and privilege to do so. To neglect it is culpable. A deacon selected by the brethren may preside. (Eccl. Polity of the N. T., 1848).

Dr. Watts: The Church may appoint private members to administer seals rather than to neglect them. (Foundation of a Christian Church, Works III, p. 222).

Samuel Mather, quoting Fabritius: If any man, even a Laic, be appointed by the Church to administer the Sacrament, if he does nothing but his duty, and neither offends the faith, nor against good order. (Apology, p. 61).

E. Pressense: The words of St. Paul. . . . imply that All Christians might break the bread and bless the cup at the Lord's Supper and not an officiating minister only.

Daniel Curry, of the Methodist Episcopal Church: Whosoever is called by God is thereby invested with all the essential characteristics and prerogatives of a Gospel minister; and whether induced by one form or another, or without any form, and acknowledged by no fellow minister, he has indefeasible right. . to administer the sacraments and ordinances. (1875).

Dr. Francis Wayland: I know that we restrict to the ministry the administration of the ordinances; and to this rule I think there can be no objection. But we all know that for this restriction we have no example in the New Testament. (1858).

Dr. Richard Fuller, approving the present usage, yet says: "Suppose, however, there is a Church that has no ordained pastor; I grieve to say that there is so much popery among us that some churches in remote places go without the Supper for years because they cannot get a Baptist priest to consecrate the elements." As to the abstract question whether an ordained minister is necessary for the ordinances, I answer, no. (1876).

Dr. R. W. Dale: "An ordained minister," is not necessary to give validity to the service; that is celebrating the Sacrament. (Manual of Congregational Polity, 1884).

These testimonies of European and American authors from the Lutheran and Reformed camps of Protestantism will suffice. We do not mention the practice of laymen's administering the sacraments in order to recommend the removal of orderly restrictions. The administration may be safely left with the minister, but as a matter of order, not religious prerogative. For, *realiter*, every Christian has the right to dispense the means of grace, and all of them, to all who wish to have him do so for them, though it is

needless to say that he cannot force his dispensing upon anybody, which would be contrary to the Spirit of the Christian religion. Therefore, *formaliter*, he will administer only when invited to do so, if he can do it to the edification of all who are concerned.

Perhaps the following example may serve as an illustration. In a class of college seniors or of graduate students, there are but few who by previous training are not able to teach a subject or two to a group of pupils in a public school. By their training a majority, if not all, would have the *real* ability and potential right to do some of this teaching; if not in the school, then outside of it in the form of giving private lessons. But in order to step into the school room, take over a class and teach as regular teachers, they would have to get the *formal consent* (it may be by election) of the School Board. This for order's sake. There may be a hundred parents of children in a school system who can teach their children, in the school room and with the school equipment at hand, much better than some of the regularly elected teachers having charge of their children. But what a chaos if these parents should occasionally make their appearance in the schoolroom and insist on relieving or supplanting the regular teacher.

The observation of the same principle of order is the basis of certain restrictions observed in our churches. These restrictions may appear to be religious, but rightly considered they are of a secular order. The preaching, for example, of a theological student requires more religious experience and skill than the administration of a sacrament, and yet, his preaching, though it may perchance be an infliction, is accepted as a matter of course, where grave objections would come from the pews if he were to administer the Lord's Supper. In most cases the objections would be justified, though the objection offered by an evangelically thinking clergy might differ materially from those raised by the people of the pew.

Far be it from us to argue for a new practice. We would be disposed to tighten even the restrictions on students' preaching, though it might now and then measure up to the regular clergyman's efforts in the same pulpit. As to conditions in our churches they are generally of the kind, that no one need criticize our congregations for being chary in offering the sacraments.* But enough,—we are simply arguing a theoretical point, and not advocating changes in practice.

*The Word is preached *rightly* (recte) when it produces or nourishes divine life. The Sacrament is administered *rightly* when it nourishes divine life. Therefore no denomination has, as such, a monopoly on *right* preaching and administration.

To avoid misunderstanding let it be understood that the line of thought followed above has nothing in common with the spiritualistic ideas of Valentine Weigel who regrets the public office of preaching and the organized church; nor with the thinking of von der Kodde who taught that a special office of the ministry is incompatible with the rights of the congregation and the Pauline ordinances about the universality of freedom and prophecy: nor with the Quaker's belief in a non-trained, non-paid ministry, so inconsistent with their otherwise fine ideals of education.

THE FOREGOING VIEWS CRYSTALIZED

Having dwelt at some length on the pronouncements of many eminent scholars, in order to present and confirm the evangelical conception of the ministry, we may crystalize their main views on the subject in question by giving the floor to William R. Nicholson (d. 1901), once dean of the Reformed Episcopal Seminary of Philadelphia. In a discourse on 1 Peter 2, 3, "A Holy Priesthood," he states:

"That in the church of God, all of whom are a priesthood, there should be a separate class especially called priests, and nearer to God than any others is simply an absurdity. The standing of every believer in Christ absolutely precludes it. In Israel there was such a separate class; but that was a ceremonial dispensation, and such an outward demarcation was indispensable for shadowing forth the good things to come. Ours, however, is not a ceremonial priesthood. Nor, in all the New Testament, are Christian ministers, as such, even named priests. The minister is, indeed, a priest, but only *because he is a Christian*, not because he is a minister. Nay, he is a minister only because he is first a priest. Priesthood is the power of divine service; and with that power every one is gifted the instant he believes in Jesus, and is washed from his sins in the blood of redemption. When such an one is called of God into the official ministry, it is that he shall expend his power of service in the way of preaching the Gospel; but, even so, no more of priestly function does he exercise, than does the Christian mother who teaches her children about Jesus and is interceding for them at the throne of grace. The priesthood of the Church is universal. But we need division of labor.

"Nor is there a single service of God's worship but what any Christian is competent to perform. . . . The laity at Corinth, at the time of Paul's writing his epistle to that church, were in the habit of observing the Lord's Supper at the close of an actual supper, and independently of the ministry.

"Now that the ministry should have the leadership in the devotions of God's house, is a thing eminently fitting, nor would we

for an instant disturb that arrangement. It is in the last degree important, however, that we apprehend the *true ground* of their leadership; that we understand it to have come about by arrangement of the body of believers themselves, for *convenience and order*. For the insidious tendency of the outward and visible is to throw this truth of universal priesthood into the shade; and to one brought up under the ordinary influences of Christendom, *like an electric shock to the nerves of the body, would be his first clear view of it*. Moreover, in every organization, among men, and churches are no exception, the drift is evermore toward self-assertion and imperial rule. Concessions granted lovingly at first do at length harden into rights domineeringly claimed. The administering of ordinances is now *arrogated to the ministry* on the ground that a kind of superstitious attention is given to their perfunctory officiating, the joy of direct fellowship with God is hindered, *formalism* is even provided for as though it were the normal condition of the church, and a mere churchism usurps the place of faith's beatific vision of God. Oh, the priesthood of all believers is a very synonym of the 'liberty wherewith Christ has made us free'."*

DIVIDED OPINION IN PROTESTANT AMERICA

As will be apparent in the later discussion of Ordination proper, kindred views have frequently been expressed also by leaders of Reformed Protestantism in our country. One would hardly expect this from a clergy that have received much of the legacy of a Calvin, with its belief in a *de jure divino* ministry and a *de jure divino* organized church. Now—is the evangelical view due to the contacts which Reformed theologians, in great numbers, have had with Protestantism as taught in the universities of Germany? Is it due to a consistent application of the principles of universal priesthood of believers, caused by the inherited problem of Anglican and dissenter, of state church assertiveness and free church independency?

Again, when a similar evangelical view has been chary in asserting itself among the clergy of Lutheran antecedents in our country, what is the reason? We should have expected the opposite. For, the Lutheranism of Luther's day taught that polity, whether it refers to the organized church or to the public ministry,

*This is taken from Dean Nicholson's republished article in Folkebladet, Minneapolis, Aug. 15, 1917. Visiting a minister, a former student of mine, I read this discourse in a collection of sermons. I was so interested in it that I suggested he have it appear in a Minneapolis periodical, to many of whose readers it would have a strong appeal. Hence its appearance in the Minneapolis periodical.

We agree in the main with the article. Difference of opinion as to whether there was a public ministry in the first century, does not affect the argument as a whole.

is not *de jure divino*, but a matter of expediency, of good order. But, in a surprising manner, Lutheranism in America has in a large measure exchanged role with the older Reformed schools, by making the organized church and the public ministry divine right affairs. In strong verbal terms it, indeed, still asserts that polity is a purely human affair, not prescribed in Scripture; and it ever views with an air of superiority the way the Reformed are often wrapped up in the details of organization so as to make them conform to supposed teachings of the Bible. But this attitude of American Lutheranism savors of truth borrowed,—but truth misunderstood. For, waving all polity detail, it maintains that the Church of God *must* express itself visibly in the form of organized units of congregations, no matter how simple their organization be. Accordingly, the congregation is the *religiously* necessary scabbard for the invisible Church of God. This, of course, is nothing else than the *de jure divino* view of Calvin.*

Secondly, Lutheranism in America taken as a whole maintains that these visible unities—congregations—*must* have the office of the ministry,* the clerical office—as a *religious* necessity. But, what is this, too, but Calvin's *de jure divino* ministry of four divisions (some of his adherents wanted only three), amalgamated into one, or, as the case may be, multiplied into many, especially where an auxiliary clergy is employed? The unquestioned *practical* necessity of organized congregations and the official ministry is here confused with the *religious* necessity of proclaiming the Gospel and living the life of Christian brotherhood, the life of God in men's hearts.

Is this saying of one thing and doing the other due to the almost notoriously little contact the American Lutheran clergy has had with continental Protestant universities and German theological scholarship in the last fifty years? Is it due to the patriarchal,

*Franz Rendtorff, *Die Geschichte des Christlichen Gottesdienstes*, 1914, p. 10: "Luthers Kirchenbegriff bedeutet die grundsätzliche Rückkehr zum urchristlichen Begriff der 'ekklesia' als einer rein geistlichen Grösse, und damit, konsequent durchgeführt, die Aufhebung der Kirchengestalt des Reiches Gottes und den 'Uebergang des Christentums von der kirchlichen zur ausserkirchlichen Form'—in dem Sinn nämlich, dass fortan irgendwelche Ordnungsformen nicht mehr zum Wesen der Kirche gerechnet werden."

Friedrich Fleming, *Die treibenden Kräfte in der lutherischen Gottesdienstreform* 1926, p. 19: "Es liegt ja gar nicht einmal in ihrem Wesen begründet, dass sie als geschlossene Körperschaft sichtbar wird. . . . Die rechtliche Form ist . . . unwesentlich fuer die Kirche. Quoting Köhler, 'Luther negiert die Identifizierung der Kirche mit einer rechtlich verfassten Gemeinde.'" P. 20: "Er ist weit entfernt, die lutherische Kirche für die wahre zu halten. Diese kann auch sein wo von der lutherischen Kirche nicht die Rede ist." P. 23: Der Begriff "Gemeinde" ist gar nicht konstitutiv für das Wesen der Kirche."

*See a former quotation from Sohm. Also Fr. Fleming, "Die treibenden Kräfte . . ." "Von der Begründung, dass sich in diesem Amt das Wesen der Kirche zeige, ist keine Rede mehr. . . . Dass sich die Kirche im sichtbaren Amt besonders deutlich manifestiere—das ist der Irrtum, wider den sich Luther wendet," pp. 12 seq. Through the term of ministerial office the term of church "hat . . . oft eine Massivierung erfahren."

bureaucratic attention that European national churches have bestowed upon our older immigrants who knew little about organized lay activity; neglected to follow the European development towards evermore recognized evangelical liberty; and, living amidst Reformed groups, copied Reformed speech and thought, which after all were based on somewhat different premises.

We raise these questions without attempting to answer them. But be the answers whatever they may, the fact remains that the full recovery of Luther's classical, revolutionary views on polity, expressed in the keen, searching, and inimitable language of Rudolf Sohm, was first made possible in the last generation and in the land of the cradle of the Reformation. Here among many circles a caricature of Lutheran thought had developed in the idea of the minister-by-divine-right, as a parallel to the idea of king-by-divine-right. The latter idea had, long before, lost its hold on the people, though hardly with the last emperor, who in his latter days may have regarded himself simply as ruler by divine grace (after the fashion of Luther who said whatever we are we are by the grace of god—shoemaker, blacksmith, etc.) but who at his accession certainly had the divine-right-of-kings idea. On multitudes who give little thought to the spiritual—their religion lying hard by magic—the divine-right idea of the public ministry may still have a strong hold, but certainly not on the more spiritually natured circles of German Protestantism, which in this respect is singularly fortunate as compared to that of present-day England, facing a strongly organized, Romanizing Anglicanism.

Protestants in our day and age should be clear in their own minds that the highest divine-right calling is not to be the occupant of a throne or of a pulpit, but to be a Christian, a son of God. Luther, rebuking the Pope, expressly stated that he took him to task not by virtue of being an ordained minister, but by virtue of being a baptized Christian.

Baptism, with all it implies—not ordination and not coronation—makes men and women a "holy" and "royal priesthood," to use the terms of the author of 1 Peter; who, averse to the mechanics of ecclesiasticism and to *das dingliche* in spiritual matters, was alas to get his caricature in the Pontif at Rome and in his pontifical imitators even outside of Rome, who confuse Authority with Spirit, *Rechtskirche* with the living Church of Christ, the visible with the invisible, human necessity with religious necessity, the temporal with the eternal.

We have arrived at the end of the first part of our task. We have dwelt on the ministry, both as understood and misunderstood, and have laid a basis for arriving at a proper understanding of

Ordination—of what it is, and what it only can be, according to evangelical Protestant thinking.

We proceed to the discussion of Ordination.

II. Ordination

Nothing is said in Scripture about Jesus ordaining his disciples and apostles. He called them only by His Word and gave them authority only by His Word, both before (Math. 10, 1 seq.; Mark 3, 13; 6, 7-13; Luke 9, 1-4; 6, 12 seq.; 10, 1 seq.) and after (Math. 28, 18-20; Luke 24, 44 seq.) the resurrection.

No ceremonies.

But, is nothing said in Luke 24, 50 about ordination? No; only about the farewell greeting of the Lord to the apostles.

What about John 20, 21-23? It has no reference* to ordination, though churches in the Orient regard it as such, and teach that those who ordain should breathe upon the ordinandi instead of laying hands on them. Verse 23 refers to all Christians, says Luther; the power of the keys belongs to every believer, for all believers are priests. Verse 23. can just as little be applied, in an exclusive meaning, to the public ministry as John 14, 14 to the disciples alone.

Jesus ordained neither the twelve apostles nor the seventy disciples. He "ordained" nobody.

But was not Paul ordained? Not by Ananias (Acts 9, 12, 17, 18); not by the apostles in Jerusalem; and not by the congregation in Antioch (Acts 13, 1-3). Nor is there any evidence that Matthias (Acts 1, 26) was ever ordained.

The laying on of hands, mentioned in Acts-13 seq., has the symbolical significance of intercession. Barnabas and Saul were "separated" for the Christian group in Antioch in order to go forth as missionaries. A missionary in those days was one who proclaimed the gospel to those that had not heard it, or had not accepted it. Christ had called Paul and Barnabas to this service. The Christians in Antioch gave them, by this separation, neither the authority nor the duty to become missionaries. For, they had this authority and duty before—from God, by the gifts of grace (charismata) given them.

Neither is ordination implied in Acts 14, 23. This verse simply states that Barnabas and Paul chose (or chose by raising the hand) elders for Christians groups. They likely aided the new, rather spiritually immature, converts from the Gentile world by

**Walter Bauer, Handbuch Zum Neuen Testament, Das Johannes Evangelium 225.

designating who would be more suitable to carry the responsibilities of elders, whatever their work was, which is unknown to us. Knopf-Weinel thinks it possible that a later development in polity somehow has found its way to the text. Paul's uncontested letters never speak of elders. Elders were not officials of the synagogues, but of secular organizations.* The term may point to a tentative organization, sponsored more or less by Barnabas of Levitic descent, and confined to groups in Asia Minor. In Acts 20, 17 "elders" may mean senior Christians without "office." Nothing is said, though, in Acts 14, 23 about ordination.

Nor does Acts 20, 28 suggest ordination. The words, "The Holy Spirit hath made you bishops," has reference to the elders in v. 17, and points to charismatic gifts. The congregation evidently recognized, without election, their charismatic gifts; as the congregation in Jerusalem recognized James, the brother of the Lord, as a leader, though he had not been elected apostle or bishop (being neither) nor elder. Acts 20 contains nothing about ordination.

The "Seven" (septemvirs) in Acts 6 had the Spirit and wisdom. They got an administrative function in the congregation at Jerusalem. This function had nothing in common with the office of "deacons" in the pastoral letters, whose rather detailed polity seems too un-Pauline to point to Paul as the author of the entire pastoral letters in their present form. The "Seven" were not ordained. Prayer was said for them, hands were laid on them as an accompanying act. The laying on of hands was the symbol of intercession. But this interceding prayer was no exception to any other prayer acceptable to God. We do not think we err in maintaining that God's blessing was asked for upon the work they were to do. The laying on of hands as such imparted nothing to them. For, they already were men of good report "full of the Spirit and wisdom." How long they held their "office" is unknown. Two, if not more, of them also preached: Stephen and Philip, who later was designated an evangelist.

Luther, speaking of Stephen and Philip, and also Apollos, who was not ordained said:

"We read in Acts 18, 24 that Apollos, without external call and ordination came to Ephesus and preached there, even alone, with a tremendously glowing love; yes, caused some of the Jews to be silenced entirely. May I now be so free as to ask, with what right did he dare make use of the service of the Word? He

*Knopf-Weinel-Lietzmann-Einführung in das Neue Testament, 1923.

**Karl Mueller, Kirchengeschichte, p. 110, against Knopf, Einführung in das N. Testament, 1923, p. 300.

did not use a greater liberty than that to which all Christians always have open access, and which Paul mentions, when he writes 1 Cor. 14, 30, or which Peter speaks of in 1 Peter 2, 9. The same Apollos later became a missionary, without any further ordination or authorization; and he not only did the work of a preacher, but was of great use among those that already had received the faith. Every Christian is obligated to do the same, as soon as he sees that the need for the Word is urgent and he feels that he is suited for this, even if no church has directly asked for his service."

Luther continues:

"We have another example in Stephen and Philip, who alone were authorized to serve at the tables. Nevertheless Stephen performed great miracles, and argued with the synagogue and was victorious over the congregation of the Jews with the weapon of the Spirit, namely, the Word (Acts 6, 5, 8). Philip likewise made use of the same liberty when he converted the Samaritans and traveled back and forth between Ashdod and Caesarea (Acts 8, 12). Dear, what entitled them to this? By what authority did they do this? They were certainly neither invited nor chosen by anybody for this; but they acted on their own initiative and according to general rights, since the opportunity was offered, and they saw that the ignorant people did not have the Word and that there was need for its service." So far Luther.

A Danish theologian finds, that the laying on of hands in Acts 6, as in the Old Testament, as applied as an external sign which accompanied the transfer of a task, of a blessing, or of sin. (Scapegoat). "Jesus often used it when performing miracles of healing, e. g., Mark 6, 5; 8, 23, etc. But he does not employ it always, which is a testimony that he considered it a symbolical act, could be dispensed with. He uses it also when imparting a spiritual blessing, Mark 10, 16. In the apostolic age it is often employed after the act of baptism, Heb. 6, 2, Acts 19, 6, and at the transfer of an ecclesiastical task, Acts 6, 6; 13, 3. But in none of these cases can it be proved, that sacramental conceptions were attached to this custom."

This is correct, if we except Acts 6, 6 and 13, 3. For the Seven did not have a permanent function. The prophets and teachers in the church of Antioch, or the church itself, could not transmit the calling of a missionary to Paul, since the Lord had called him before this, to this work. The error of the transfer theory is that it applies to the apostolic age that concept of church, which is the creation of the age of the Enlightenment in the eighteenth century. If Acts 13, 3 means ordination, or the transmission of an ecclesiastical office, it is difficult to perceive why the

laying on of hands must be more necessary than fasting. For, we read that they fasted. No office was transferred to Barnabas and Paul, but Barnabas and Paul were commended to the grace of God (Acts 14, 26. Cfr. 15, 40).

Says Dexter appropriately: "It had been from the early ages, the practice to lay hands on the head of one whom special blessing was invoked, and for whom specially solemn prayer was offered; as Jacob did upon the sons of Joseph, as Peter and John did on the believers of Samaria, as the Apostles did upon the seven 'deacons', as Paul did upon John's disciples at Ephesus, as Ananias did upon Paul at Damascus. This was a well settled Jewish custom, and, being pertinent and every way pleasing and appropriate, it was naturally adopted by the disciples. But it had no *official* intent. It conveyed no official grace. It was not even necessarily the symbol of the consecration of the subject of it to any distinctively *spiritual* work at all, inasmuch as we find one of its clearest records in connection with the setting apart of the seven 'deacons' to the discharge of a purely temporal function."

Edward T. Hiscox, commenting on Acts 13, 1-3 says: They were not here *inducted into the ministry*, but designated to a new field of work.

So far, we have found nothing in the New Testament about ordination—not even anything about the ordination of the "permanent" officials,—by many considered to be elders and deacons. Says H. B. Swete: "Of the use of the rite in the ordination of presbyters and deacons there is no direct evidence, if we except 1 Tim. 5, 22."

But to what does 1 Tim 5, 22 refer? Some think that it refers to the reception of members in the congregations. Others (Hammond, Elicott, Hort, Kliefoth) are of the opinion that it has reference to receiving a second time penitent sinners into the congregation. In state church circles the opinion is not unusual that it refers to the laying on of hands at the dedication of elders, analagous to Acts 6, 6. The latter interpretation is preferable,* since it would be carrying over into the Apostolic ages the custom of our days of receiving a member into a *local* congregation. A Christian in those days was a member of the Church at large; hence the choice of the term "ekklesia" instead of "synagogue," the former expressing the universal, where the latter expresses the local or circumscribed. As there is one sun but many rays of the sun, there is one ekklesia with many rays (ekklesiai).** The

*Karl Mueller finds that elders constitute the basic organization of the type of polity characteristic in the pastoral Letters (Kirchengeschichte, 1924, I, p. 114.

**Ibid, p. 88.

elders in these ekklesiai got no consecration. They were not office-holders.†

How shall 1 Tim 4, 14 and 2 Tim 1, 6 be interpreted? These verses point to the same event, that Timothy in Lystra was designated by the prophetically gifted as a person who had charismata making him capable of being Paul's coworker in his great missionary undertaking. Paul and the elders lay hands on him. But this laying on of hands gave him no charism. He had that before. In this solemn act, in which many see an act of ordination, Paul and the elders *recognized* the charism of Timothy. At the same time Timothy took over the *formal* usage of this gift of grace. *Realiter* he had it, *formaliter* he began to use it. The laying on of hands was an accompanying act ("meta," not "dia") not mediating anything sacramental. The use of "dia" in 2 Tim. 1, 6 (*through* the laying on of hands) is the same as of "meta" in 1 Tim. 4, 14 (*with* the laying on of hands) will not permit of the conclusion that imposition of hands was decisive.* In the first four centuries 2 Tim. 1, 6 was never used at ordinations in a doctrinal sense.** Paul had been instrumental in mediating to Timothy a gift of grace—life in Christ and zeal and training for exercising his function, that of preaching the gospel. By imposition of hands Paul reminded him of the duty and liberty to use this gift.***

There was no other among his coworkers of whom Paul was so fond as Timothy. No wonder that he desired to be along with others in commending him to the grace of God, in petitioning for God's blessing upon his gift and future work. This act of Paul has been called "a solemn exception." If such an act had been necessary or quite common, no doubt the epistle to Titus would have contained indications that something similar had been done with Titus. But Scripture is silent here.

Even if this act was to be interpreted as ordination in the meaning of "ordination to the clergy," it must be conceded that the controlling factor in this alleged ordination lay in that which *conditioned* it, namely the divine call implied in the charism, with which God had equipped Timothy. The laying on of hands, as such, had no effectiveness.

One of our best specialists in the field of practical theology says: In the New Testament there is not a trace that Paul, Barna-

†Ibid, p. 112. "Es handelt sich also rein um eine Ehrensache. Ganz ebenos steht es nun aber mit den christlichen Presbytern der aeltesten zeit. Es sind, wie vor allem I Clemens und Hermas zeigen, Personen, die aus irgendeinem Grund besonders Ehre verdienen . . . Eine Weihe zu dieser Wuerde findet nich statt; es ist ja kein Amt, sondern nur ein Ehrenstand."

*Fr. Form, Paulus Breve the Timotheus og Titus, Copenhagen, 1916, p. 150.

**E. C. Achelis, Praktische Theologie, 6th ed., 1912, p. 36.

***Cfr. B. Weiss, Die Brief Pauli on Timotheus und Titus, Meyer Komt., 1902, 244.

bas, Silas, Luke and other missionaries were ordained. Nor is there any trace that it was usual to ordain such ecclesiastic functionaries as bishops and deacons and elders:* yes, we do not even find that a special prayer was said, when they assumed their work.

But what shall we say, since the English version of the New Testament makes use of the term "ordain"?

An interesting statement has been made by Dexter in reference to this:

"The New Testament view of ordination is very simple, and would never have been misunderstood, but for the muddling of its clear stream by hierarchic influence. The word 'ordain'—in the apparent sense of a solemn setting apart to the functions of office—is found only twice (in the N. T.) The first instance is in Acts 14, where it is said of Paul and Barnabas, that when they had 'ordained' them Elders in every church. . . they commended them to the Lord, and passed on to Pisidia and Pamphilia. The second is, where Paul declares that he left Titus (Tit. 1, 5) in Crete 'to ordain elders' in every city. . .' Careful examination, however, reveals the fact that the first of these passages simply teaches us that the apostles prompted and secured the choice and service of elders in every church—without any implication of ceremony whatever of the induction of elders to office; and that the second merely repeats the sense of the first, implying action on the part of Titus, resembling that of Paul and Barnabas—there being no hint, in either case, of anything of a character like that is commonly called 'ordination' in our time.

"Naturally enough—being themselves bishops and ordained clergy, in the High Church sense—King James' translators took it for granted that Paul and Barnabas and Titus must have made what they (the translators) understood by ordination. . .

"Fairly translated, and unmodified by any coloring from subsequent unscriptural ecclesiastical usage, these texts would never have suggested any such act as that which is called 'ordination' by the common speech of men. . . The laying on of hands of

*Paul's letters never mention elders. Persons taking over certain cares for the congregation (I Cor. 12, 28), and hence called patrons (I Thess. 5, 12; Romans 12, 8) or "Kopiantes," are men and women who place their rooms at the disposal of the church gatherings, prepare the necessary things, or do this or that for the welfare of the congregation. There is no *office* and no permanent *title*, but a voluntary service of love. . . The claim to love that these workers have is not juridic, not based on any constitution, but based ethically—a claim of gratitude. A designation that really *looks like* a title of office is found in the letter to the Philippians; bishops and deacons. But nothing is said as to their work. The word "bishops" is so indefinite, that it affords no tangible meaning. It means in the language of the day, a supervisor of some field or some persons. . . One may conclude, since the letter expresses thanks for gifts from the congregation, that these men had something to do with these gifts. Karl Mueller, Kirchengeschichte I, 110 seq.

Hort, The Christian Ecclesia, 1897, p. 212: Bishops and deacons in Phil. 1, 1 are not designations for "offices," but for different "functions."

the elders was a well settled Jewish custom. . . . But it had no *official* intent. It conveyed no official grace. . . . As Dr. Tracy has well said, 'It was merely a customary gesture performed by anyone, on any occasion, in praying for another. . . .'

"Milton has well rendered the sense of the Bible concerning it, where he says, 'as for ordination, what is it, but the laying on of hands, an outward sign or symbol? . . . It creates nothing, it confers nothing, it is the inward calling of God that makes a minister, and his own painful study and diligence that matures and improves his ministerial gifts.'"

Thus, the New Testament gives not countenance to ordination in the technical meaning of the word.

THE CHANGE IN THE SECOND CENTURY

It was to be expected that the second century would lay more stress on ordination. For in this century the Church had to struggle against Gnosticism and Montanism. It was then that the hierarchic church polity knocked at the doors of the Church. In opposition to the Gnostics and the Montanists, the Church claimed that the rule of faith, given by the apostles, was the possession of the Church and not of the heretics. But the heretics, too, claimed to have apostolic tradition.

The organized Church met this claim with a counter claim: that many congregations had been founded by the apostles; consequently these congregations had preserved the tradition; all congregations having the same tradition were apostolic in doctrine. In order to confirm this contention, the Church established a doctrine that tradition had been transmitted through an unbroken succession of bishops, or ministers. This has come to be called apostolic succession.

It was claimed that a special charism, the charism of truth, was given with this office. Everybody who took over this office of bishop—no matter what his personal relation was with God—got a part in this charism. This was more or less the line of reasoning followed. Ordination was performed, but, as yet, no special importance was assigned to it. The chief matter of concern was to possess the office. This, it was claimed, mediated salvation. Whoever had the office, had the Holy Spirit in such a way, that he could administer the sacraments efficaciously. The administration of the "heretics" was without effect, since they did not have succession. This was the new doctrine.

ORDINATION BECOMES A SACRAMENT

The first to teach that ministerial ordination was on an equality with the sacrament of baptism was Augustine: Ordination gave

a *character indelebilis* to the one ordained—once priest, always priest, by virtue of the ordination, which had imparted the charism of the office to the priest. This charism could never be taken away from him, even if he never entered upon his office, or if he was later deposed. Cyprian had taught that an ordained priest could again become a layman. Augustine taught otherwise.

In spite of this exalted concept of office, the autonomy of the congregation and the universal priesthood were not much interfered with for a long time. In certain congregations laymen preached up to the fifth century, Gregory the Great (ca 600) being the first to protest against the preaching of laymen. Even to our day the Catholic church recognizes acts of baptism performed by laymen (by women, after Pope Urban, 1088-1099). Absolution pronounced by laymen was regarded as valid down to the time of Thomas Aquinas (d. 1274).

For generations the clergy were elected by the people, for example Ambrose (d. 397). On taking over the duties of office, prayer was never wanting. The laying on of hands was as yet regarded as nothing else than an act accompanying prayer. "It is peculiar that the bishops down to the fifth century seem to have been ordained without the laying on of hands." Elders and deacons, however, were ordained by the imposition of hands by the bishop.

In the prayers, usual at ordinations down to the twelfth century, no petitions are made for the Holy Spirit; but petition is made that the Holy Spirit will make His power and operation effective in the one to be ordained. When the imposition of hands took place at ordination, it was regarded "chiefly as a symbolical token of intercessory prayer: that what is petitioned, must come to the Christian, who is now being prayed for."

Augustine makes this evident: "The imposition of hands, what is it . . . but a prayer over man?" Jerome had the same view. When he was asked whether the imposition of hands could be dispensed with, he gave the embarrassing answer, that without the imposition of hands, the ordinandus could possibly not know that he was the person meant. Now and then, bishops were ordained *in absentia*, only prayer being used,—thus Gregory Thaumaturgos (d. ca 270).

But the imposition of hands had also another significance in the early middle ages. It was a token of the reception of the ordinandus by those who laid hands on him, or by the estate, or order, which they represented—a reception into the ministry, as we would say. For this reason, likely, the elder was ordained by

the bishop and elders; but deacons were ordained by the bishop alone. For, the elders were ordained to the "service"; but the deacon as the helper of the bishop was ordained to the "service of offering," which was regarded as a higher dignity.

The difference between the conception of the imposition of hands in the apostolic age and about the year 400 is this: Formerly it had the meaning of the token of intercession. Now it had the additional meaning of reception into the official priesthood, which was an estate, or order, alone by itself, with spiritual privileges, which the lay people did not have. This brings out the Catholic conception of "ordo."

It is the latter conception which underlies the reason that many churches in our day are dubious about having anybody but ministers lay hands on the head of the ordinandus. Now, the laying on of hands in the fourth century also answered to our joining of hands. But it seems that an ordaining ministerium to-day would hesitate, for religious reasons, at substituting the joining of hands for the imposition of hands (of course, we do not advocate it), since the ministerium may have a vague, if not pronounced, idea that the ordinandus at ordination gets something religious which he did not possess before this; or, that something has been done with him at ordination so that he is not now, spiritually, what he was before—a sort of sacramental conception, which was not common about the year 400.

In the Catholic Middle Ages, the doctrine was in full flower that ordination imparts the grace of office, the grace, or ability, to administer the sacraments. We cannot follow the development here. But it suffices to say, that ordination was ultimately made a sacrament, and that people were finally ordained not in order to preach the Word of God, but to *sacrifice and administer the sacraments*.



Gotthold Ephraim Lessing.

Ein Gedenkblatt zur 200. Wiederkehr seines Geburtstags.

Von Dr. C. Schieler.

Literarische Kreise, Freunde der deutschen Literatur in Deutschland und im Ausland, auch hierin in Amerika, haben im Januar dieses Jahres besondere Feiern zu Ehren Lessings veranstaltet, Zeitschriften und Zeitungen veröffentlichten Artikel, die sein Leben beschrieben, seine Werke würdigten, seine Verdienste priesen; die Leiter der bedeutenden Bühnen griffen wieder nach Lessings Bühnenstücken und brachten auf den Brettern, welche die Welt bedeuten, entweder seine „Minna von Barnhelm“ oder auch seinen „Nathan den Weisen“ zur Aufführung. Es waren nämlich am 22. Januar zweihundert Jahre verflossen, daß Gotthold Ephraim Lessing das Licht der Welt erblickte in Ramenz in der Oberlausitz als der älteste von zehn Söhnen des lutherischen Diaconus Johann Gottfried Lessing, eines frommen und gelehrten Mannes. Und Lessing verdient die ihm dieses Jahr und früher erwiesenen Ehren in vollem Maße. Sein Leben und seine Verdienste den Lesern des „Magazins“ in Erinnerung zu bringen ist der Zweck dieser Zeilen.

Zur Charakterisierung dieses Dichters mögen zwei Aussprüche von ihm über sich dienen. Er schrieb von sich: „Ich bin weder Schauspieler noch Dichter. Man erweist mir zwar manchmal die Ehre, mich für den letzteren zu erkennen. Aber nur weil man mich verkennt. Aus einigen dramatischen Versuchen, die ich gewagt habe, sollte man nicht so freigebig folgern. Nicht jeder, der den Pinsel in die Hand nimmt und Farben verquistet, ist ein Maler. Die ältesten von jenen Versuchen sind in den Jahren hingeschrieben, in welchen man Lust und Leichtigkeit so gern für Genie hält. Was in den neueren erträglich ist, davon bin ich mir sehr bewußt, daß ich es einzig und allein der Kritik zu verdanken habe. Ich fühle die lebendige Quelle nicht in mir, die durch eigne Kraft sich emporarbeitet, durch eigne Kraft in so reichen, so frischen, so reinen Strahlen aufschießt; ich muß alles durch Druckwerk und Röhren aus mir herauspressen. Ich würde so arm, so kalt, so kurzichtig sein, wenn ich nicht einigermaßen gelernt hätte, fremde Schätze bescheiden zu borgen, an fremdem Feuer mich zu wärmen und durch die Gläser der Kunst meine Augen zu stärken. Ich bin daher immer beschämt oder verdrießlich geworden, wenn ich zum Nachteil der Kritik etwas las oder hörte. Sie soll das Genie ersticken; und ich schmeichle mir, etwas von ihr zu erhalten, was dem Genie sehr nahe kommt. Ich bin ein Lahmer, den eine Schmähschrift auf die Krücke unmöglich erbauen kann.“

In diesem Urtheil, so klar und wahr, mit soviel Einsicht und

Schärfe, spiegelt sich Lessings Charakter. Und ebenso klar und wahr, ebenso einsichtig und scharf wie er sich beurteilt, handelt er an andern und ihren Werken. **Darin liegt Lessings Bedeutung, darin sein Verdienst um die deutsche Literatur.** Ein Literaturhistoriker schreibt darum mit Recht von ihm: „Eine innere Unruhe trieb ihn im Leben von Ort zu Ort (von Leipzig nach Berlin, Wittenberg, Berlin, Potsdam, Leipzig, Amsterdam, Leipzig, Berlin, Breslau, Berlin, Hamburg, Wolfenbüttel), drängte ihn von einem Gebiet des Wissens und der schönen Künste und von einem Kampffeld zum andern. Wie ein Gewitter fuhr er dahin mit Regen, Blitz und Donnerrollen, mitunter auch mit Hagelschlossen. Aber so half er die Lüfte reinigen. So half er, wie die Aufklärung überhaupt, der er diente, alten Plunder aus der Welt schaffen, den die Jahrhunderte aufgehäuft und eine Weiterentwicklung hemmte, half Boden für neue Gebilde ebnen. Zeit Lebens rückte er leichter Flackheit, nebelnder Ueberschwenglichkeit, überlebter Notizengelehrsamkeit, anmaßendem Schein kräftig auf den Leib, mit dem Scharfsinn prüfenden Geistes, nach protestantischer Art. Aber im Wesen des Protestantismus liegt ein Nein und ein Ja, und Lessing betonte mehr das Nein. Forschen, sichten, ausscheiden, richten und wieder ordnen, verknüpfen, klären, erklären, mit Angriffslust und Widerspruchsgeist — mit einem Wort: Kritik war seine Sache. Die Kritik erhob er, wie einer meinte, zur zehnten Muse.“ Und gerade in der Kritik liegen seine unsterblichen Verdienste, dadurch schuf er eine neue Periode für die deutsche Nationalliteratur, bahnte den Großen, Schiller und Goethe, den Weg.

Der andre Ausdruck Lessings dürfte bekannter sein; wird er doch in Kreisen religiöser Aufklärung zur Rechtfertigung eines Ablehnens positiven christlichen Glaubens gerne gebraucht. Aber auch er charakterisiert ihn. Er lautet: Nicht die Wahrheit, in deren Besitz irgendein Mensch ist oder zu sein vermeint, sondern die aufrichtige Mühe, die er angewandt hat, hinter die Wahrheit zu kommen, macht den Wert des Menschen. Denn nicht durch den Besitz, sondern durch die Nachforschung der Wahrheit erweitern sich seine Kräfte, worin allein seine immer wachsende Vollkommenheit besteht. Der Besitz macht träge, stolz. — Wenn Gott in seiner Rechten alle Wahrheit, und in seiner Linken den einzigen, inneren, regen Trieb nach Wahrheit, obgleich mit dem Zusatz, mich immer und ewig zu irren, hielte und spräche zu mir: „Wähle!“ — ich fiel ihm mit Demut in seine Linke und sagte: „Vater, gib! Die reine Wahrheit ist ja doch nur für dich allein!“ — „Obgleich mit dem Zusatz, mich immer und ewig zu irren!“ sagt Lessing. Aber sind wir denn verurteilt, nur immer nach Wahrheit zu forschen, ohne die Aussicht, die Gewißheit zu haben, sie zu finden und in

ihrem Besitz uns glücklich zu fühlen? — Gewiß ist es edel, nach der Wahrheit zu forschen, sobald Zweifel die Seele quälen und ebenso gewiß ist es, in Zweifeln träge dahin zu leben, ist unwürdig des Menschen, unwürdig einen der edelsten Gaben unsers Geistes nicht zu benützen, die Gabe des Nachdenkens, des Forschens. **Aber die Wahrheit ist uns geboten.** „Ihr werdet die Wahrheit erkennen, und die Wahrheit wird euch frei machen,“ sagte der Herr zu seinen Jüngern. Er bot uns die Wahrheit und konnte es, da er selber die Wahrheit ist. Aber für diese göttliche Wahrheit gilt was Geibel, der fromme Dichter, so richtig sagt:

„Studiere nur und raste nie,
Du kommst nicht weit mit deinen Schlüssen!
Das ist das Ende der Philosophie,
Zu wissen, das wir **glauben** müssen.“

Lessing steht nicht allein da als Suchender Nicht-Findender, aber in ihm findet sich mehr antik-klassische Ruhe des Suchens als in den andern, Goethe ausgenommen. Und **er** war es, der es klar aussprach, der das Suchen der Wahrheit höher stellte als den Besitz der Wahrheit, das Laufen nach dem vermeintlich niemals erreichbaren Ziel höher als das Ziel selbst. Eben darum aber ist in seinen Werken, in denen die tieferen menschlichen Fragen zur Sprache kommen, eben darum ist in den übrigen nach ihm kommenden Werken gleichen Inhalts teils etwas Unruhiges, etwas Polemisches, teils etwas wirklich Unbefriedigtes und Unbefriedigendes, etwas Unabgeschlossenes und Dissonierendes, welches den höchsten poetischen Genuß nicht zu erreichen verstattet. Wer kann sich, wenn er sich auf richtige Rechenschaft geben will, bei aller Bewunderung, verhehlen, daß im Nathan der Weise, in Emilie Galotti, beide Lessings Werke, oder daß in Goethes Werther, ja im Faust und Götz von Berlichingen, daß in den Schillerschen Dramen ohne Ausnahme irgend etwas Unaufgelöstes, ein geheimes, im tiefsten Kern ungemildertes Weh, ein stehender, krankhafter Schmerz verborgen liegt? (Wilmar.) Es muß in dem persönlichen Habitus der Dichter, in der Stellung ihrer innersten Gesinnung zu den höchsten Gegenständen, nicht in diesen die Ursache gesucht werden. Dies gilt namentlich von Lessing. Er war eben doch immerhin **ein Kind seiner Zeit**. Aber trotzdem ein Großer, der sich unbestreitbar große Verdienste um die deutsche Literatur erworben hat. Englands großer Geschichtsschreiber Macaulay hat Lessing „den ersten Kritiker von Europa“ genannt und damit den Kern seines Wesens und seiner Bedeutung richtig charakterisiert. Nächst Martin Luther verdanken wir Lessing unsere **moderne Prosa**, und sein Stil steht noch heute als unvergleichliches Muster da. August Luthardt, der verdienstvolle Herausgeber einer Auswahl aus Lessings Prosa, schreibt: „Aus jedem Satz tritt uns

die sittliche Zucht des denkenden Geistes, der rastlose Drang nach Erkenntnis, der eiserne Fleiß strenger Forschung entgegen. Der mit einem gewissen Widerspruchsgeist verbundene Wahrheitsinn, von welchem Lessing beseelt war, der feste Mut, mit welchem er in den Kampf trat, die schneidige Schärfe, die er in seine Worte legte, das alles macht, daß seine Schriften wirken wie ein frisch quellender Born.“

Lessing fand nicht allgemein diese Anerkennung. Sein Leben und ein Theil seiner literarischen Tätigkeit pflegt auf viele beim ersten Anblick nicht den günstigsten Eindruck zu machen; man meint, eine nie gestillte Unruhe scheine ihn hin und her zu treiben, eine fast planlose Vielgeschäftigkeit zu zerspalten und seine Kräfte vor der Zeit zu verzehren. Solcher Tadel ist allerdings nicht ganz unberechtigt. Wie bereits bemerkt, finden wir ihn bald in dieser, bald in jener Stadt, bald im Osten, bald im Norden, bald in Herzen Deutschlands, nirgends so recht befriedigt, nirgends ganz zufrieden, mit unzähligen Plänen beschäftigt und rastlos tätig, und doch, mit verhältnismäßig wenig Ausnahmen, nur Vereinzelt und Zufälliges hervorbringend — so finden wir ihn, sein Leben überschauend; aber wer könnte bei all dieser Zerstreuung und Vielgeschäftigkeit, bei dieser Beweglichkeit und Unruhe, die innere feste Einheit der kräftigen Seele, die tiefste Ruhe des klarsten Bewußtseins, die unerschütterliche Selbständigkeit eines den Außendingen überlegenen starken Geistes erkennen? urteilt ein vorzüglicher Kenner der Literatur (Wilmar). Und gerade die Schlagfertigkeit Lessings, daß er nach allen Seiten hin eingriff, auf dem Gebiet der Kunst, der Poesie, der Religion als unerschütterlicher Verfechter der von ihm als echt und wahr erkannten Ideen, daß er niemals still stand, niemals zögerte, wo es galt einzuschreiten und einen Kampf aufzunehmen, daß er mit der strengen Aufrichtigkeit seines ungewöhnlichen Scharffinnes überall eindrang, — das gerade war es, was die strebende und ringende, aber sich selbst nicht klare und ihres Zieles nicht bewußte Zeit bedurfte. Mit einer Ueberlegenheit, gegen die kein Widerspruch aufkam, mit einer Scharfsichtigkeit, der nichts verborgen blieb, mit einer Aufrichtigkeit und Offenheit, die nichts verschweigt, nichts beschönigt, mußte der in Gottschedscher Ueberflugheit, in Bodmerscher Unklarheit, in Klopstockscher Gutmütigkeit und Ueberschwenglichkeit theils noch feststehenden, theils in Irrthümern aufs neue sich verlaufenden und verlierenden Zeit ihre Aufgabe und Ziele gezeigt werden. Durch ihn erst ist die Abhängigkeit von den modernen Franzosen völlig gebrochen, durch ihn der drohenden Unterordnung unter die Engländer eine Schranke gesetzt, durch ihn das strenge Maß und die durchsichtige Form der Antike zu dem deutschen Maß und zu den deutschen Formen erhoben

worden. Lessing richtete sich gegen Gottsched und dessen geistlosen Formelkram, wie gegen Klopstock und dessen gestaltlose Darstellungen im Messias, gegen die unfähigen Bearbeiter und Nachahmer des Horaz, wie gegen den neuen Nachahmer der Franzosen, seinen alten Freund Weiße, gegen die breite Fabeldichtung der Sagedorn, Gellert und Lichtwer, und gegen die Lehrpoesie überhaupt, wie gegen die Sucht in der Poesie zu schildern und zu malen; **die erfindende, schöpferische Kraft des Dichters stellt er als erstes Erfordernis der wahrhaften Dichtung auf** und neben die Kraft setzt er das strengste Maß und die festeste Regel: im Drama gilt ihm neben Shakespeares, auf den er zuerst mit vollem Bewußtsein und vollem Erfolg hinwies, der Kanon des Aristoteles. (Er meint hier die von Aristoteles aufgestellten drei Einheiten: der Zeit, des Ortes und der Handlung, von welchen nach Lessings Lehre die Einheit der Handlung unerläßlich sei; die Einheiten der Zeit und des Ortes seien notwendig nur insoweit, wie sie durch jene bedingt würden.) Damit stürzte er die ganze Grundlage, worauf bisher die französische Bühne geruht, wonach die Werke der Franzosen Corneille, Racine und Voltaire gearbeitet waren. Lessing wies geistreich nach, daß „keine Nation die Regel des alten Dramas mehr verkannt habe, als die Franzosen.“ Damit machte er der geistigen Meinherrschaft Frankreichs ein Ende. Vergleiche seine „**Hamburgische Dramaturgie**“; ferner seine „**Briefe, die neueste Literatur betreffend**“, die man meist kurz „**Literaturbriefe**“ nennt, worin er gemeinsam mit dem Philosophen Moses Mendelssohn und dem Berliner Buchhändler Nicolai die sämtlichen Erscheinungen in der Literatur seiner Zeit einer unerbittlichen, unbestechlichen Kritik unterzog. Vergleiche ferner Bilmar und König, Deutsche Literaturgeschichte.

Sobiel genüge über die Bedeutung Lessings. Aus seinem Lebens- und Werdegang nur einige charakterisierende Züge.

Er war der älteste von zehn Söhnen des lutherischen Diakonus Johann Gottfried Lessing, eines frommen und gelehrten Mannes; zwei Schwestern machten das Duzend Kinder im Pfarrhaus voll. Bücher waren schon des fünfjährigen Knaben größte Freude; nur von mehreren Folianten umgeben, wollte er gemalt sein. So erscheint er — im Alter von sieben bis acht Jahren auf einem zu Ramenz, seinem Geburtsort, im Vetsaal des Lessingstiftes befindlichen Oelgemälde, von Chr. G. Haberkorn gemalt; er trägt roten Rock, rote Hosen und Strümpfe, ein geöffnetes Buch auf seinem Schoß und einige Folianten zu seinen Füßen; neben ihm sitzt sein jüngerer Bruder in schwarzem Anzug, der einem Lämmchen eine Mehre reicht. Zuerst unterrichtet im Vaterhaus, dann auf der Stadtschule weitergebildet, war er denn auch an Kenntnissen seinen Jahren weit voraus, als er 1741, noch nicht ganz zwanzig Jahre

alt, auf die sächsische Fürstenschule zu Meissen kam. Hier schlug er bald einen ganz selbständigen Studiengang ein, las eine gute Anzahl römischer und griechischer Schriftsteller, die in den Lehrstunden nicht vorkamen für sich, übersehte den Euklid, arbeitete an einer Geschichte der Mathematik bei den Alten, studierte das Wesen des Dramas in Plautus und Terenz, beschäftigte sich aber auch eingehend mit der neueren Literatur, mit Sageborn, Gleim und Gatter. Auf dieser Schule schon an einem Lustspiel, „Der junge Gelehrte,“ das auch im Jahre 1748 in Leipzig, mit Beifall begrüßt, zu seiner Freude aufgeführt wurde. Damals befand er sich an der Universität Leipzig, wo er Theologie studieren sollte. Aber „Früh übt sich, was ein Meister werden will“ — der Theologiestudent liebte mehr das Theater als die Theologie, lernte tanzen, turnen, fechten, saß viel im Wirtshaus, verkehrte mit Weiße und Mylius, seinem Vetter, einem liederlichen Genie, der ihm freien Eintritt zu den „Brettern, welche die Welt bedeuten“ verschaffte. Die Eltern wurden sehr besorgt. Ein Freund aus der Heimat brachte ihm Grüße von Haus und von Mütterchen einen Weihnachtsstollen. Aber welch ein Schlag war es für die Eltern zu hören, ihr Sohn stecke in Schulden, tue nichts als umherstreichen und Komödien schreiben, und der Weihnachtsstollen sei bei einer Flasche Wein in Gesellschaft von Komödianten verzehrt worden. Der Vater schrieb ihm: „Setz Dich, nach Empfang dieses, sogleich auf die Post und komm zu uns! Deine Mutter ist todkrank und verlangt Dich vor ihrem Ende noch zu sprechen.“ Ganz durchfroren rückte der Sohn im Elternhaus ein, und die Mutter konnte über besorgten Fragen nach seiner Gesundheit, und ob ihm auch die Kälte nichts geschadet, gar nicht bei den Vorwürfen anlangen, die sie ihm zugedacht hatte. Der Vater unterwarf ihn auch einer Prüfung und fand, daß er auch in ernster Wissenschaft wohl beschlagen war. Aber auch jetzt schrieb er manch leichtsinnig scherzhaftes Gedicht von Liebe und Wein, so daß die Eltern die Hoffnung, einst einen Pfarrherrn in ihm zu sehen, fahren ließen. Aber auf den abenteuerlichen Plan, Schauspieler zu werden, verzichtete er und versprach Medizin und Sprachen zu studieren und sich auf das akademische Lehramt vorzubereiten, und der Vater bezahlte seine Schulden. Indessen übte das Theater doch noch die stärkste Anziehung auf ihn aus, verkehrte viel mit den Schauspielern der Truppe der Frau Neuber, die damals in Leipzig spielte und war töricht genug für einige Schauspieler Bürgschaft zu leisten. Als nun die Truppe der Neuberin unvermutet nach Wien übersiedelte, saß er in der schwärzesten Tinte. Er sollte nun haften und hatte kein Geld. In aller Stille verließ er Leipzig, floh nach Wittenberg, wurde krank und schrieb an die Mutter, das Leben sei ihm zur Last.

Nach seiner Genesung gab er das Universitätsstudium auf und

ging nach Berlin, wo Mylius eine Zeitung herausgab, und suchte als Journalist sein Brot zu verdienen; seine Stipendien benötigte er, seine Schulden abzutragen. Erst nach langen Schreibereien konnte er sich eine neue Kleidung anschaffen, um „diejenigen, deren Dienste er suchte, selbst anzugehen.“

Im Jahre 1751 auf 1752 erwarb er sich in Wittenberg den Titel eines „Magisters der freien Künste“ und gab dann seine bisherigen Schriften in einer Sammlung von sechs Bändchen heraus, wodurch er sich einen Namen in der literarischen Welt erwarb. Sein wachsender Ruhm söhnte auch allmählich seinen Vater mit ihm aus, der nun mit der vorhandenen Sachlage sich zufrieden gab.

Lessing wurde mit der Zeit der gefürchtetste Kritiker. Gleichartige Tendenzen verbanden ihn in Freundschaft mit dem **Berliner Buchhändler Nikolai** in Berlin, einem „häusbackenen Aufklärer,“ und mit dem jüdischen Philosophen **Moses Mendelsohn**, mit welchen er die schon erwähnten „**Literaturbriefe**“ in einer neuen kritischen Zeitschrift herausgab. Keiner der Mitarbeiter durfte seinen Namen nennen. Die Seele des Unternehmens war aber Lessing. Die Briefe wirkten „**wie eine Wurfhantel, welche die Spreu von dem Weizen sondert**“ und errangen in der ersten Zeit eine bleibende Bedeutung. Besonders eingehend wurden Klopstock und Wieland besprochen. Schlimm erging es jetzt dem alten „**Kunsttrichter**“ **Gottsched**, weil er das deutsche Drama in die Schule der französischen Klassiker geführt hatte, und von diesen wollte Lessing nichts wissen. Aber auf Shakespeare wies er immer wieder mit Nachdruck hin. Er meinte, „nach dem Oedipus des Sophokles muß in der Welt kein Stück mehr Gewalt über unsre Leidenschaften haben als ‚Othello,‘ als ‚König Lear,‘ als ‚Hamlet‘ usw.“, da der Engländer den Zweck der Tragödie fast immer erreiche.

Auch mit dem Franzosen **Voltaire**, der damals als Gast des freigeistigen Friedrich des Großen in Berlin, respektive auf dem Schloß Sanssouci, verweilte, geriet Lessing in Verbindung. „Des Herrn von Voltaire kleinere Schriften, auch seine schmutzigen Prozeßschriften übersetzend, hatte Lessing Gelegenheit, „diesen Witzigsten von Frankreichs Witzigen,“ aus nächster Nähe kennen zu lernen. Und da Voltaire auf Lessing den Verdacht geworfen, dieser habe sich eines seiner neu erschienenen Bücher bemächtigt, um durch Nachdruck Gewinn daraus zu ziehen, so plakten die beiden auf das allersanfteste auf einander. Der eitle Voltaire fand seinen Meister in dem streitbaren, schlagfertigen deutschen Kritiker.

Durch seine kritische Tätigkeit hatte sich Lessing manche Feinde verschafft, aber auch manche seiner Freunde verstimmt. So fühlte er das Bedürfnis, wieder einmal mehr unter Menschen als unter Büchern zu leben, und verließ 1760 Berlin, ohne Abschied zu neh-

men und zog nach Breslau. „Ich will mich eine Zeit lang als ein häßlicher Wurm einspinnen, um wieder als ein glänzender Vogel an das Licht zu kommen,“ lesen wir in seinem Tagebuch; und hier arbeitete er als Gouvernementssekretär im Dienst des Generals Tauenzien. Zum ersten Mal in seinem Leben allen Nahrungssorgen enthoben, rettete sich Lessing, nun ein Dreißiger, aus trocknen Schreibereien und aufregenden Vergnügungen immer wieder in fleißiger Arbeit zu seinen Mäusen, und so entstanden zwei seiner reifsten Arbeiten „Minna von Barnhelm“ und „Laoköon.“

Bevor ich jedoch zur Besprechung einzelner Werke Lessings übergehe, lasse ich noch einige Daten aus seinem Leben folgen. Als er sich wieder nach jemand umschaute, der ihm Arbeit und eine Lebensstellung bieten wollte, wurde ihm vom Erbprinzen Wilhelm Ferdinand von Braunschweig für sechshundert Taler Gehalt, freie Wohnung und Holz, das Amt eines **Bibliothekars in Wolfenbüttel** angeboten. Er nahm den Ruf an, obschon es ihm nicht leicht fiel, die Stille eines abgelegenen kleinstädtischen Ortes mit dem Leben in einer Großstadt zu vertauschen, zumal sein Herz bei einer Frau zurückblieb, von der er erklärte, daß es die einzige sei, mit welcher er sich allenfalls zu leben getraute; es war die Witwe **Eva König**, die er später nach sechsjähriger Wartezeit, 48 Jahre alt, heimführte, und das Jahr 1777 brachte ihm die fröhlichsten Tage seines bewegten Lebens. Aber schon Ende Dezember raubte ihm eine schwere Geburt erst den Sohn und dann auch die Gattin. Es war ein herber Verlust, den er zu ertragen hatte und in Geduld ertrug. Als Bibliothekar in Wolfenbüttel wurde er in einen **theologischen Krieg** verwickelt durch die Herausgabe einer Schrift eines Hamburger Philologen und Naturforschers Samuel Reimarus, gest. 1768 — unter dem Titel „**Schuttschrift für die vernünftigen Verehrer Gottes**“ — als „**Fragmente eines Ungenannten**,“ auch unter dem Namen „**Wolfenbüttler Fragmente**“ bekannt. Lessing hatte mit dem Verfasser in Hamburg persönlich verkehrt. Aus Rücksicht auf des Verfassers Kinder hielt er dessen Namen geheim und stellte sich an, als habe er die Papiere in der Bibliothek gefunden. Erst 1814 wurde dann das Geheimnis gelüftet. Der entbrannte Streit nahm Lessing lange Zeit voll in Anspruch. Infolge der heftigen Fehde entzog der Herzog seinem Bibliothekar für den Druck theologischer Schriften die Zensurfreiheit, und wohl oder übel mußte Lessing nun den Streit abbrechen (1778). Aber er setzte seinen Kopf auf und sagte, er wolle versuchen, ob man ihn nicht wenigstens „auf seiner alten Kanzel“ noch ungestört wolle predigen lassen, nahm einen Entwurf zu einem Schauspiel vor, mit dem er sich schon lange beschäftigt hatte, und hoffte, damit „den Theologen einen ärgeren Pöffen zu spielen als mit noch

zehn Fragmenten.“ So entstand sein — **Nathan der Weise**, sein Schwanengesang.

Er starb in Braunschweig schon 1781 infolge eines Schlagflusses. Dort auf dem Magnikirchhof liegt er begraben. Er war so arm gestorben, daß der Herzog von Braunschweig ihn auf Staatskosten begraben lassen mußte. Im Jahre 1853 wurde ihm in Braunschweig ein Standbild, das Rietschels Meisterhand geschaffen, und im Oktober 1890 am Rand des Tiergartens zu Berlin ein Denkmal aus weißem Marmor errichtet, welches sein Urgroßneffe Otto Lessing ausgeführt hat.

Einige Werke Lessings.

Bei der Besprechung von Lessings Werken beschränke ich mich auf einige wenige aus Rücksicht auf den beschränkten, mir zugewiesenen Raum und auf den Charakter dieser Zeitschrift. Doch darf ich aus letzterem Grund das Drama „**Minna von Barnhelm**,“ oder wie es auch heißt: „**Das Soldatenglück**,“ nicht ganz übergehen; es ist das erste deutsche Bühnenstück, herausgewachsen aus deutschem Boden und deutschem Leben. Es ist unter allen Lessingschen Dramen das weitaus ansprechendste, urwüchsigste, frischeste, und hat deshalb seine Wirkung bewahrt bis auf den heutigen Tag. Dieser edle Major **Tellheim** mit seiner soldatischen Ehrenhaftigkeit und strammen Geradheit, einem Ehrgefühl, das, unbillig gekränkt, ihn in eine Verbitterung hineintreibt, in der er sich und seine Lage in der allerdüstersten Verdunkelung schaut und sogar seiner aufrichtigen Liebe den Abschied zu geben sich bemüht, — diese heitere entschlossene **Minna von Barnhelm**, die in dem Reichtum ihrer Seele und in der Zuversicht ihrer Liebe die Mittel findet, die Nebelbilder, die ihr Glück überschatten, sieghaft zu vertreiben, — dieser wackere, biderbe **Wachtmeister**, in Gefahr leichtsinnig zu werden, aber durch seine Verehrung für Tellheim gehoben, — dieses heitere, schnippsische „**Frauenzimmerchen**,“ immer plaudernd und nie verlegen, — dieser widerborstige pudeltreue **Just** und sein Gegenbild, — der kriecherisch katzbucklige „**Schurke von einem Wirt**“ — wie frisch aus den Gasthöfen und Gassen Berlins in der Zeit unmittelbar nach dem Krieg heraus erschienen sie auf der Bühne, mit zwangloser Natürlichkeit und Leichtigkeit, mit deutschem Lebensernst und deutschem Humor, ein wenig Grobheit auch mitunter. Und diesen deutschen Soldaten gegenüber die Gestalt des französischen Leutnants **Micaut**, der im Spiel zu betrügen pflegt und dies nennt: „Das Spielglück korrigieren.“ „Das nenn die deutsch betrügen! O, was ist die deutsch Sprach für ein arm Sprach! für ein plump Sprach!“ . . . schwacht er!!

„**Die Wolfenbüttler Fragmente**.“ Lessing, „ein durchaus lau-

terer und wahrheitsliebender Mann" (König a. a. D.) hatte diese Blätter (die „Fragmente“), welche die Wahrheit der biblischen Geschichte leugneten und insbesondere die Auferstehung Jesu bestritten, mit dem gewiß redlichen Wunsch veröffentlicht, „sie sobald als möglich, sie noch bei seinen Lebzeiten **widerlegt** zu sehen.“ Man müsse sie mit **Gründen** widerlegen; übrigens werde auch nur die Theologie davon betroffen, und im Notfall, wenn man die Einwendungen gegen die Bibel nicht lösen könne, möge man die Bibel daran geben; denn alle Einwendungen träfen nur diese, das Christentum sei nicht davon abhängig. In diesen Gedanken hat Lessing sich vertieft, man könnte sagen verbrissen: die Möglichkeit eines Christentums ohne die Heilige Schrift. Er will das Christentum befreien von der Geschichte, um es zu befreien von der Kritik: „Luther hat uns vom Joch der Tradition erlöst; wer erlöst uns vom Joch des Buchstabens!“ Hase bemerkt dazu: „Wenn er dabei an sich selbst gedacht haben sollte, nun er konnte sich allenfalls an Geist und deutscher Gesinnung mit Luther vergleichen, **nur fehlt ihm die religiöse Glaubenskraft in einer Zeit der Kritik und des Zweifels, er hat nur die Begeisterung des Wissens.**“ Ein heftiger Streit entbrannte wegen der Fragmente; Hauptgegner war der Hamburger Hauptpastor Melchior Goeze, der wenig sachlich, stark persönlich das altlutherische Dogmensystem verteidigte. Lessing schwieg nicht; elf „Anti-Goeze“ ließ er vom Stapel: der Streit wurde ungemein häßlich. In einer andern Gegenschrift, „**Die Erziehung des Menschengeschlechtes**,“ erblicken viele „ein positives Glaubensbekenntnis“ Lessings.

„**Nathan der Weise.**“ Was Lessing bewogen, dieses Drama zu schreiben, ist bereits erwähnt. Den Inhalt darf man wohl als den verehrten Lesern bekannt voraussetzen. Wer kennt den „Nathan“ nicht? — Der Kern und Hauptgedanke desselben liegt in der Geschichte von den drei Ringen, die sich aber schon in Boccaccios Novellensammlung findet. Der symbolische Gedanke der Fabel ist: Judentum, Islam und Christentum seien völlig gleichberechtigte Offenbarungen der Menschennatur; **die göttliche Abstammung einer jeden Religion lasse sich nur an ihren Früchten, das heißt daran erkennen, „ob sie vor Gott und den Menschen angenehm mache.“** Schwere Vorwürfe sind wegen des „Nathan“ gegen Lessing erhoben worden; er predige nicht religiöse Duldsamkeit, sondern religiöse Gleichgültigkeit. Dies ist doch zu weit gegangen! Ist es nicht recht, die Bewährung des Glaubens durch die sittliche That zu verlangen? Es werden nicht alle, die Herr Herr sagen, ins Himmelreich kommen. Es gilt den Willen des Vaters zu tun.

Die Naturwissenschaft und der Seelen- und Unsterblichkeits-Glaube!

Von Professor Dr. Grünmacher.

I.

Wenn Augustin einmal das Wort gesprochen hat: „Deum et animam scire cupio, nihilneplus, nihil omnino,“ so bringt er darin zum klaren Ausdruck, welche Bedeutung die Seele für die Religion hat. Sie ist das vornehmlichste Organ, um Gott aufzunehmen. Der Mensch wäre ohne Gefäß für Gottes Gaben, wenn es keine Seele gäbe. In den Worten Jesu ist immer wieder von Verlust und Gewinn der Seele die Rede und es wird nicht nur die Existenz der Seele, sondern auch ihre Höherwertigkeit und ihre Eigenart gegenüber dem Leib behauptet. Die Seele ist die eigentliche Trägerin des gottverwandten Lebens. Darum wird ihre Schöpfung auf eine besondere Betätigung Gottes zurückgeführt; sein Odem wird im Menschen zur lebendigen Seele. In der Todesstunde gibt der Mensch seine Seele zurück in Gottes Hände. Seelen-erhaltung und Seelenerlösung ist die Aufgabe der christlichen Erlösungsreligion. Zu ihren fundamentalsten Glaubenssätzen gehört darum die Behauptung von der Existenz und Eigenart der menschlichen Seele und sie gerät darum in scharfen Gegensatz zu allen Meinungen, die entweder die Seele völlig leugnen oder doch ihre Selbstständigkeit gefährden.

Die wissenschaftliche Untersuchung des Wesens der Seele kommt der Psychologie zu, die in allen Zeiten, vorhanden, in der modernen Zeit sich bestrebt hat, zu einer exakten Einzeldisziplin zu werden. Aber gerade in ihren grundlegenden Ausführungen kann sich die Psychologie nicht von umfassenderen Weltanschauungen lösen, wie umgekehrt diese die Psychologie zu beeinflussen suchen. So hat gerade der **Materialismus** wie die gesamte Naturwissenschaft, so auch die Seelenwissenschaft in seinen Bann zu ziehen versucht und gerade in der Einordnung des seelischen Geschehens einen Haupterfolg seiner Weltdeutung gesehen. In der größten Form erscheinen die seelischen Bewegungen einfach auch als materielle, in etwas verfeinerter als Sekretion materieller Vorgänge, — nach einem von den Materialisten tatsächlich gebrauchtem Vergleich — verhalten sich die materiellen und seelischen Vorgänge wie die Ausscheidung des Urins aus den Nieren. Noch ein wenig vergeistigter klingt es, wenn Häckel die Seele „eine Funktion unsers Gehirns“ nennt, um aber dann doch fortzufahren: „Was wir kurzweg Seele nennen ist ja nur die Summe unsers Empfindens, Wollens, Denkens, die Summe der physiologischen (!) Empfindungen, deren ele-

mentare Organe die mikroskopischen Ganglienzellen unsers Gehirns bilden.“ Für den Materialismus ist die Seele entweder ganz identisch mit der Materie oder deren Funktion — unter entschiedener Ablehnung eines eigenartigen und selbständigen Wesens. Dem entsprechend wird auch die Seele von jeher als gleichzeitig mit der materiellen Natur vorhanden gedacht, mit welcher sie sich nach den gleichen Gesetzen allmählich entwickelt. Häckel ordnet darum die Entwicklung der Seele seiner allgemeinen natürlichen Entwicklungslehre ein. Die wissenschaftliche Psychologie hat als „ein Teil der Physiologie“ zu zeigen wie „eine niedere Form der Seelentätigkeit schon bei den niedersten Tieren vorhanden ist, bei den einzelligen Urtieren, den Infusorien.“ In den höchstentwickelten Gruppen des Tierreiches besitzt die Seele schon, wie bei den Menschen, Bewußtsein, das Häckel als eine „innere Spiegelung“ definiert.

Gegen die materialistische Psychologie sprechen die allgemeinen Bedenken gegen den Materialismus überhaupt, wie die grundstürzende erkenntnistheoretische Einrede, daß wir nur in und durch das seelische Bewußtsein die materielle Welt erfassen und nicht umgekehrt durch die Materie den Geist, sodaß eine spiritualistisch — psychologische Deutung der gesamten Wirklichkeit viel näher liegt, als eine materialistische. Aber hier handelt es sich nur um die Kritik des psychologischen Materialismus. Diese aber kann im Grund nur in dem Hinweis auf die exakte Beobachtung der **völligen Verschiedenheit des materiellen und seelischen Geschehens** bestehen, die niemand, der nicht ganz voreingenommen oder geradezu farbenblind ist, verkennen kann. Ein neuerer bedeutender Psychologe, Külpe, der gerade auch die Beziehungen des seelischen Geschehens zum materiellen untersucht hat, kommt doch zur schärfsten Gegenüberstellung beider Gebiete: „Hier Bewegungen als allgemeines Merkmal der physischen Prozesse, sichtbare oder unsichtbare, grobe oder Molekularbewegungen; dort das raumlose Geschehen von Gefühlen, Wollen und Denken. Hier die Abwesenheit eigentlich qualitativer Abweichungen zwischen den Körpern und ihren Kräften und darum ein gemeinsames Maß und eine weitverbreitete Äquivalenz zwischen Allem, dort eine reiche, durch tiefere Analyse nur immer wachsende Mannigfaltigkeit von Vorgängen und Zuständen und eine entsprechende Fülle subjektiver Dispositionen und Fähigkeiten. Hier eine mechanistische Gesetzmäßigkeit des Ablaufes und der Verbindung von Energieveränderungen und Stoffen, dort Absicht, Zweck, Persönlichkeit, einheitliche Regelung des geistigen Lebens und die eigentümliche Herrschaft idealer Gesichtspunkte.“ Wären seelische und materielle Vorgänge wesensgleich, so bliebe es unbegreiflich, wie überhaupt die Menschheit zu ihrer scharfen Unterscheidung und verschiedenartiger Benennung gekommen ist. Nur

die tatsächliche Differenz begründet die scharfe begriffliche Trennung von Seele und Leib. Schon der englische Philosoph Hume hat darum mit Recht ironisch gesagt: „Gedanken und Ausdehnung sind vollständig unvergleichbare Dinge. Eine moralische Ueberzeugung kann nicht auf der rechten oder linken Seite eines Affektes sich befinden; ein Geruch oder Ton kann weder eine runde noch eine viereckige Gestalt haben.“

Die materialistische Psychologie glaubt aber in der modernen **Gehirnphysiologie und Pathologie** einen sicheren Bundesgenossen zu haben. Beobachtungen dieser Wissenschaften haben nämlich festgestellt, daß elementare seelische Vorgänge von elementaren Gehirnvorgängen begleitet sind, die sich in bestimmten Gehirnteilen lokalisieren lassen. Verletzungen der Gehirnteile — wie etwa im Krieg durch Schußwunden — ziehen darum nicht nur das Aufhören bestimmter körperlicher, sondern auch geistiger Vorgänge nach sich, wie die Bildung bestimmter Worte, partiellen Verlust des Gedächtnisses, während bei der Heilung der verletzten körperlichen Teile auch die entsprechenden geistigen Funktionen wieder einsetzen. Daraus hat man den Schluß gezogen, daß Gehirnvorgänge mit geistigen identisch sind und diese in bestimmten körperlichen Bezirken ihren „Sitz“ haben. Aber die tatsächlichen Beobachtungen berechtigen nur zu der Behauptung, daß gewisse geistige Vorgänge zu ihrer Äußerung bestimmter körperlicher Begebnisse bedürfen und bei deren Versagen nicht in Erscheinung treten können. In deutlichem Gleichnis gesprochen, bedarf auch der genialste musikalische Komponist zur Mitteilung seiner Erfindungen neuer Harmonien eines sinnlichen Instrumentes wie des Klaviers. Fehlen diesem einige Tasten oder ist es ganz zerschlagen, dann kann die geistig erfundene Musik nicht in der Sinnenwelt erklingen. Aber es wäre doch ein völlig törichter Schluß zu folgern, Komponieren sei identisch oder abhängig von materieller Klaviatur. Diese wie andre Beobachtungen nötigen nur zu der Erkenntnis, daß seelisches Leben für seine Betätigung in unsrer gegenwärtigen Welt materieller Äußerungsformen bedarf. **Den Bedingungen unsrer Wirklichkeit werden darum weder ein reiner Spiritualismus noch ein reiner Materialismus gerecht.**

Beide Erfahrungstatsachen müssen vielmehr auch in der Psychologie in entsprechenden Theorien vereinigt werden. Dies geschieht gegenwärtig in der Lehre von der **psycho-physischen Wechselwirkung** oder in der vom **psychophysischen Parallelismus**. Nach der ersteren Auffassung ist es möglich, daß rein seelische Vorgänge direkt körperliche Folgen auslösen. Ich fasse geistig den Gedanken, meinen Arm zum Schlag zu erheben und beeinflusse dadurch meine motorischen Nerven in der Richtung, daß der Arm sich physisch erhebt

und das gewünschte Ziel erreicht. Umgekehrt löst die körperliche Berührung meines Armes kraft der sensiblen Nervenstränge entsprechende Vorstellungen aus. Neben diesem Gebiet wechselseitiger Wirkung von Körperlichem und Geistigem gibt es dann noch Erscheinungen rein geistiger oder rein körperlicher Art. In meinem Blut vollzieht sich ein fortwährender Kreislauf ohne seelische Wirkung. Umgekehrt vollzieht sich das Denken abstrakter Begriffe wie der Gottheit nur im Geist, ohne daß dadurch irgendwelche Gehirnbewegungen hervorgerufen werden — entsprechend der von der Physiologie zugegebenen Tatsache, daß man — mindestens bis jetzt — für die höchsten geistigen Vorgänge keine entsprechenden körperlichen festgestellt hat. Gegen die gesamte Theorie sind eine ganze Reihe von Einwänden geltend gemacht worden so vor allem, daß ganz verschiedene Vorgänge wie die körperlichen und seelischen gar nicht ursächlich aufeinander wirken können; Raumloses vermag nicht räumliche Vorgänge, Unsichtbares nicht Sichtbares zu beeinflussen.

Infolgedessen haben zahlreiche andre Gelehrte die Theorie des psychophysischen Parallelismus vertreten. Nach dieser Meinung sollen allen körperlichen Vorgängen geistige parallel laufen, aber ohne sich — wie Parallelen — gegenseitig zu berühren und zu beeinflussen. Wie eine Uhr gleichzeitig mit einer andern schlägt, auch ohne Verbindung, so erhebt sich der Arm zu Abwehrzwecken in dem Augenblick, wo ich einen Kampf mit einem Gegner beabsichtige. Mit dem Empfang einer körperlichen Wunde entsteht parallel ein geistiger Schmerz. Bei strengem Durchdenken dieser Theorie gibt es kein körperliches Geschehen — auch nicht der niedersten Art —, dem nicht ein geistiges parallel ginge, wie umgekehrt auch die geistigsten Vorgänge ein Komplement in der sinnlichen Welt haben. Während eine zeitlang die zweite Theorie in der Wissenschaft — besonders durch den Leipziger Philosophen Wundt — zur Alleinherrschaft zu kommen schien, hat seit Beginn des zwanzigsten Jahrhundert auch die erste Theorie wieder eine vollgültige wissenschaftliche Vertretung gefunden, besonders in dem Buch von Busse: Geist und Körper, Leib und Seele, 1903. Infolgedessen kann man gegenwärtig in der Wissenschaft beide Hypothesen — denn um etwas anders handelt es sich nicht — vertreten. Vom christlichen Standpunkt aus ist kein Anlaß für eine dieser beiden Theorien ausschließlich Partei zu ergreifen. Die Wechselwirkungstheorie ist allerdings die natürlichste und einfachste und verbindet sich am leichtesten mit den traditionellen Denkgewohnheiten. Aber auch die Parallelismustheorie steht den religiösen Interessen nicht im Weg, da sie die Selbständigkeit des geistigen Geschehens anerkennt, ja noch strenger wahr, während die Zuordnung einer

materiellen Wirklichkeit für unsre Welt mit der christlichen Anschauung nicht kollidiert. Die Rätselhaftigkeit des vollkommenen Parallelismus der geistigen und körperlichen Reihe ist im Grund nur lösbar, wenn man ihn durch Gott von Ewigkeit harmonisch aufeinander gestimmt denkt. Auch die Annahme, daß überall Geistiges dem Materiellen parallel geht, kann der religiöse Mensch ertragen, da für ihn Gottes Odem überall weht und alles Körperliche mit Geist begleitet.

Im Unterschied zu dieser Vereinbarkeit moderner psychologischer Theorien mit religiösen Sätzen entsteht ein wirklicher Konflikt zwischen der Leugnung einer beharrenden individuellen Seele in einer neueren psychologischen Richtung und deren Behauptung durch die christliche Religion. Dem Christentum genügt nicht die bloße Existenz des Seelischen, sondern es verlangt auch eine beharrende individuelle Seele, welche die religiösen Gaben Gottes nicht nur im Momente aufnimmt, sondern auch behält und weiterentwickelt. Es muß die psychologische Voraussetzung für die Entstehung eines Beharrenden und sich vervollkommenden sittlichen Charakters gegeben sein. Man kann seine Seele nicht gewinnen, wenn sich das seelische Leben in lauter vergängliche Einzelbewegungen auflöst. Diese Annahme aber vertritt die sogenannte *Aktualitätspsychologie*. Wie ihr Name sagt, faßt sie das seelische Leben nur als eine unaufhörliche Folge einzelner Akte auf oder — in einem von ihr selbst gebrauchten Bild — als ein Bündel nur lose zusammengefaßter einzelner Reiser. Die seelischen Erscheinungen sollen sich in ununterbrochener Bewegung befinden, Empfindung folgt auf Empfindung, Gedanke auf Gedanke. Vorstellungen werden rasch durch Willungen abgelöst, die ihrerseits wieder von Gefühlen verdrängt werden. Alles fließt, nichts bleibt. Weder liegt dem seelischen Leben eine beharrende Wirklichkeit zu Grund, noch schafft es seinerseits eine feste Realität. Wir sind nur Strom, aber nie Fels, nur Zeit, aber nicht Ewigkeit. — Sofern diese Theorie sich nur gegen die ältere Vorstellung einer beharrenden, hinter und abgesondert von ihren Betätigungen ruhenden Seelensubstanz wendet, verdient sie Zustimmung. Denn die Anwendung des Substanzbegriffes auf die Seele schloß immer die Gefahr einer Materialisierung in sich. Man wies dann der Seele einen bestimmten Sitz im Körper an und machte sie dadurch zu einem Stück feinerer Materie. In Wirklichkeit ist die Seele überall im Körper anwesend, ja widerstrebt die ganze Vorstellung der Räumlichkeit und Ausgedehntheit ihrer unräumlichen Geistigkeit. Auch können wir uns eine Seele abgelöst von ihren Betätigungen im Denken, Fühlen und Wollen gar nicht vorstellen, sondern sie nur in diesen Betätigungen wirksam denken. Hat die subjektlose Psychologie in

ihren Negationen nicht Unrecht, so widerspricht doch ihre Position der allseitig erfaßten seelischen Wirklichkeit. Denn in jedem psychischen Einzelvorgang liegt die Beziehung auf ein Selbst, auf ein Ich als seine Ursache und sein Ziel, die psychisch ebenso real ist wie der momentane Sondergehalt. Können wir doch einen einzelnen seelischen Vorgang gar nicht anders beschreiben als dadurch, daß wir ihm ein beharrendes Subjekt geben. Zum Beispiel: Ich will, Napoleon hat gewollt. Der Hauptvertreter der Aktualitätstheorie, Wilhelm Wundt, gibt diesen Tatbestand selbst zu, wenn er in dem folgenden Satz die von uns unterstrichenen Worte einfügt: „**Unsre Seele ist nichts anders als die Summe unserer inneren Erlebnisse selbst, unserer Vorstellung, Fühlens und Wollens, wie es sich im Bewußtsein einer Einheit zusammenfaßt und in einer Stufenfolge von Entwicklungen schließlich zum selbstbewußten Denken und zum freien sittlichen Wollen erhebt.**“ In diesen Sätzen ist zugleich der weitere Tatbestand zugestanden, daß alle einzelnen Vorgänge sich nur durch eine gemeinsame Beziehung auf ein Selbst zur Einheit zusammenschließen. In jedem seelischen Vorgang ist darum Bewegliches und Beharrendes, Bleibendes und Vergängliches enthalten, im Bild gesprochen Strom und Fels. Den seelischen Tatbeständen wird darum nur eine solche Theorie gerecht, die in aller seelischen Beweglichkeit als Grund wie als Ziel eine Seele anerkennt. Das individuelle psychische Selbst ist genau so real wie der stete Ablauf seelischer Beweglichkeit. Beides hängt so miteinander zusammen, daß ohne eine individuelle Seele keine psychischen Bewegungen entständen und sich zur Einheit eines Lebensablaufes zusammenschließen. Aber umgekehrt wirken zur Erhaltung und Vervollkommenung und eigentümlichen Ausgestaltung der Seele auch die einzelnen seelischen Bewegungen mit.

II.

Die Abweisung der materialistischen und aktualistischen Psychologie und die positive Anerkennung einer individuellen beharrenden geistigen Seele stellt auch die unumgängliche Voraussetzung des Unsterblichkeitsglaubens dar. Nach unsern Darlegungen verfügt die Natur- und Seelenwissenschaft über keine Gründe wider die Annahme, daß die Seele als in sich geschlossene beharrende Einheit mit den Erträgnissen ihres irdischen Lebens in einer andern Existenzform fort dauern kann. Es erhebt sich nunmehr die Frage, ob nicht aus allgemeinen Erwägungen — noch abgesehen von der christlichen Glaubensüberzeugung — die Fortdauer der menschlichen Seele bewiesen werden kann. In der Tat gehört der Unsterblichkeitsglaube zu den weitverbreitetsten Überzeugungen der Menschheit, sodaß man hier von einem „consensus gentium“ sprechen kann. Aber auch zahlreiche Philosophen wie die Pythagoreer, Plato, Cartesius, Leib-

nitz, Wolff vertraten ihn. Es haben sich feste Formen für den Beweis der Unsterblichkeit gebildet, von denen hauptsächlich drei zu nennen sind. Aus der Einfachheit und der Immaterialität der Seele hat man geschlossen, daß sie sich nicht teilen und darum nicht vernichten läßt; aus der stetigen Entwicklungsfähigkeit leitete man die unbegrenzte Dauer der Seele ab. Die Disharmonie von Tugend und Glückseligkeit auf dieser Erde ergab das moralische Postulat einer harmonischen Einigung in einer andern Daseinsform. Die katholische Theologie vertritt noch heute die Gültigkeit dieser Unsterblichkeitsbeweise, wie das vor einigen Jahren erschienene Buch des Jesuiten Georg Zell. Dagegen hat die protestantische Theologie vor allem unter den Eindruck der von Kant an den Unsterblichkeitsbeweisen geübte Kritik fast allgemein anerkannt, daß keine von ihnen wirklich stichhaltig ist und sich durch reines Denken die Unsterblichkeit nicht streng rational beweisen lasse, aber ebensowenig auch das Gegenteil.

Neuerdings glauben weitere Kreise durchschlagende Erfahrungsgrundlagen für die Unsterblichkeit der menschlichen Seele in **okkultistisch-spiritistischen** Beobachtungen und Erlebnissen zu haben. Okkulte Vorgänge das heißt solche Erscheinungen, die sich den Regeln und Gesetzen des gewöhnlichen Geschehens nicht einordnen wie die geistige Fernwirkung ohne sinnliche Vermittlung oder das Hellsehen bestehen in der Tat. Sie beweisen eine weitgehende Selbständigkeit und Unabhängigkeit gegenüber dem Körper. Insofern sind sie in der Tat eine wertvolle Stütze für die Möglichkeit, daß der Geist selbständig fortleben und wirken kann, aber daß er in individueller Form tatsächlich weiterexistiert beweisen sie doch nicht. Denn die vom Spiritismus behaupteten Geistererscheinungen tragen weder der Form noch dem Inhalt nach den Beweis in sich, daß sie von Geistern, die im Jenseits leben, herrühren. Auch die antroposophischen Gedankengänge mit ihrer Annahme der Wiederverkörperung der Seelen, bringen kein strenges Beweismaterial, zumal sie selbst die Wiedererinnerung an das frühere Dasein nur in den seltensten Fällen behaupten. Infolgedessen ist auch auf diesen Wegen ein empirischer Beweis für die Unsterblichkeit nicht zu erlangen.

Verfagen darum in unsrer Frage Rationalismus wie Empirismus, so bleibt zur Begründung des Unsterblichkeitsglaubens nur **Sittlichkeit und Religion** übrig. Dieser Stützen bedienen sich schon die größten Dichter. Goethe hat gesagt: „Du hast Unsterblichkeit im Sinn. Kannst du uns deine Gründe nennen? Jawohl, der Hauptgrund liegt darin, daß wir sie nicht entbehren können.“ In welchem Sinn Goethe die Unsterblichkeit nicht entbehren kann, sagt ein zweites Wort von ihm: „Denn wenn ich bis an mein Ende rastlos wirke, so ist die Natur verpflichtet, mir eine andre Form

des Daseins anzuweisen, wenn die jetzige meinen Geist nicht ferner auszuhalten vermag.“ Goethe braucht mithin die Unsterblichkeit, um seine noch unausgeschöpfte rastlose sittliche Tätigkeit weiter fortsetzen zu können. Schiller begehrt sie, um in einer reineren und höheren Sphäre fortleben zu können: „Es ist kein leerer, schmeichelnder Wahn, erzeugt im Gehirn des Toren. Im Herzen kündigt es laut sich an, zu was Besserem sind wir geboren. Und was die innere Stimme spricht, das täuscht die hoffende Seele nicht.“ Der Mangel, vor allem der sittliche Mangel gibt die sichere Hoffnung auf eine höhere und bessere Existenzform. Einen gleichen Gedanken vertritt Bismarck in dem Wort: „Das gegenwärtige Leben ist zu traurig und unvollkommen, als daß es unserm höchsten Selbst entsprechen könnte. Es ist offenbar nur ein Kampf, der vergeblich sein würde, wenn er hier endete; ich glaube an eine letzte Vervollkommnung.“ Wieder ein anders sittliches Motiv, die Furcht vor Vergeltung, erscheint bei Shakespeare als Ursache des Unsterblichkeitsglaubens. Spricht doch sein Hamlet: „Nur daß die Furcht vor etwas nach dem Tod, das unentdeckte Land, von des Bezirk kein Wanderer wiederkehret, den Willen irrt, daß wir die Uebel die wir haben, lieber ertragen, als zu Unbekannten fliehen.“ Bei all den genannten Männern sind es mithin sittliche Motive, die zum Glauben an ein Jenseits führen, bei Goethe positiv die Fülle der sittlichen Arbeit, die sich in dieser Welt nicht erschöpft bei Schiller, Bismarck und Shakespeare ethische Mängel, die eine Uebertwindung, aber auch eine Vergeltung in einem höheren Leben erfordern. **Der Ewigkeitsglaube ruht danach nicht auf einem Wissen, sondern erwächst aus dem Gewissen.**

Von dieser Erkenntnis wird es auch verständlich, wenn der sittliche Lebensglaube von der Religion gestärkt und sichergestellt wird. Religion ist in jeder Form Verbindung mit dem ewig Lebendigen. Wer in den Mysterienreligionen der ausgehenden Antike in dramatischer Darstellung das Sterben und Aufstehen schaute, wurde dadurch dem göttlichen Leben geweiht. Wer in Aegypten Osiris, dem Gott der Toten und Lebendigen diente, wurde ihm so ähnlich; daß man nach seinem Tod zu seinem Namen einfach den des Osiris hinzufügte, um ihn damit als einen Ewiggewordenen zu charakterisieren. Je mächtiger und kräftiger eine Religion ist, destomehr schenkt sie ihren Anhängern schon in diesem Dasein ewiges Leben, das sich dann in der Unsterblichkeit fortsetzt. Das gilt gerade von der **christlichen Religion**. Lessing hat darum in seiner „Erziehung des Menschengeschlechtes“ „Christus den ersten zuverlässigen praktischen Lehrer der Unsterblichkeit der Seele“ genannt. Jesus hat Gott verkündet nicht als Gott der Toten, sondern der Lebendigen, aber auch von sich selbst gesagt: Ich lebe und ihr sollt auch leben.

Johannes hat ihm darum die Grundbezeichnung „das Leben“ gegeben und die Begründung des ewigen Lebens für den Menschen in dem Augenblick des Anschlusses an Jesus verlegt: „Wahrlich, wahrlich, ich sage euch: Wer mein Wort höret und glaubet dem, der mich gesandt hat, der hat das ewige Leben und kommt nicht ins Gericht, sondern er ist vom Tod zum Leben hindurchgedrungen.“ Damit ist für den Christen die letzte und tiefste Begründung seines Unsterblichkeitsglauben in seinem religiösen Verhältnis zu Gott und Christus gegeben.

Die Unsterblichkeit der Seele ist naturwissenschaftlich und psychologisch möglich, aber weder rational noch empirisch beweisbar. Der Glaube an die Unsterblichkeit erwächst aus sittlichen, allgemein religiösen und spezifisch christlichen Motiven.



Evangelisation.

Von Pastor W. G. Rath sen.

1.

Ist Evangelisation nötig?

Daß Evangelisation in unsern Tagen nötig ist, darüber braucht man wohl kein weiteres Wort zu verlieren, denn es ist ein weitverbreitetes Empfinden auch in unsrer Synode und ist ja auch wiederholt amtlich bestätigt worden. Im allgemeinen Sinn des Wortes treiben wir ja Evangelisation, denn es bedeutet, das Evangelium von Jesu Christo in ernster und eindringlicher Weise zu verkündigen, wenn es nötig ist auch durch unordinierte christliche Kräfte. Das übt unsre Synode in immer größerem Maß, und die größte Anzahl der Pastoren werden wohl noch in allem Ernst das biblische Evangelium verkündigen, das vor allem von Buße und Glauben handelt und zwar von dem Glauben an den gottmenschlichen Bersöhner und Erlöser, Jesus Christus, wie ihn das Neue Testament darstellt, und nicht wie ihn die überklugen Menschen in unsern Tagen lehren, wo es letzten Endes alles auf Selbsterlösung hinausläuft, Erlösung der Menschen durch Menschen. In dieser menschlichen Erlösungsarbeit kann Jesus dann natürlicher Weise nur ein Vorbild sein, wenn auch das höchste.

Man faßt dieses Wort, Evangelisation, nun aber gewöhnlich im engeren Sinn, in der Bedeutung von Erweckung. Ist eine Erweckung in den Kirchengemeinden und unter den Leuten außerhalb der Kirche nötig? Nun, daß die Leute, die sich nicht einmal mehr zu einer äußeren, sichtbaren Kirche halten, in einem geistlichen, todähnlichen Schlaf sich befinden, wird wohl niemand im Ernst bestreiten wollen. Die geistliche Erweckten sollten darum alle Hebel in Bewegung setzen, diese geistlichen Schlafwandler aufzuwecken, daß sie nicht in diesem Zustand hinüber schlummern in die Ewigkeit, oder in den Abgrund hinabtaumeln. Hier hat darum die innere Mission eingesetzt, die sich aber in den verschiedenen Ländern auf vielerlei und verschiedenartige Weise auswirkt. Alle haben, wenigstens sollten sie haben, das eine große Ziel klar vor Augen, nämlich diese Schlafenden zum klaren Bewußtsein ihrer selbst zu erwecken, um sie dann für die Kirche, vor allem für die geistliche Gemeinde Jesu Christi, zu gewinnen suchen. Ist das Letztere geschehen, so folgt das Erstere naturgemäß von selbst.

Hier in diesem Land der Freikirchen sucht man vor allem einmal die Unkirchlichen für die Kirchen und die Gemeinden zu gewinnen, das ist der einzig gangbare Weg für die meisten Kirchen und auch für unsre Synode. Eine große Gefahr lauert nun aber hier gleich, nämlich, daß man sich genügen läßt, wenn die Leute

für die äußere, sichtbare Kirche gewonnen sind. Man kann auf diese Weise wohl große Gemeinden und Kirchenkörper aufbauen, aber wenn das alles ist, was man vollbringt und vollbringen will, so hat man wohl etwas geleistet für die sichtbare Kirche, aber die Hauptsache ist darüber vernachlässigt, oder gar vergessen worden, nämlich die Leute für Jesum und sein Reich zu gewinnen, sie zu lebendigen Gliedern an Jesu Leib, der geistlichen Gemeinde, zu erwecken suchen. Die Gefahr ist groß, daß man Mittel und Zweck verwechselt. Das Ziel und der Zweck aller kirchlichen Arbeit kann und darf doch nur der sein, ein Wegweiser zu Christus für die Menschen zu sein, oder ein Werkzeug des heiligen Geistes durch das Wort, daß die Menschen sich verjöhnen lassen mit Gott durch Christus und sich dann heraus führen lassen durch ihn aus der Sünden knechtschaft Aegyptens und ihn als Führer erwählen für ihre Pilgersfahrt nach dem himmlischen Kanaan. Das Mittel zu diesem Zweck sollen nun diese äußeren, sichtbaren Kirchen, mit all den verschiedenen Aemtern und Arbeiten sein. Also nicht Selbstzweck kann diese irdische, sichtbare Kirche sein, sondern nur ein Mittel zum Aufbau der geistlichen Gemeinde Jesu Christi auf Erden, nicht weiter, aber auch nicht weniger.

Damit ist aber auch schon die Antwort gegeben auf die Frage, ob in diesen sichtbaren Kirchengemeinden eine Erweckung nötig sei. Solange in einer solchen Kirchengemeinde geistlich schlafende Glieder sind, solange ist ein Aufwecken derselben nötig. Wären in den Gemeinden lauter lebendige Glieder an dem geistlichen Leib Jesu Christi, wären sie alle mit vollem Bewußtsein Christen, Jünger und Nachfolger Jesu, wären sie alle aus dem geistlichen Aegypten der Sünde ausgezogen durch Christus, so wäre die Aufgabe der Kirche nur die, die Christen zu erbauen, sie zu nähren und zu stärken auf ihrer Pilgerreise nach dem himmlischen Kanaan. Allerdings lehrt unsre Synode und mit ihr all die lutherisch gerichteten Kirchen, daß der Mensch durch die Taufe wiedergeboren sei nach Titus 3, 5. Nun ist es wahr und schön, daß noch eine Anzahl von Christen in der Taufgnade bleiben, wie man so sagt, und immer tiefer in sie hinein wachsen. Was ja auch allein das Richtige ist, und wie schön wäre es, wenn das bei allen Christen der Fall wäre, anstatt nur bei wenigen. Es wird aber jeder geistlich erweckte Christ ohne weiteres zugeben, daß ein großer Teil der Kirchenchristen noch geistliche Schlafwandler sind, trotzdem daß sie getauft und konfirmiert sind und sich zu einer Gemeinde und Kirche halten. Wer geistliche Augen hat zu sehen, und Ohren zu hören, wird behaupten müssen, daß eben ein großer Teil unsrer Kirchenchristen noch wandeln in dem Garten des Mammondienstes, der Geld- und Weltliebe, der Genußsucht und der Eitelkeit, der Ehr- und Ruhm-

sucht, und wie die Gewächse in diesem Garten weiter heißen. Ja, daß sie schlafwandelnd teilnehmen an den Gottesdiensten und kirchlichen Handlungen und sich nie klar bewußt werden, was sie tun, und warum sie dieses alles tun. Sie nahen sich auch Gott mit ihren Lippen, aber ihr Herz ist ferne von ihm. Sollten diese geistlichen Schlafwandler nicht aufgeweckt werden, daß sie nicht fortfahren in ihrer eitlen Träumerei über sich selbst, und so in den vor ihnen liegenden, gähnenden Abgrund stürzen?

Aber das ist zu schwarz gemalt, kann da jemand einwenden. Wie viel wird doch heutzutage getan für Gemeinde- und Reichgottesdienste! Ist das alles nichts? O ja, gewiß ist das etwas. Aber wachsen diese Früchte alle auf dem guten Baum, der seine Wurzeln in dem lebendigen Glauben an den gottmenschlichen Verföhner und Erlöser Jesus Christus hat? Sind es Früchte, die in natürlicher Weise heran reifen auf dem lebendigen Glaubensbaum, die nach Jesu Ansicht allein Ewigkeitswert haben, oder sind es nur von Menschen künstlich hervorgebrachte Früchte, Blätterwerk, oder glänzender Christbaumschmuck? Müssen die Pastoren nicht vielfach den größten Teil ihrer Zeit darauf verwenden, daß sie zu Tisch dienen, anstatt dem Wort Gottes und der Seelsorge obliegen zu können? Müssen die Gemeinden nicht alles mögliche treiben, nur um ihren eigenen Haushalt im Gang halten zu können? Und wenn es sich um die Reichsgottesarbeit handelt, wie viele und vielerlei künstliche Antriebe braucht es da, um auch nur halbwegs diese Arbeit tun zu können? Und wenn man es tut, tut man es nicht vielfach mit Widerwillen, oder aus Wertgerechtigkeit und eitler, menschlicher Ehrsucht und nicht aus dankbarer Liebe gegen Gott? Sind das nicht Zeichen, daß es an überzeugtem, bewußtem, geistlichem Leben fehlt? Wie ganz anders hat sich das geistliche Leben in den ersten Christengemeinden ausgewirkt! Ist darum eine geistliche Erweckung in unsern Gemeinden nicht recht notwendig?

2.

Wie können wir diese so nötige, erweckliche Evangelisation treiben?

Sollen wir auch Erweckungsprediger aussenden, wie es vielfach hier und in andern Ländern getan wird? Das würde uns nicht viel helfen, weil die Verhältnisse nicht günstig dafür sind, denn das könnte nur in größeren Städten mit mehreren Gemeinden, oder wo sonst große Gemeinden sich befinden, durchgeführt werden. Was würde mit den vielen kleinen Gemeinden geschehen? Und würden die Leute kommen? Sodann aber haben wir wohl mit Recht eine Abneigung gegen diese marktshreierische Evangelisation, denn der Prophet weisagte schon von Jesu, daß er nicht schreien noch rufen werde auf der Gasse. Wir sehen diese Art der Evangeliumsverkündigung auch nicht bei dem Herrn selbst noch bei den

Aposteln. Auch der Erfolg dieser Art Evangelisation gibt uns zu denken, weil dadurch eben so viele menschlich-künstliche Erweckungen und Befehrungen gezeitigt werden, die oftmals nicht standhalten, da sie menschlich gewirkt sind und nicht durch den Geist Gottes. Der Heilige Geist aber wirkt wann und wie und wo er will, und läßt sich weder den Weg noch die Methode vorschreiben durch Menschen. Aber abschätzig wollen wir darüber doch nicht denken, auch wenn wir uns mit dieser Art und Weise nicht befreunden können. In solchen Zeiten grenzenloser Gleichgültigkeit und geistlicher Schlafkrankheit sind wohl auch außerordentliche Mittel erlaubt um die Leute von ihrem Schlaf aufzuschrecken, und tatsächlich werden viele doch soweit gebracht, daß sie anfangen, sich die Augen einmal zu reiben.

Was können nun aber wir in unsern Verhältnissen tun? Vor allem sollten die Pastoren selbst die Sache einmal ernstlich angreifen, wie amtlicherseits auch immer wieder darauf hingewiesen wird. Dem erwecklichen Element sollte genügend Raum in der Gemeindepredigt eingeräumt werden und mit heiligem Ernst Nachdruck darauf gelegt werden. Nicht predigen als ob die Leute alle ganz selbstverständlich fromme Gotteskinder wären, alle aus dem Aegypten der Sündensklaverei ausgezogen und nur noch etwas Leitung brauchten auf dem Weg nach dem himmlischen Kanaan. Das gefällt wohl den Leuten gut und sie wollen es so, aber bestärkt man damit die geistlichen Schläfer nicht noch mehr in den eitlen Träumereien ihrer Selbstgerechtigkeit und Kirchengerechtigkeit? Es mag ja nicht Jedem gegeben sein, erwecklich zu predigen, aber mit der Hilfe des Heiligen Geistes, und mit dem herzlichem Verlangen, die einem anvertrauten Menschen seelen aus diesem gefährlichen, geistlichen Schlaf zu erwecken, läßt sich auch schon vieles tun. Freilich auf Verfolgung muß man sich dabei gefaßt machen, denn diese geistlich schlafende Leute sind wie schlafende Kinder. Will man sie aufwecken, so werden sie, oft sehr mürrisch und unfreundlich, ja fangen an, denjenigen der sie aufzuwecken sucht, zu verfolgen und ruhen oft nicht, bis sie diesen Störefried hinausgeärgert haben. Ernste Erweckungspredigten zu halten ist darum nicht leicht.

Nun möchte ich aber auf eine Sache kommen, über die ich schon viel nachgedacht habe und darum eigentlich dieses schreibe. Ist nicht der allgemeine Eindruck in unsern Tagen der, daß man mit der mündlichen Predigt nicht mehr ausrichten kann, was man ausrichten möchte, schon darum nicht, weil eben diejenigen, auf die man es vor allem abgesehen hat, nicht, oder nur sehr selten, zur Predigt kommen. Sodann sind die Menschen in unsern Tagen durch die Maschinen auch zu gedankenlosen Maschinen gemacht worden. Die Hast der Maschinen macht die Menschen hastig und un-

ruhig, daß sie kaum mehr fähig sind, einen ernsten Gedanken ruhig zu überlegen und auf sich wirken zu lassen. Wenn sie noch zur Predigt kommen, so hören sie vielleicht noch mit den Ohren, aber ihr Herz hört oftmals nichts. Sollten wir es darum nicht einmal auf andre Weise probieren, den Leuten nahe zu kommen? Sollten wir es nicht einmal versuchen durch die Augen, anstatt durch die Ohren, ins Herz der Leute zu kommen? Sollte es nicht eher möglich sein, die Leute aus ihrer Gleichgültigkeit und ihrem geistlichen Schlaf aufzurütteln durch das gedruckte Wort? Wir leben ja im Zeitalter des Papiers und der hochentwickelnden Druckereikunst!

Können wir von den weltlichen Geschäftsleuten nichts lernen? Wie viele Flugblätter werfen diese täglich den Leuten ins Haus, um ihre Waren anzupreisen! Sie lassen sich nicht genügen mit den täglichen Anzeigen in den Zeitungen, sondern scheuen nicht vor den Kosten der Flugblätter zurück. Sie sagen sich, wenn auch nur fünf Prozent davon Erfolg hat, so bezahlt es sich. Der Unglaube, in seiner Werbetätigkeit, macht es ihnen vielfach nach. Sollten darum die Kirchen hier nicht auch einsetzen? Sollten wir es nicht auch mit massenhaft hergestellten Flugblättern einmal probieren um die köstlichste aller Waren anzupreisen? Kurze Flugblätter mit ernstem, erwecklichem und apologetischem Inhalt sollten von Männern, die die Gabe von Gottes Geist dazu haben, geschrieben, von der Synode gedruckt und jedem Pastoren zugesandt werden zur Verteilung an seine Gemeindeglieder und durch sie an die Unkirchlichen. Ich bin fest überzeugt, daß sich das für die Synode auch bezahlen würde. Der allererste Anstoß zu meiner Befehung seinerzeit war ein herumfliegendes, altes Blättchen, das ich aus Längeweile von der Straße aufhob und las. Wie oft könnte sich das wiederholen mit solchen herumfliegenden Flugblättchen! Als Missionar in Indien habe ich mir das von Anfang an zur Hauptaufgabe gemacht, das gedruckte Wort durch Flugblättchen und kleine Traktate unter die Leute zu bringen. Denn als ich so die älteren Missionare zu den hin und her laufenden Heiden predigen hörte und mich dann frug, welche Wirkung solches Predigen wohl auf diese stumpfen Leute haben möge, kam ich zu der Ueberzeugung, daß der Erfolg solcher mündlichen Wortverkündigung nur ein minimaler sein könne. Ich sagte mir dagegen, daß, wenn solche Leute etwas Gedrucktes in die Hände bekommen, so können sie es in Ruhe lesen und darüber nachdenken und wohl auch mit andern besprechen, und könnte somit eher einen Eindruck machen. Sollte das nicht auch der Fall sein in der Christenheit? Liegen die Verhältnisse in der heutigen Christenheit nicht ähnlich wie in Indien? Laufen die Leute nicht auch hin und her, kommen dann und wann einmal zur Kirche und hören oftmals ebenso abgestumpft zu wie die Hindus? Es

hätte auch noch den großen Vorteil, daß man die Sünden der Leute scharf anfassen und Sachen berühren könnte, die in einer Gemeindepredigt vielfach nur Born anrichten und oftmals dem Pastor seine Stelle kosten. Soll es aber zu einer Erweckung kommen, so ist eine scharfe Aufdeckung der Sünden absolut nötig. Kommt die Sache aber von außen her durch Flugblätter an sie heran, so haben sie nicht so viel Anlaß, gegen ihre Pastoren zu wüthen, und wenn dann ihr erster Born darüber verflogen ist und sie in Ruhe die Sache noch einmal lesen und überlegen, so ist es leicht möglich, daß sie sich dann unter die Zucht des Heiligen Geistes stellen und es sich sagen lassen.

Aber kann man einwenden, wir haben ja unsre christliche und synodale Literatur in Hülle und Fülle, mit samt der Bibel, laß sie dieselben lesen! Darauf wäre zu antworten: Wer liest die Bibel und die christlichen Zeitschriften noch? Ist das nicht der Jammer und die Klage? Warum aber werden die Bibel und die Zeitschriften so wenig gelesen? Doch wohl ganz einfach darum, weil kein geistliches Bedürfnis vorhanden ist. Das soll und muß erst geweckt werden. Die christliche Literatur und wohl auch die Bibel sind doch wohl vor allem Erbauungsliteratur für die geistlich Erweckten. Darum wird es auch da heißen: Der natürliche Mensch vernimmt nichts vom Geist Gottes, es ist ihm eine Torheit. Die geistlichen Schlafwandler können weder mit der Bibel, noch mit der christlichen Literatur etwas anfangen, sie können es nicht begreifen. Für die sollte eine ganz kurze, aber recht ernste Erweckungsliteratur zur Verteilung vorhanden sein. Kurz müßte sie sein, denn die Menschen in unsern Tagen haben keine Zeit mehr lange Abhandlungen zu lesen. Sie brauchen vielfach, auch nur einen kurzen, aber kräftigen Stoß, um aufgerüttelt zu werden. Ist dieses einmal geschehen, so wird ein solcher Mensch von selbst sich umsehen nach geistlicher Nahrung und wird dann ganz anders eine Predigt anhören und anfangen, die Bibel und die christliche Literatur zu lesen. Eines sollte man sich in der Reichsgottesarbeit immer klar im Bewußtsein halten, nämlich dies, daß man kein Haus bauen kann, ohne erst den Grund gelegt zu haben, sonst baut man auf den Sand, oder erwartet gute Früchte von faulen Bäumen.

Hiermit hätte ich eine praktische und sehr wichtige Frage für die Reichsgottesarbeit angeschnitten, die wohl verdiente, ernstlich erwogen zu werden, denn die erste Sorge eines jeden Pastors muß auch die Sorge um das Heil der ihm von Gott anvertrauten Seelen sein.

EDITORIALS

A GREAT PASTORS' CONVENTION

"The Ohio Pastors' Convention is a strategical center of Christian action that no religious leader in America can afford to neglect. It is a healthy exhibition of Christian unity in its spirit, aim and purpose," so said Dr. Cadman, one of the chief speakers at that convention. This year's gathering was the tenth since its beginning and was attended by 1,100 ministers, belonging to perhaps more than twenty denominations. More than any of its predecessors it demanded and expressed the *unity of the spirit* in the church, not only in the sense of practical cooperation among denominations, but in taking definite steps towards *organic union*.

This was already in the mind of the first speaker, *Dr. Chas. Gilkey*, of Chicago, who compared the many details and distinctive interests of pastors and churches to the glacial "moraine" that shuts off the view of the high mountains from a person camped at its foot. "Religion in its progress," he said, "has, like the glacier, always deposited along the edge of its stream a heap of rubbish that deceives many into thinking it is the mountain. It is hard to get out of the shadow of ecclesiastical and theological moraines."

Laymen were more prominently represented on the program than in other years. *W. P. Fraser*, a Pittsburgh business man, the president of the Christian Laymen's Association in that city, spoke on *Reality*. He did not mean this in any philosophical sense. His purpose was only to underscore the need of sincerity and earnestness in the Christian life. He told us that these Christian laymen obligate themselves to practise four things in particular: the morning watch, prayer, perfect surrender, and soul-winning.

The way he described e. g. the efforts of their members in winning men to Christ and to a personal decision, convinced most of his hearers, we believe, of the fact, that ministers would learn a great deal from these men.

Pittsburgh is generally not rated as a place where the social gospel has seriously affected industrial relations. Still, Mr. Fraser claimed that business men often seek the help of their association in settling problems, and that in at least 80 cases the application of the Christian spirit had solved the difficulties of employees and employers satisfactorily.

Another layman of great prominence was *Fred B. Smith*, of

New York, chairman of the executive committee of the World Alliance of International Friendship through the Churches; world traveler; outstanding figure in various cooperative religious movements. He is a finished speaker, having had a wide platform experience of many years. Mr. Smith is a great Peace advocate. Not a pacifist, he is not against a policed world, but he believes excessive militarism is one of the surest guarantees of further war. There are at the present time 96 societies working for peace in America, and 50 in Canada. Their work is of the highest importance, for they are factors in molding public opinion. Public opinion is irresistible. Why did the United States Senate pass the Kellogg Pact with practical unanimity? Because of the force of public opinion. "The Kellogg Pact is a lighthouse pointing to a safe harbor." Yet we are far from having reached the harbor. There is war everywhere. Europe has at the present time 9 dictators. There is fuel in many places and the sparks that will set it on fire can easily be provided. It is true, labor is against war, the women are against it, college students are against it. The fear of war is a deterrent; its horror and cost make nations hesitate. But all this will not make war impossible. Only when a universal propaganda has succeeded in making it a moral evil, for everybody, only then will it have been conquered. Three steps will have to be taken to this end: There must be a great parliament of all nations, with the U. S. in it; there must be a great court of appeal for all nations; the belief in arbitration must become general.

The Convention believed in these steps and expressed its belief in no general or uncertain terms. With great enthusiasm and unanimously the pastors voted the United States into the League of Nations and the World Court! *World peace* was next to church union the *dominating interest* of the Convention. No wonder that they listened to the following speaker with absorbing attention. It was *Major-General O'Ryan*, of the United States Army, retired, outstanding speaker on world peace at numerous national assemblages (e. g. at the Federal Council Conference at Rochester, last fall). The general carries himself with aristocratic dignity, suggesting a Washington, D. C., drawing-room. He has taken part in three wars and always believed in war, until 1917 when his wife looked in on a bayonet drill and, shocked by its unbelievable brutalities, opened her husband's eyes to war's true nature. Since then he has come to see that war is absolutely against the spirit of Christ. Nevertheless, if war should come again, he would offer the United States his services, the speaker said. To the writer that seemed hopelessly inconsistent. The general, however, explained that it is the church's business to find a substitute for

war. As long as this is not found he must follow the country's call. If, under these circumstances, he, the military man, had a place on the program, it was for the purpose of giving church men *all the facts* about war: its long history, its recognized standing, its glamor and glory, its capacity for calling out the finest virtues. And, on the other hand, its destructive nature, its lying propaganda, its brutality, its stupidity, and its waste. The general spoke well, with great lucidity, with fulness and with vigor. He was listened to with extraordinary respect, but we liked Mr. Smith better.

Dr. Fred J. Libby, executive secretary of the National Council for the Prevention of War, of Washington, D. C., spoke on "the Kellogg Pact and After." He dwelled on the inconsistency of signing the Kellogg Pact on the one side, and of bringing in a bill for building 15 new cruisers, on the other. We are building 8 cruisers now, and if the bill goes through with the time clause (before 1930), we shall by that time be building 18, and later 5 more. He called on the pastors and church to bestir themselves and get in touch with congress as well as educate their membership on world affairs. He said we can't get press publicity for things against a bigger navy. Strong influences are behind the newspapers from which they cannot disengage themselves.

It is often asked, Should the church be in politics? It can be seen that this question has long been settled in the affirmative as far as this Pastors' Convention is concerned. There must have been at least 50 of our Synod in attendance, but no voice was raised in opposition from their midst.

Personal evangelism received some attention. The rural church and its problems were also very ably discussed. America is becoming urban, said the speaker, Mr. Dana; 70 millions are now living in cities. "Urbanization was the cause of Rome's downfall" (Gibbon). Tenantry is on the increase. The church must help the Christian farmer to be not only a better Christian but also a better farmer, else he will be crowded out by his unchristian competitor. At the close of the Thursday morning session the members of the Convention partook of the *Communion*, Dr. A. O. Thompson, the president emeritus of Ohio State University, leading the service. He had the strange notion of thanking God for the recovery of George V, in the opening prayer: certainly a psychological and liturgical misstep one would not expect from a man of his age and experience. The service was after the congregational model: no confession of sin in it, nor declaration of absolution. Only a prayer for a better Christian life; no mention of the fact that the Lord's Supper is a seal, a guarantee of our

part in the salvation of Christ. Otherwise a reverent spirit was manifested throughout, and the service was helpful.

The Convention had not a word to say on theology. Still the Commission on Religious Education raised the question, Is there need of a statement of Protestant doctrine and belief that can be incorporated into the general instruction given our children? and the Convention decided that such a statement is needed as the basis of religious education. A committee was appointed to study the possibility of formulating such a platform of Protestant essentials. We shall await the outcome of this committee's labors with interest.

Mr. F. B. Smith said: "The Ohio Council of Churches is the highest expression of the spirit of Protestant cooperation yet developed in the world." He said this under the impression of this great Convention, which was sponsored by the Ohio Council. May we not hope that other States and Councils will soon follow in the steps of their sister.

IT'S COMING!

In our report about the Pastors' Convention at Columbus, O. (Jan. 21-24) we have purposely withheld so far any mention of a phase that concerned our own Synod very closely. Asserting the conviction that the many divisions found in Protestantism are not in accordance with the will of the Master, the Convention approved a definite program for the promotion of Christian unity. "We recognize," it said, "slight difficulties to organize Christian unions in inherited traditions and customs, property rights and ecclesiastical machinery. But ultimate union is the ideal and aim of Christians. The task of reaching the unchurched, the overcoming of organized evil in society, the effecting of economy in administrations and avoidance of duplication of effort, all call for a united church. We approve most heartily the *trend toward unity*, not only in *families of denominations* but also in all denominations; still we are looking to that perfect consummation when we shall all be as our Lord willed and prayed." The difficulties may not be so "slight" as this resolution assumes, and Dr. Cadman admonished us that the reuniting of Protestantism would be a long and slow process.

Yet, the *merger movements* on foot in a number of *kindred groups* of denominations are positive proof that we are making progress.

Our readers know that for a year our committee on closer relation with other churches has had meetings with the respective

committee of the *Reformed* looking toward an ultimate union of the two bodies. What our readers don't know so well is the fact that here lately a similar approach has been made to the *United Brethren Church*. So when the time for the Convention came on, our district president, brother R. Grunewald, took steps for a discussion of these matters at a JOINT LUNCHEON, to be held at St. John's Church (Rev. Siegenthaler, formerly Tim. Lehmann), at Columbus. Some of us were somewhat doubtful as to the success of this project. We had had no occasion to speak of it to many other pastors. Imagine therefore our astonishment when coming to the place of meeting we found the basement crowded to capacity with ministers of all three denominations! There were 76 United Brethren, 72 Reformed, and 48 Evangelicals, 196 in all. The congregation had counted on and prepared for 100, and now there were nearly 200. We don't know whether they all got 75 cents worth of food, but they got more than a dollar's worth of pleasure and enthusiasm. There was Dr. Richards, representing the Reformed, bishop Clippinger for the United Brethren, and brother Grunewald for our church. Dr. Richards, the "father" of this particular merger movement, had the chief address. He dwelt on the Union movement we had heard of so much at the Convention; and then pointed out that between the Synod and the Reformed there were such strong social ties and such agreement on the essentials of faith that they should no longer stay apart; and that, on the other hand, the United Brethren had at one time left the Reformed for reasons that did no longer exist. He had attempted many plans of union of Protestant churches in the past—and they had all failed. He was sure, however, the present one would be successful (great applause). We were all united on the sola fide of the Reformers, and were all one in the belief that society as well as individuals needed the gospel of Christ.

Others spoke in brief words. Then a motion was made to inform the above named committees on closer relations that the ministers, at present assembled at this luncheon, endorsed the merger plan concerning the three bodies. Carried unanimously!!

This writer had the bare chance to say a word in closing. He referred to the "Basis of Union" worked out by the three committees, containing, among other things, a statement of doctrinal beliefs common to us all. He said he had studied this important part of the "Basis of Union" with some care; he had searched it for traces of modernism and had not found a single germ. This piece of information seemed to please the audience. Of course we all live, and must live, in a modern world, and there is the modern outlook in all live churches. But that basis of our beliefs is a thoroughly scriptural document.

The meeting was one of singular harmony and most optimistic in spirit. We were well aware that it largely reflected the attitude of the churches in the state of Ohio only. But if it can safely be assumed that "as goes Ohio so goes the United States," we seemed to feel it in our bones that the merger was coming.

Nicht ein Geist der Furcht, sondern der Kindschaft.

Wir stehen vor Pfingsten. Es ist immer schwer, von dem Geist der Pfingsten verständlich, einleuchtend und überzeugend zu reden. Soll man von der „dritten Person in der Gottheit“ versuchen, einen Begriff zu geben, soll man sie Christo gleichsetzen oder von ihm unterscheiden? Oder sich damit begnügen, von den Wirkungen des Geistes Zeugnis ablegen? Und wenn das, ist der Empfang solcher Wirkungen zeitlich definitiv zu bestimmen, wie beim ersten Pfingstfest, oder ist es ein wachstümlicher Prozeß wie das Glaubensleben überhaupt?

Wir sagen, der Geist gibt dem Christen Kraft und Leben, er äußert sich in einer Fülle von Wirkungen. Der Apostel Paulus drückt es so aus, daß er den neuen Lebensstand als einen Geist der Kindschaft bezeichnet. Früher waren wir in Knechtschaft und daher in Furcht; jetzt sind wir Kinder und daher zuversichtlich. Die frohe Zuversicht eines Christen, das Wissen, daß er zu aller Zeit sich auf die Hilfe des Vaters verlassen kann, ist von der höchsten Wichtigkeit für den Prediger. Wir haben das in den verfloßenen Monaten verschiedentlich hervorgehoben, und vielleicht denken unsre Leser an den Apostel Paulus, der gelegentlich um Entschuldigung bittet, daß er seinen Lesern immer dasselbe sage, Hoffentlich wird darüber keiner verdrossen. Es ist eine Wahrheit, oder ein Element der christlichen Wahrheit und unsers geistlichen Erbes, des uns in dieser letzten Zeit von neuem sehr wichtig geworden ist.

Wir haben dieses Jahr, wie gewöhnlich, von Zeit zu Zeit die Passionsandachten besucht, die von den „Federated Churches“ arrangiert worden waren. Sie waren nicht ganz auf der Höhe vergangener Jahre, doch war manches Tüchtige immerhin zu finden. Zum Beispiel eine Woche hörten wir den bekannten Dr. George Craig Stewart, Rektor der St. Lukas-Episkopalkirche von Evanston, Ill. Schreiber dieses hörte nur die eine Predigt über „What I believe about the Resurrection.“ Sie war gut angelegt. Er ging von dem Text über „das leere Grab“ aus. Wo war der Leib? Er fragte die Soldaten, die Juden, dann die Jünger selbst. Er zeigte, warum diese Jünger Glauben beanspruchen konnten. Sodann die Stellung, die Ostern in der Geschichte der Kirche gehabt hat; den Glaubensmut der christlichen Zeugen, den Sieg nach

Jahrhunderten der Verfolgungen. Schließlich die Person Christi selbst: Kann sie Anspruch auf Glauben machen, ist Ostern etwas Unmögliches oder etwas zu Erwartendes bei einem solchen Mann? Angesichts alles dieses, sagte er, bedarf es keiner langen Beweisführung: „Easter is not an argument, but an announcement; not a theory, but a theophany; not a syllogism, but a shout of triumph!“ Trefflich gesagt, und ebenso waren seine Beispiele eindrücklich und fesselnd erzählt; sein Vortrag war dramatisch und doch angemessen.

Es hatte die Ansprache verschiedene Quellen der Kraft; das Beste aber war die **Zuversichtlichkeit**, mit der der Redner von Anfang an auftrat. Nichts Apologetisches, nichts Nervöses, nichts Furchtjames. Es waren andre Redner auf der Liste in diesem Jahr. Einer war von New York. Derselbe machte auf uns von Anfang an den Eindruck, als fühle er sich der Sache nicht gewachsen. Vielleicht war er es nicht, und in dem Fall war seine Nervosität und Hast ein natürliches Zeichen davon. Auch soll man nicht Vertrauen heucheln, wenn man es nicht hat. Und eine anfängliche Schüchternheit kann mit der Zeit einer großen Freudigkeit Platz machen.

Doch im allgemeinen soll einer, der zu solcher Aufgabe — vor tausenden — berufen ist, in Gottes Namen dastehen und seiner Sache, seines Glaubens und seines Herrn absolut gewiß sein: dann wird Vortrag, Tempo, Stimmung, Eindruck, Wärme, Entschiedenheit sich von selbst geben.

Und das sollte die Ausstattung des gewöhnlichen Predigers sein, wenn er zu seiner Herde redet. Er hat getan, was seiner Sache war. Jetzt kann er darauf vertrauen, daß, wie jener Rißter sagte, der Herr ihn und seine Predigt halten wird.

Wie die Distrikte im Jahre 1928 standen in Bezug auf die Vereinigung mit den Reformierten.

Keine Frage wird bei den kommenden Konferenzen von größerer Wichtigkeit sein als die nach der Vereinigung mit den „Reformierten“ und den „Vereinigten Brüdern.“ Es wird demnach von Interesse sein, sich zu vergegenwärtigen, wie die Konferenzen sich letztes Jahr darüber ausgesprochen haben (von den Vereinigten Brüdern war damals noch keine Rede). Wir geben hiermit ein kurzes Summarium der Distriktsbeschlüsse bezüglich dieser Sache.

New York. Der Beschluß der „Pastors' Union of Buffalo and vicinity“ (evangelische Pastoren) und der „Konferenz der Reformierten Pastoren von Buffalo,“ die Distriktskonferenzen zu ersuchen, der „Merger“-Frage zwischen der Evangelischen Synode und der Reformierten Kirche (in the U. St.) ernstliche Erwägung zu geben, wird vom Distrikt indossiert.

Indiana. „Wir sehen mit Freuden dem Bericht des Komitees für engere Beziehungen mit andern Kirchen entgegen.“ (Die Indianapolis Pastoralkonferenz hatte sich seiner Zeit für eine völlige Vereinigung ausgesprochen.)

Ohio. Die Laien faßten folgenden Beschluß: „Wir begünstigen eine Vereinigung der Evangelischen Synode mit den Reformierten und hoffen, daß sie in der nahen Zukunft zu stande kommt.“

Pennsylvania ist für die Vereinigung.

South Illinois tritt nachdrücklich für die Vereinigung ein (mit Kirchen von ähnlicher Lehre und Verfassung).

Atlantic fordert bestimmte Schritte zu einer Vereinigung hinsichtlich der zentralen Organisation und der zentralen Behörden.

Wisconsin hofft, daß die Arbeit des Komitees für engere Beziehungen zu wirklich evangelischer Union führt.

Kansas glaubt, daß organische Union mit verwandten Kirchenkörpern höchst wünschenswert sei für größere Dienstleistung.

West Missouri ist für eine Union mit andern verwandten Kirchen, vorausgesetzt, daß Einigkeit im Geist vorhanden ist.

Iowa begünstigt die Pflege engerer Beziehungen mit verwandten Kirchen.

North Illinois billigt die Bemühungen um engere Beziehungen mit andern Kirchen hier und drüben und sieht einer Entwicklung entgegen, die evangelische Grundsätze betont.

Michigan ist für eine Union, die aus religiöser Ueberzeugung entspringt. Materielle Erwägungen sollen keinen bestimmenden Einfluß ausüben.

Minnesota glaubt, daß eine rechte Union aus der Einigkeit im Geist hervortwachsen muß.

Missouri ist für strikte Anlehnung an unser Motto: „Einigkeit im Geist durch das Band des Friedens.“ Gerade dadurch stärken wir unsre Stellung bei den Schwesterkirchen.

Der Kürze halber erlaube man uns, die kleinen Distrikte zu übergehen.

Wir sehen, neun Distrikte begünstigen die Union mit den Reformierten oder mit verwandten Kirchen mehr oder weniger bestimmt. Fünf Distrikte halten sich mehr im allgemeinen, indem sie die Einigkeit im Geist betonen und materielle Rücksichten aus dem Mittel heben. Kein Distrikt ist direkt dem Plan feindlich, obwohl einige lauwarm genannt werden mögen.

Unterdessen ist die Bewegung fortgeschritten. Eine Unionsbasis („Basis of Union“) ist ausgearbeitet worden. Wir sehen einer günstigen Entwicklung hoffnungsvoll entgegen.

The Christian World

Luther's Table-Talk

BY T. R. GLOVER

Fellow of St. John's College, Cambridge

Of Captain Henry Bell I cannot tell you more than he tells us himself. He was "employed beyond the seas in state affairs divers years together both by King James and also by the late King Charles." In Germany once on some such errand he heard great bewailing for the loss of Martin Luther's *Table-talk* (to use the more historic title) burnt, at the instance of the Pope, by edict of the Emperor Rudolf II. But in 1626 a hidden copy came to light and was sent to Henry Bell in England for safety and for translation. For six weeks he had little leisure for such a task. Then he had a dream or apparition. There stood by his bed "an ancient man, arrayed all in white, having a long and broad white beard hanging down to his girdle," who took him by the right ear and said, "Sirrah! Will you not take time to translate that book which is sent unto you out of Germanie? I will shortly provide for you both place and time to do it," and so vanished. Two weeks later, on an order from the Council-board, he was committed to the Gate-house, Westminster; and ten years' imprisonment followed. A marginal note says the true cause of the captain's commitment was because he was urgent with the Lord Treasurer for his arrears of pay. So, as he ruefully says, he had both place and time to translate the book; and it was published in folio in 1653, with certain pertinent orders of the House of Commons of some years before. A fine folio it is, well worth finding.

LOOK INTO THE MANGER BEFORE SPECULATING

Luther's *Table-talk* was taken down by various friends in succession from 1531 onwards; and they recorded all sorts of things, for Luther talked "in all the freedom of after-dinner expansiveness," as an American scholar says. Carlyle called the volume "the most interesting now of all the books proceeding from Luther, with many beautiful unconscious displays of the man and what a nature he had." Here is a sentence or two worth noting for a moment. "No man rightly understandeth Cicero's Epistles except he hath been exercised in chief government twenty years. Cicero, a wise and diligent man, suffered and performed much; I hope (said Luther) God will be merciful unto him and such as he was." St. Augustine "lived a public kind of life like another common man or citizen; he used silver spoons and cups, lived among people and conversed with them; he led no munckish kind of life." So it was with Luther himself; he, too, "lived a public kind of life"; "suffered and performed much"; he lived a real life, a very varied one, based throughout on an intelligible faith and the real facts of

history and experience; and he lived among men. In the pulpit he says he will "preach only to men and maid-servants," not to Melancthon North's University.

Thus he cannot abide the mystic Schwenckfeld. His wife, "my lord Katie," told him once he was too rude about him.

This is what he said one day: "A little child goeth plainly to work, aid saith, *I believe in Jesus Christ our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, etc.*; but this idiot will make two Christs (said Luther), one that hanged on the cross, and another that ascended up into heaven and sitteth at the right hand of God, his heavenly Father . . . I have (God be praised) better learned it than he; I know my Christ well."

"I have said it often, and do say it still (said Luther), he that without danger will know God, and will speculate of Him, let him look first into the manger; that is, let him begin below and let him first learn to know the Son of the Virgin Marie . . . or let one look upon him hanging on the cross. Afterwards he will freely learn to know who God is: as then the same knowledge will not affright, but it will be most sweet, loving, and comfortable. But take good heed, I say, of high-climbing cogitations, to clamber up to heaven without this ladder, namely the Lord Christ in his humanity."

And again (in a passage that haunts me): "Dispute not in any case (said Luther) of Predestination. But if thou wilt needs dispute touching the same, then, I truly advise thee, to begin first at the wounds of Christ, as there all that disputation will cease and have an end therewith. . . . When I am in such cogitations, then I altogether forget what God and Christ is; yea, as then I hold him to be a Tyrant and a Tormentor. . . . Therefore, picture thou Christ well in thy heart. . . . But if thou lovest Christ, then all is gone what is in heaven and on earth." You will find something of the same line of thought in Spenser's beautiful Hymn of Heavenlie Love:

"Begin from first where He encradled was
In simple cratch, wrapt in a wad of hay."

"Begin first at the wounds of Christ," says Luther. Few, perhaps, among my readers dispute in any case of predestination. But are fatalism and determinism as remote from our thoughts? Predestination has some advantage over both; for it suggests what a personal God has planned for a personal *you*; while fatalism seems to eliminate at least God's personality, leaving you tangled in the world-machine; and determinism cuts away both God's and yours, and you are a cog of the machine yourself. "Begin first at the wounds of Christ," then, and say, if you think it sense, that Jesus and Judas are equally moral, neither of them good, neither bad, both irresponsible, both cogs of one great non-moral machine. You can't say it with much conviction. You see, you are gettin back to what you actually know and really believe, and are testing a large theory by the available facts; and when you are dealing with the facts of the universe known to us, some of the most essential are linked to the wounds of Christ.

THE GREAT MYSTERIES OF LIFE

Or take the great mysteries of life. What do you make of pain? Do you really think, with some of the ancients, that God and a god-like man can know no pain, or, with certain moderns, that pain is a mere illusion? Well, surely, the most suggestive fact in the whole controversy about pain is that Jesus Christ chose it. He cured it for others; He chose it for Himself. "Begin first with the wounds of Christ," and you won't so readily talk nonsense about Him. You may not talk very much about it at all, and you will certainly squeal less about it. Or sin? You don't count sin a factor in life? Well, once more take Luther's advice. Who nailed Christ to the cross but people like you and me, sound officials who believed in their institutions, civil government, and priesthood—people, not monsters; just people like the rest of us, moved by common motives? And that was what they came to! "Begin first at the wounds of Christ," and you may look more closely into motive and conduct, to the great profit of your neighbors.

The greatest mystery of all is God; and here people go wrong for want of Luther's caution. They start with "high-climbing cogitations," abstract propositions, with fine mixed conceptions from all sorts of sources, primitive taboos, Roman laws, Plato, Moses, Dionysius the Areopagite, Justinian, Cyprian, Isaiah, all jumbled up with modern science (in bits) and some sort of loose or rigid omnipotence. No! no! Begin with what you know! Begin with the best you know, and work on from that. Half our troubles in theology come from our investing the natural Christian order—working from God to Jesus instead of from Jesus to God. So I repeat to myself and to you, "Begin first with the wounds of Christ," and I am grateful to Luther for saying it.—*Christian Advocate*.

I n t i n c t i o n

It will be a matter of regret to many devout churchmen that the General Convention refused to approve of intinction as a possible substitute for the use of the chalice in the communion service. The obvious possibility of the spread of disease through the use of a common cup has in many cases deterred members of our church from participating in the service of Holy Communion.

In an age when we are most scrupulous to avoid the common drinking cup, when the knowledge of the ease with which disease may be spread through such a medium has led to an almost universal use of paper cups or fountains, it is still the belief in some quarters that a mysterious Providence looks out for those who use the common cup in the communion service.

It should not be difficult to demonstrate to such people, that, while God does care for us all, He expects us, according to our light, to look out for ourselves. He guarantees no immunity to those who expose themselves to infection and contagion. We may presume that He expects us to employ whatever protective agencies we can to ward

off disease. To argue that the alcoholic content of the wine sterilizes whatever germs may be deposited in the chalice by one's neighbor at communion is to assume that every part of the cup is flooded by the alcohol. This we know is not the case and sterilization does not occur.

Some, possibly, will object to the discontinuance of the cup on the ground that it destroys the picture created by the words, "This is my blood." But even in this instance the act is certainly symbolic and it makes little difference whether the bread is dipped in the wine or whether the wine itself is given to the communicant.

In any case the present method is unhygienic, and thoroughly repugnant to many Christians. So long as the service is conducted as it is now, they will abstain from the communion service. In a small community the one cup might be possible. In the average church its use is out of the question.

There remains only the alternative of intinction. How long it will be before this sanitary method of administering the service will be approved is interesting to consider. It is just as unpleasant to think of the diseases that can be passed on by the communion cup as by the public drinking cup.—*Chronicle.*

Prof. Barnes on the "Notion of a God"

This year the scientific societies met in New York in the holiday recess of the colleges, and were as usual shadowed by the bright young men and women of the press. The usual minor sensations were produced, bearing on the age of man, the antiquity of the earth, the composition of matter, and other standard subjects of discussion. But the utterance which carried off the palm for publicity purposes came from a man who is not identified with natural science at all, and would probably be classified rather as a literary than a scientific man. He indulged in a rather shocking essay on the destructive effect of scientific discovery upon the idea of God. He handled the Hebrew Scriptures roughly, and showed scant respect for the code of morals based upon the Bible as expounded and applied by certain publicists of the present day. In the form in which it was given to the public by the daily newspapers, it was calculated to give pain and distress to most believers, Christian or Jewish.

Professor *Harry Elmer Barnes*, who draws his support from a college which was founded and endowed by Christian believers, made bold to question even the "notion of a God," and pronounced the God of the Bible as "hopelessly inadequate and out of date." He sneered at the conception of this life as "a training camp for life in the New Jerusalem," and urged that "Christian solemnity be replaced by the frank joy of life," which was the ideal of the pagan Greek. "Sin," he said, "goes into the limbo of ancient superstitions, such as witchcraft and sacrifice."

This was "front-page stuff" for the newspapers, and they played it up with skill. The next day brought another story, when *Dr. Henry F.*

Osborn, president of The American Association for the Advancement of Science, administered to Professor Barnes a verbal castigation which must have made him smart. Doctor Osborn said:

"This is a scientific meeting and covers the whole realm of what can be estimated by its scientific membership," he said. "It has to do with weighing, measuring and analyzing the universe and covers the whole realm of what can be estimated and understood, and it stops there.

"Mr. Barnes took an unwarranted liberty in intruding a meta-physical, philosophical and religious subject. It was an unwarranted intrusion. He took advantage of this great solid platform of the American Association for the Advancement of Science to give expression to his own opinions on a subject totally unrelated to the subjects under discussion.

"Without expressing my personal view whether he was right or wrong in his statement, I desire to say that he was entirely wrong to take the platform of this scientific organization and to put out his views, and so give the impression that his private opinion came with more or less force because it came from this gathering.

"As president of the association I desire to protest and I desire to have the public understand that Mr. Barnes' views do not reflect the program of our own proceedings. They were calculated to give a wrong impression. If there had been a group on philosophy, religion or metaphysics to take up these subjects it would have been appropriate for him to present his views before that group.

"We were very desirous of requesting the clergy to relieve the public mind concerning the possibility of any antagonism between science and religion. There is none and there can be none. Some of the greatest men of science have been very religious men. If I had been present when Mr. Barnes gave his talk I would have protested against his continuing his paper."—*Christian Advocate*.

The Creed of Abraham Lincoln In His Own Words

I believe in God, the Almighty Ruler of Nations, our great and good and merciful Maker, our Father in Heaven, who notes the fall of a sparrow, and numbers the hairs of our heads.

I believe in His eternal truth and justice.

I recognize the sublime truth announced in the Holy Scriptures and proven by all history, that those nations only are blest whose God is the Lord.

I believe that it is the duty of nations as well as of men to own their dependence upon the overruling power of God, and to invoke the influence of His Holy Spirit; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon.

I believe that it is meet and right to recognize and confess the presence of the Almighty Father equally in our triumphs and in those

sorrows which we may justly fear are a punishment inflicted upon us for our presumptuous sins to the needful end of our reformation.

I believe that the Bible is the best gift which God has ever given to men. All the good from the Saviour of the world is communicated to us through this book.

I believe the will of God prevails. Without Him all human reliance is vain. Without the assistance of that Divine Being I can not succeed. With that assistance I can not fail.

Being a humble instrument in the hands of our Heavenly Father, I desire that all my works and acts may be according to His Will; and that it may be so, I give thanks to the Almighty, and seek His aid.

I have a solemn oath registered in Heaven to finish the work I am in, in full view of my responsibility to God, with malice toward none; with charity for all; with firmness in the right as God gives me to see the right. Commending those who love me to His care, as I hope in their prayers they will commend me, I look through the help of God to a joyous meeting with many loved ones gone before.

"The Life of Abraham Lincoln," by Wm. E. Barton.

The Church of Rome in Germany

Professor Heinrich Hermelink, of the University of Marburg, is perhaps the chief Protestant authority on the Roman Church. In a recent article in the British Weekly, writing on the question, Is the Roman Catholic Church advancing in Germany? he says:

"A great deal might be written on this subject, but the facts can be briefly set out. As far as we may judge from outward appearances, Roman Catholicism has certainly made progress. Thousands of convents and settlements of religious orders have sprung up within the last decade in all parts of Germany. The Jesuits and all 'congregations' of their type, which were entirely excluded from Germany before 1918, have spread themselves far and wide, and have set themselves to all sorts of tasks, among which is an influential newspaper activity. The political party of the center gave the casting word in all governmental modifications of the German Republic. A number of new bishoprics are being set up in those North German territories which have been hitherto regarded by Rome as mission ground. Erfurt, Berlin and Altona are to become episcopal sees in Prussia. But alongside these indications of growth we observe signs of weakness. The number of conversions from Roman Catholicism to Protestantism has been larger in every year since the war than the number of those who have gone over to Rome. In the first year after the war there was a noticeable tendency in Protestant circles toward a reconciliation with Rome. That tendency has long ceased. It is a far more important fact that within the ranks of Roman Catholicism in Germany a crisis has developed, which has had as an outward symptom the excommunication of several Roman Catholic theological professors, the best known of whom is Whittig, in Breslau. Those best acquainted with the whole subject are aware how insecure is the position of Roman Catholicism in the

thought and opinions of many of its adherents, including not a few Catholic priests. No serious danger is to be apprehended on that side for the future of the Evangelical Church."—*Christian Advocate*.

Ten Commandments of Social Justice

The minister of tomorrow must add to the familiar Ten Commandments of personal righteousness ten more of social justice. For in the complicated life of today, "the old individual morality is not enough," and "religion must adventure forth into the social order." Perhaps, we read further in a bulletin of the Federal Council of the Churches of Christ in America, reprinted in the New York *Christian Advocate* (Methodist), the new commandments of social service will read something like this:

I

"I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The Negro and the Hindu, the Chinese, Japanese, Russian and Mexican are all my beloved children.

II

"Thou shalt not measure a city's greatness by its population or its bank clearings alone, but also by its low infant mortality, its homes, playgrounds, libraries, schools and hospitals, and its low record for bootlegging, prostitution, robbery, and murder.

III

"Thou shalt remember that no civilization can rise above the level of its respect for and ideals of womanhood.

IV

"Thou shalt remember thine own sins and build no prisons for revenge and punishment, but make thy courts clinics for the soul and thy jails hospitals for moral diseases.

V

"Thou shalt remember that the end-product of industry is not goods or dividends, but the kind of men and women whose lives are molded by that industry.

VI

"Thou shalt press on from political democracy toward industrial democracy, remembering that no man is good enough or wise enough to govern another man without his consent, and that, in addition to a living wage, every man craves a reasonable share in determining the conditions under which he labors.

VII

"Thou shalt outlaw war and make no threatening gestures either with great navies or vast military preparation against thy neighbor.

VIII

"Thou shalt honor men for character and service alone, and dishonor none because of race, color or previous condition of servitude.

IX

"Thou shalt not bear false witness against thy neighbor by malicious propaganda or colored news, or by calling him contemptuous names such as Dago, Chink, Jap, Wop, Nigger or Sheeny.

X

"Thou shalt remember that when thine own ancestors were savages and barbarians other men brought to them the saving and civilizing Christian Gospel. Now that thou art rich and prosperous, beware lest thou export to Asia and Africa only thy science and efficiency, thy warships, goods and moving-picture films, and forget to export the Christian message and the Christ-like spirit also."

Zum Stand der alttestamentlichen Wissenschaft.

Die „Evangelische Kirchenzeitung“ enthält in ihren Nummern 5 und 6 die Skizze eines sehr beachtenswerten Vortrags über den Stand der alttestamentlichen Wissenschaft, den Pastor Lic. Moeller zu Radkith a. d. Elbe am 17. April 1928 auf der Gnadauer-Konferenz hielt. Wir bringen die Skizze im folgenden zum Abdruck mit Dank gegen die „Kirchenzeitung“ und Lic. Moeller.

Das Thema ist so formuliert, daß es eine Auswahl aus dem ungeheuer reichen und komplizierten Stoffgebiet ermöglicht *) und dabei doch sowohl eine orientierende als eine normierende Behandlung gestattet.

I. Orientierender Teil.

A. Bewegungen, die dem jetzigen Stand vorausgingen.

Drei Strömungen flossen Jahrzehnte lang neben- und widereinander:

1. **Der Wellhausenianismus.** Er stellte das Gesetz hinter die Propheten und wirkte besonders überzeugend durch die dreifache Entsprechung, die er zwischen Gesetz und Geschichte aufweisen zu können meinte: a. Altargesetz von 2. Mose 20, 24 und willkürliche kultische Zustände vor 622; b. Deuteronomium und Kultusreformation des Josia 622; c. Priesterkodex und Kultusreformen des Esra 444.

Neben dieser literarkritischen Linie lief die biblisch-theologische, nach der die Gottesidee sich von der vormaisaischen Stufe des Animismus und Polydämonismus zum Monotheismus im Mosaismus entwickelt haben sollte (Jahwe Israels Gott, Israel Jahwes Volk). Gott wäre hier noch launisch und unberechenbar in seinem Born, freilich auch untrennbar von seinem Volk, da er sich doch nicht selbst preisgeben könnte, mit andern Worten noch nicht sittlicher Charakter. Das wäre er erst durch die Propheten geworden. Amos drohte zuerst um der Sünden willen Israel Vernichtung an; dann muß aber Gott zum Weltgott werden, wenn er Gott bleiben will. So wird der ethische Monotheismus erreicht.

2. **Die religionsgeschichtliche Schule:** Sie steht literarkritisch meist auf Wellhausens Schultern, betont aber, daß eine junge Quelle doch altes Gut enthalten könne, setzt an Stelle der Schriftstellerpersönlichkeiten des Elohisten und Jahwisten „Erzählerschulen“ und stellt die religionsgeschichtliche Betrachtung, die bei Wellhausens Entwicklungsschema sich im wesent-

*) Zur Ergänzung verweise ich auf meine „Wächterrufe“ zu Prof. Kittels Vortrag: „Die Zukunft der alttestamentlichen Wissenschaft,“ bei Jensen in Breklum, auf meine „Entwertung des Alten Testaments durch den Neuprotestantismus“ und auf die Schrift „Um die Inspiration der Bibel“; die beiden letzten im Verlag des Bibelbundes (Pastor Cornelius in Lütjenburg, Ditholstein), Preis 1,— Mk. 0.30 und 1.50 Mk.

lichen auf die Heranziehung der vorislamischen Araber beschränkte, auf eine allgemeinere Basis. Wenn auch im Bibel=Vabel=Streit der Bibel durchweg höherer Wert zuerkannt wurde, so werden die biblischen Stoffe nicht nur mit denen anderer Religionen verglichen, sondern vielfach auch daraus abgeleitet. Mythen, Märchen, Legenden, Sagen werden bis tief in die Königszeit hinein angenommen.

3. Die ältere konservative Richtung: Ihr galt der Priesterdodez meist als älter, als das Deuteronomium. Die Offenbarung kam stärker zu ihrem Recht; die Geschichtlichkeit der biblischen Stoffe wurde ganz anders ernstgenommen.

B. Augenblickliche Zustände.

Das unter A gezeichnete Bild hat sich ziemlich verschoben.

1. Es hat eine Annäherung stattgefunden; auf der Oberfläche wenigstens sind die drei Ströme fast zusammengefloßen („Gleichberechtigung der Richtungen.“) Auch rechts Stehende sind vielfach Wellhausenianer geworden, auch Wellhausenianer geben in jungen Quellen älteres Material zu. „Mythen,“ „Sagen,“ „Legenden“ usw. findet man auch bei rechts Stehenden vielfach wie etwas ganz harmloses verwendet.

Andererseits ist mit dem Schwinden der Gegensätze und mit der Abnahme der einstigen Bewegung in mancherlei Beziehung eine Art Stagnation eingetreten, eine neue Orthodogie mit negativem Vorzeichen, ein Philistertum. Es fehlt der Zug ins Große!

2. Rückwärtsentwicklung: Zunächst ist der Evolutionismus im Prinzip überwunden. Mit der Entdeckung der Amarnabriefe und den palästinensischen Ausgrabungen sank „das bisherige Altertum der mosaischen und unmittelbar vormosaischen Zeit in Palästina herab zu einem palästinischen Mittelalter, ja zu einer Spätzeit gegenüber den Anfängen und der Kulturhöhe des dritten und vierten Jahrtausends v. Chr. im Lande. Damit waren vollkommen neue Maßstäbe gegeben . . . es fehlten dem Gebäude (nämlich Wellhausen usw.) das Fundament, und es fehlten den Baumeistern die Maßstäbe.“ Die Literaturkritik „war veraltet, weil sie Israel als für sich stehende, isolierte Größe behandelte, was in den siebziger Jahren noch verständlich, in den achtziger und neunziger aber nicht mehr erlaubt war,“ sagt Kittel in seinem bekannten Vortrag 1921: „Die Zukunft der alttestamentlichen Wissenschaft.“

Selten ist durch die Tatsachen eine wissenschaftliche Behauptung so zu Schanden geworden, wie der Wellhausensche Evolutionismus; aber es ist auch eine unbegreifliche Erscheinung, daß es bis 1921 dauerte, daß die Wissenschaft in größerem Maß das eingestand, obwohl die Amarnabriefe schon 1887 gefunden wurden, und obwohl der Schluß schon in den neunziger Jahren, z. B. von Rupprecht und im ersten Jahrzehnt des zwanzigsten Jahrhunderts, wenn ich nicht irre, auch von Hugo Winckler gezogen worden ist.

Aber auch sonst geht die Flut der Kritik zurück, und immer mehr wird einst überschwemmt gewesenes Land wieder frei. Man vergleiche etwa Sellins neueste Auflage seiner Einleitung ins Alte Testament (1925) mit den Kauffmannschen Beilagen zu seiner Bibelübersetzung (1894).

3. Auflösungserscheinungen. Die Brückenpfeiler der Wellhausenschen Konstruktion werden von allen Seiten berannt. Hölscher, Horst, Cohen setzen das Deuteronomium zirka 500 an; von der andern Seite ist die Verbindung mit 622 gelöst von Diefreicher, Regel, Staerk. Löhr greift die Quellen-

scheidung an und geht dabei noch über Erdmans hinaus. Beträchtliche Partien vom Deuteronomium erkennt er als echt an, auch vom Priesterkodex. Naville hält das ganze Deuteronomium für echt, ich desgleichen, außerdem wies ich in meinen „Rückbeziehungen“ *) nach, daß dann Genesis-Numeri auch mosaisch sind; denn alle angenommenen Quellen, nicht nur E. und J., sondern auch P. werden vom Deuteronomium vorausgesetzt.

Aber die alttestamentliche Wissenschaft gesteht ihren Vanterott selbst zu. Baumgärtel schreibt: „Hypothesen kommen und gehen. Aber es kommt auf etwas ganz anderes an: das kritische Fragen bleibt.“ Sellin gibt in der Pentateuchkritik nur noch seine eigne Meinung, weil alles in Gärung sei. In den Elementen der Quellenscheidung und in der Annahme des Deuterosefaia bildet man sich freilich noch ein, gewisse „Resultate“ zu haben.

C. Ansätze zur Weiterbildung.

1. Solche liegen z. B. in der Psalmenforschung; ich denke an Gunkels Versuche, verschiedene literarische Gattungen nachzuweisen oder an Mowinckels Psalmenstudien etwa bezüglich der Inthronisationspsalmen oder an v. Gerlachs „Deutschen Führer durch den Psalter“ mit seiner Annahme symmetrischen Aufbaus (Wendentheorie) und hohen Alters.

2. Außerordentlich beachtenswert ist der Einfluß, den die dialektische Theologie auf die Anschauung des Alten Testaments ausübt, also der Kreis um Barth (er selbst, Gogarten, Thurneysen, Brunner), vergl. auch die Zeitschrift „Zwischen den Zeiten“, endlich die Neuherausgabe einzelner biblischer Bücher im Kaiserischen Verlag (Hiob, Jeremias, Prediger, Amos); von Alttestamentlern zeigen sich diesen Gedankengängen zugänglich z. B. Volz oder Hempel.

Das Dunkle im Wesen Gottes: sein Zorn, die Unnahbarkeit und Unberechenbarkeit, das früher in das Schema des Evolutionismus eingespannt wurde (s. o.), wird als wesentliche Seite in der Religion empfunden; dem entspricht andererseits ganz charakteristischerweise, daß das vorher so stiefmütterlich angesehen Buch des Predigers so bald in Angriff genommen wurde und nun sich also wieder einer höheren Wertung erfreut. Hierhin gehört die ganz andre Betrachtung der Bibel als Gottes Wort, die nicht nur dem Neuen, sondern auch dem Alten Testament zugute kommt. Die Offenbarung ist nicht mehr etwas nur Intellektuelles (s. o. die Auffassung Gottes als eines sittlichen Charakters durch die Propheten oder Gott als Liebe bei Ritschl usw.). Die Ewigkeit schlägt ein in die Zeit wie ein Blitz, und zwar wird der Geist Gottes mitgeteilt, „in, mit und unter dem Wort.“

Die alten Eierschalen der Kritik zeigen sich freilich, wenn, meist nach dem Vorgang von Volz, Stellen aus den Texten als unecht ausgeschaltet werden, offenbar eine Inkonsistenz, wenn wirklich aus jedem Schriftwort die Ewigkeit aufleuchten kann. Andererseits ist es schwer, die Kritik bei solchen Aufstellungen sozusagen einfach zu ignorieren, statt sie auch wissenschaftlich zu überwinden. Immerhin ist die Barth'sche Theologie ein willkommenes Korrektiv, das sich auch aus der Ueberfättigung an und aus der Unbefriedigtheit mit den historisch-kritischen Problemen erklärt. („Apologete.“)

*) Verlag des Bibelbundes (Pastor Cornelius, Rüttenburg, Ostholstein), Preis 1,50.

Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

The Certainty of God, by *James Gordon Gilkey* (Minister of the South Congregational Church of Springfield, Mass., and Professor of Biblical Literature at Amherst College.) The Macmillan Company, New York, 1928. 220 pages.

The question, Is there a God? is today agitating the minds of many. Could it be that that old belief after all might be only a phantasy of the religiously inclined imagination? There was a time when the Church by authoritative statement settled the question about God and the heavenly world, and everybody accepted its dictum. The Reformers vested authority in the Bible and their believers were sure this was firm ground. Still later the teachings of Jesus, at least, were considered absolutely trustworthy. Today we have ceased to look for final authority to any of these sources. Even Jesus erred in some things, e. g., as to the end of the world and in his belief in demons and their powers.

We must adopt the method of science, formulate a theory about God and then see how it works. There is much in the natural sciences that seems to militate against the idea of a loving God. As long as life existed on the earth, a period of incalculable duration, the vast army of living creatures has been in a state of unceasing battle, fear and pain. But on the other hand, the supreme discovery of science is the orderliness of the universe. Does it not seem reasonable to assume that a vast Intelligence is back of all this and responsible for it; responsible also for the forward movement the life process shows? And when we think of the origin of moral and spiritual qualities in the human race, do they not seem to point back to a personal source?

Is the sense of, and belief in, God a delusion? In studying the evident facts of life we are not to omit those that happen in the inner life. If people sometimes have a vivid sense of God's nearness, if these experiences exert on them a deep and beneficent influence, are they not justified in assuming that there is on the other side a real Comrade for man? This sense may be fleeting and variable, the same as that of love or the response to beauty, but nearly all people, the author thinks, have it at some time or other. It may be called mystical, it may in some cases have led people to wild or unfruitful notions. Still it demands recognition.

Granting the possibility of God's existence, what may be discovered about him? Arguing back from the artist's work to the artist himself, the author concludes, God loves beauty; he loves justice (history teaches that this world is built on a moral foundation). Even that he

is a God of love may be inferred from the great mothering instinct running through the whole animal world.

But how can we maintain our faith in God in the sight of the evil and suffering in the world? To say, without it we would not enjoy the good things of life; or, they represent God's effort to discipline and strengthen us, does not really satisfy for they are unequally distributed and often out of proportion to the needs of individual cases. Nor do we mend the situation by limiting the power of God and saying he is not in control. If he is not in control now, will he ever be? Or if he is not responsible for the direction of the world, who is? It will diminish the moral strain if we consider that most evils are traceable to man's guilt. Great destructive floods, like the recent one in the Mississippi valley, are the natural result of people's building in dangerous places. The same applies still more to the unheard of sufferings caused by great wars. They are not of God's appointing but of man's approving. Again, even if we cannot explain many of the destructive features of the world process, for instance the law of the survival of the fittest and of the elimination of the feeble, may we not also say that the necessity of incessant struggle produces good results, namely, the acquisition of courage, intelligence and resourcefulness? That all those disasters represent the risks God and we assume in a world which is designed to develop our finer powers? Of course this interpretation is a guess but a guess made by thousands of thoughtful people in every generation. God meets those whose minds are sensitive to religious influences in the beauty of the natural world, in the forward movement they observe in history, in the experiences of inner help that come to them. To some men he speaks with overwhelming force, as to the prophets and to Jesus; they were absolutely sure of a call and a mission from God. Granted that they may all have been deceived, it seems more reasonable to say that behind all these experiences there lay some element of truth. Around that element there may have been large accretions of fancy, legend and sheer superstition, but at the core lies something real.

The author makes much of the mystical experiences some have of a certain Presence, of great "waves of feeling" sweeping over them and often leaving impressions never to be obliterated. He suggests ways how a person may cultivate this sense of a Presence (always live at your best; be ready to pay the price; repeat the ways and means that first brought the experience; always remember God is more willing to meet you than you are to find him).

To us it seems passing strange that he never recommends recourse to prayer or to the word of God. He mentions occasionally words of Jesus or other scripture verses but only as illustrations of spiritual attitudes or experience. He had blocked this way of reaching spiritual certainty by saying that to the modern man the scriptures and even the teachings of Jesus are no longer sources of authority. Jesus' faith in God and divine providence may have been a mere guess, he may have been mistaken in his guess. No wonder, then, that the author

never reaches firm ground. He himself constantly uses such expressions as "to some of us it seems," or, "is it not more reasonable to think?" All he claims is that he has the greater probability on his side. Still if Jesus may have "guessed" wrong, how can any one else be sure that he is the better guesser? The mystical experience of a certain "Presence" is so vague, so hazy, so rare that nothing of a definite and lasting nature can be built on it. The experiences of the prophets were not mystical. The "God of the fathers" spoke to them, the God who had entered into historical relations with the race, the God of righteousness and the God of mercy. "Waves of feeling" doubtless swept over them too, but their messages had to do with concrete situations and they enjoined plain every-day duties, so that they became social reformers while the mystics confined themselves to the development of esoteric cults.

Today the theologians are beggars at the door of Science. Science is to give them a "workable idea of God." "God," so finds one of these mendicants, "is the constitutional tendency of the universe toward progressive integrations" (Wieman). Sounds like a Delphic oracle; now go and see how "workable" it is.

The plight is still greater when the theologians ask Science whether she will allow them to believe in any kind of God. Can a person believe in God regardless of what some biologist may proclaim tomorrow? Science—that ought to be plain today, can neither prove nor disprove the existence of the deity, she can neither make us certain nor uncertain about it. Personal religious experience only gives God a place in our life: by the door of faith does the divine enter. This faith attitude is subject to change like all other movements of the soul. It remains healthy and attains power of resistance only as it feeds on the Word, especially on the teachings of Jesus. If Jesus is a mere "guesser" the bottom drops out of Christianity. We share this faith with the Christian church. If there was no Christian church our faith experiences would be mere "waves of feeling." Since there is, we must live in fellowship with it, in mutual interdependence. The church is in the world, if not of the world. It must constantly revise its faith and bring it up to date in order to be able to fulfil its mission in the world. However, the central fact of its faith, salvation in Christ for individual and society, remains the same through the ages. Successive periods of historical development only cast new light on heretofore undiscovered territory. Christianity has always shown a wonderful power of adaptation to new situations. At times it has seemed as though the ship was apt to founder, but after a while it had weathered the storm. To study nature and life in the light of modern science is a legitimate and helpful undertaking. Still, to put the Word and the teachings of Jesus out of the rank of supreme religious authority, would be to pour out the child with the bath-water.

The Character of Paul, by *Charles E. Jefferson*, Pastor of Broadway Tabernacle, New York City. The Macmillan Company, 1923. 381 pages.

We are occasionally a little behind time with our book reviews. So in this case. We had known of the book for quite a while, but not until we wrote down the full title, etc., for this review, did we notice that it was already six years old. Well, better late than never. The book may have been before the public for half a dozen years. Still, read one chapter and you will at once feel it has lost none of its freshness and vigor. The author has a marvelous knowledge of the apostle's life and of every word he ever wrote. Quotations from Paul's letters come to him as naturally as breathing, and they are always to the point.

He did not get this intimacy with his subject by having a better memory than most of the ministers who read Paul's letters off and on all their lives. He says, "For thirteen years of my life I made it my practice each succeeding year to carry away with me for the summer one of his letters and make it my special study. Through my vacation months he was my daily companion. I read the letter again and again. I read everything of value on the letter which I could find, meditated on its contents, pondered the problems it suggested, prepared a sermon on it. . . . In this way Paul became to me more and more a living man. I feel I know him better than I know any other man who ever lived."

The author calls this volume a book of "sermons." He did not actually hold them but it is the kind of sermons he preaches. He certainly is different then as a preacher from all others we know. He gives his congregations real Bible sermons, sermons on Bible characters, and keeps them on such fare for months at a time. Of course all technical matter is entirely excluded. The language is fresh, modern, practical, vivid to the last degree. There is a certain rush of movement about these sermons suggesting the strenuous manliness of the writer and the delight he feels in his subject.

The title of the book, *The Character of St. Paul*, is a faithful description of its contents. Jefferson does not set out to write about Paul's theology. His subject is not Paulinism, but Paul. There isn't even a single chapter about Paul's message. He says in one place, speaking on Paul's sincerity: "Here then is the rock on which it is possible to build. We have found an honest man, and out of an honest heart all sorts of good things can be expected. It is the man Paul, and not his interpretation of the fall of man, or the death of Jesus, who is to give us strength and hope in wrestling with our problems and fighting our battles." We think Jefferson is entirely mistaken. It is not the honest man on which we build any hope, but on his message of the crucified and risen Christ. Paul himself says that the gospel of Jesus Christ is the divine power unto salvation to any one who believeth; seeing the messenger's honesty raises a favorable prejudice in the hearer, but the messenger is only the ambassador, not the King himself. Twenty-three of the twenty-seven chapters of the book deal with the character traits of the apostle: his weakness, strength, pride, humility, vehemence, patience, breadth and narrowness, joyfulness, love, etc.

Jefferson treats the apostle with a fulness, an insight, candor, independence of spirit we have never seen anywhere else so far. He never runs out of material; his flow of language never lets up. He who reads this book or only part of it, will read the apostle's epistles with new eyes; will see the apostle's person behind his epistles. He may not be able, nor dare, like Jefferson, to preach 27 sermons on him; but he will determine for himself to search for gold in the mine of Scripture where he had never expected any more before.

In conclusion, we will quote a remarkable passage from the chapter on Paul's religiousness, his faith in God and Christ. The author rightly says, the deepest thing in Paul, and the all-controlling thing was his religion. And then goes on to say that the apostle's theories on original sin, election and imputed righteousness may pass away, but his religion will abide. Paul's whole spiritual possessions were based on that and his morality grew out of religious sources. "Our age is not religious. The multitudes are not thinking about God. They are interested in the cosmic forces and in natural law, but their personal relation to their Maker does not greatly concern them. God seems to be a needless hypothesis. The doctrine of evolution is attractive to many because it seems to get rid of God. There is a widespread desire to give God as little to do as possible. People nominally religious are in many cases not religious in their interior life. Organized religion is more and more philanthropic. Men work for the town with more zeal than they commune with God. Social activities give more satisfaction than worship. The consequences are known. Private prayer is widely discarded or endured as a ceremony that is wearisome. Public worship lacks emotional power. Hymns of adoration are cold on the lips and prayers of thanksgiving do not spring spontaneously from the heart. Minor matters are attended to with success, but the great things are left unaccomplished. Class hatred, race prejudice, national antagonism—these are the demons working havoc with the world's life, and the Church cannot cast them out. Demons of that sort are cast out only by religion. In large areas of society morality is in a state of decadence, because the religious foundations have crumbled. Only religion can save mankind from ruin. The present greatest need of humanity is religion. We need Paul to inspire us to become religious. Human in every fibre of his being, he lived close both to God and man, serving men in all ways which were open to him, heartening them by his faith, cheering them by his hope, quickening them by his love, because his life was hid with Christ in God."

Reality. A New Correlation of Science and Religion, by B. H. Streeter, Fellow of Queens College, Oxford, etc. . . The Macmillan Co., New York, 1927. 350 pages. \$2.50.*

The great bulk of the theological literary output, in this country and in England, deals with the problems that science has created for religion. Biology has a different story to tell about the origin of life and its species than Bible and church have handed down to us. The continuity of law throughout the universe seems to exclude the miracu-

ious. The supernatural has no longer a place in a world where everything increasingly finds a natural explanation. It seems harder from year to year to maintain a theistic faith. New conceptions of the deity are sought and proposed, and Science is to be the teacher of modern theology, not the Bible or the church. Psychology throws a new light on religious consciousness and experience: it explores the subconscious rather than the supernatural to understand and heal the troubles of the personal life.

Canon Streeter, favorably known for his "Synoptic Studies" and his "Origins of the Four Gospels," has given many years to the task of finding a new correlation between science and religion. He always had the conviction that religion in its mystical, emotional or practical expression was to him of little value if divorced from intellectual integrity. He labored in the spirit of the philosopher who, in Samuel Butler's famous phrase, "should have given up all, even Christ himself, for Christ's sake." In this book he gives us the results at which he has arrived.

It is not his aim to ask and answer the question, is the Christian religion true? but to ask, does it offer a solution of the problems life rolls up before us—of which the problem of evil is the chief.

The author first examines the position of Materialism in its explanation of Reality. To it matter and force are everything, consciousness is nothing but a functionless shadow cast by the material process. If that is so, then science itself is an illusion for it is the product of the thinking mind. To say, the universe is a machine, is to deny that the explanation of the Materialist is correct. Every machine is an instrument designed to effect a definitely realized purpose, and is itself the expression of the concentrated intelligence of an inventor. There may be in our interpretation of the universe a great deal of anthropomorphism for the human mind thinks in pictures and takes its pictures from the world around it. But the mechanistic explanation of Materialism breaks down as soon as we approach the region of conscious life (or even of life itself).

The author in trying to grasp the whole of Reality offers the following solution: All things can be measured and all things, just so far as they can be measured, come within the province of Science. The realm of Science is quantity. *Quality* can be appraised but it cannot be measured. A Baedeker can give a reliable plan of the city of Venice, its streets, canals, public buildings, museums, etc. But Turner's picture, "A Sunset in Venice," gives something entirely different, it gives us the "quality" of the place, and this quality can only be felt by the soul of him who is sensitive to the impressions of beauty. The prosaic man might say he never saw anything just like that, but would that make the picture of the artist less beautiful or less true as an interpretation of one aspect of the place?

Now the author thinks religion is just like art. It gives us the quality of Reality, its values to us, and it can be enjoyed, grasped and utilized by him whose soul responds to it. We must confess that this interpretation of the author's is a disappointment to us. There may be,

and certainly are, points of resemblance between art and religion. The beautiful, the good and the true have always been coupled as a trinity of sisters. But to say that religion gives us the quality of Reality while science measures its quantity, is, in the first place, very vague and unsatisfying, and, in the second place, it is not true. The Reality science gives us is the material universe; it cannot go beyond that. Does religion, then, give us the *quality* of this same Reality, the material universe?

No, religion gives us a knowledge, or an experience, of the spiritual world behind the visible. This world can only be approached by faith, a fact not sufficiently emphasized by the writer. Of course, he knows that faith is the key, as well as we. He is trying to square the intuitions of faith with good and sound reason. Science alone, he says, cannot give us an adequate knowledge of all reality. It cannot explain life, although it deals with the manifestations of life. It cannot explain how body and soul are united together. Still, we must learn from all the facts of life. Since, then, the highest in life is human personality, should not the author of Reality, or the Reality behind the visible world, be endowed with personality?

The finest chapter in the book is that entitled, "the Christ." The writer pictures him as a Creative Personality. He speaks beautifully of his call, his growth, his ideals, his consistency, intelligence, his suffering, his cross. There he stops, the resurrection is not mentioned, neither here nor in the later chapter on immortality.

Christ is also a mirror of the Infinite. God must always remain a mystery, but "all the weight of probability points to the conclusion that in that principle of Creative love, which in the life and character of the Christ found for once undimmed expression, we glimpse the quality inherent in Reality."

The author devotes particular attention to the problem of evil and the way Christ solved it. It is his contention that Christ overcame it by *accepting* it (not only submitting to it); and by keeping faith in God and love to man undiminished by it to the very end, he became the author and finisher of a faith that grapples successfully with this ancient foe. It is then convincingly pointed out how pain, our own and that of others, accepted in Christ's way, may become a friend almost, at least a benefactor, instead of an enemy. The Old Testament, so said Bacon, promised to the godly prosperity, the New Testament, adversity; but "in all this we are more than conquerors," says a greater one than F. Bacon.

Streeter's book is written for the ordinary reader. A synopsis at the head of each chapter facilitates the understanding. It is full of solid thought, expressed in clear statement. One may not agree with everything but he can't help being enriched by following the course of one who is such an honest and eager seeker.

The Confessions of a Puzzled Parson and other Pleas for Reality by *Charles Fiske*, Bishop of Central New York. Charles Scribner's Sons, 1928. 273 pages.

The author of "The Faith by which we live" and of "Back to Christ" gives us here a volume of essays on a variety of subjects. They may seem somewhat disconnected but they are all pleas for reality in religion, for honest inquiry into the problems, ethical or social, economical or political, with which religion may be concerned. The writer is opposed to the church mixing in politics. He is a decided friend of the social gospel, but the paramount social duty of the church is, he says, not the planning and engineering of economic schemes, not the formulating of programs; but the enlargement of sympathy and the realization of fellowship among men. The real business of the church is to make men's hearts right, and then trust their enlightened consciences somehow to solve their civic duties. If we understand the bishop correctly, he wants Christian individuals to exert political influence as Christians and citizens, not as church members. Probably, then, he would not approve of the Federal Council of the Churches presenting "Social Ideals" and of the Protestant denominations adopting them in their official Conferences.

He is not a friend of the Anti-Saloon League and of the churches interesting themselves in, and demanding Temperance legislation. "The Church must go back to the methods of its Lord—reform and renew men by the winsomeness and attractiveness of his teaching, instead of compelling them to behave by reliance on the civil arm. Many on the outside are now determined to stay outside because they find the methods of Protestant Christianity distasteful and repellent." We fear the bishop, in this respect, is preaching to deaf ears now more than ever. Nevertheless, he puts repeated emphasis on this point; Whenever a moral question arises, it is the function of the church to establish the principles upon which the question shall be determined. Beyond that the church should generally not go. But individual members of the church, acting in their capacity as citizens, often united in organizations, must see that right principles are duly expressed in specific reforms.

The demand for stronger preaching, says the writer, is more than justified. Sometimes a man marvels, when the sermon is over, that so many people still go to church. The degeneration of the pulpit is shown by the subjects some preach on: "Thanks for the Buggy Ride," "Syracuse to Hell and Return," "Back Home Again and Dead Broke," "The Tragedy of the Tuxedo," "They Satisfy," "Eventually, Why Not Now?" etc. The church must be more than a "Boosters Club of Zenith City." "Live wire" talks and "peppy" addresses cannot take the place of sermons preached by men who know what they believe and express it, simply and quietly, but with the forcefulness of real conviction.

On the question of church unity and its relations to creedal differences the writer speaks plainly. Unity, he says, will not be made effective by casting convictions into the discard; rather will it come when convictions are frankly discussed, constructively not controversially. Agreement on essentials is necessary because ideas control conduct. Our whole thought of the meaning and purpose of life depends upon our grasp of spiritual realities. "The sickness of the hour has

resulted from the attempt to abstract the creed of the church from the ethical ideal of the church. It is an absurd and ignorant assumption that Christianity is a separate matter from its dogmatic belief" (Scott Holland). Still, in any doctrinal basis for reunions we must be overcareful to distinguish between essentials and non-essentials.

True, says this reviewer, but if the episcopal and apostolic succession are essentials to the Episcopalians, how is unity to come unless all are ready to merge in the Episcopal communion?

The bishop has fine things to say on the Glory of the Christian Faith: God is like Christ. That is the essence of Christianity. It is not enough to say that Christ is God-like; no, God is Christ-like. The heart of God is as the heart of Jesus. That is our standing ground among all the changes of time. Much has been said of late about the beauty of Christ's human life and example. But that is not enough. We can never build a real and vital faith on only a human Christ. We need a Christ who speaks with the authority of God and was vindicated by the father in his resurrection. This faith in him we will find, like the disciples, by personal spiritual experience, i. e., by faith.

The bishop closes with two or three chapters on marriage and the home. He says: The real romance of marriage is that it is the great adventure where two people join their lives together and voyage in search of the Happy Isles, considering the promise of delight so great that they are willing to stake their all on it. Take away the thought of finality and determination from the marriage vow, and at once its romance and beauty are gone, as well as its spirituality. With easy divorce, men actually do not give marriage a fair trial.

The essays for the most part discuss vital and present problems. We may sometimes disagree with the writer. Over larger areas and in important points we are in accord with him and derive profit from his discussions.

The Life of Prayer in a World of Science, by Will A. Brown, Ph.D., D.D. New York, Charles Scribner's Sons, 1928. 194 pages, \$2.25.

This book "has been written by one who believes that prayer is the heart of all vital religion; yet in his own experience has often found it hard to pray. It tells the story of the way in which he has found help in his difficulties, and won the assurance that in this world which modern science has so enlarged and transformed, no less than in the simpler world of our fathers, prayer opens the door to communion with the living God whose creative Spirit can make the weak strong, the sad happy, the sinful righteous, and the old young."

Prayer, in the opinion of the writer, is correctly characterized as the practice of the presence of God. In our modern world it seems hard to cultivate this attitude. The prayer habit has largely gone out of the Christian church. Prayer meetings are either abandoned or fallen into decay. The complexity of our life, the absorbing tasks and prizes of the material struggle, the love of pleasure and excitement, the critical spirit engendered by modern science, all these leave little

room and capacity for the soul's communion with the invisible. Nevertheless, there are signs that point in the direction of a renaissance of the prayer spirit: There is in many churches a tendency to make worship more central in the services; the sacramentalism of Anglo-Catholicism owes its success to similar reasons; and the great emphasis laid on prayer in a number of cults shows that it is felt prayer must be recovered if we are to cope with the difficulties and troubles of human life.

We are grateful for the pronounced interest in social service of the most various kinds. We accept the discoveries of science and are willing to learn from her methods. If we desire to enrich our lives by the cultivation of the mystical element in our nature, it is in no spirit of antagonism to social endeavor or scientific achievement. Our slogan is not, back from service to prayer, but forward through prayer to a more effective service; not, back from science to faith, but forward through science to a more assured faith.

It is the author's aim to help us understand the nature of prayer and to facilitate its practice by adapting the lessons of modern science to the life of worship. There are four functions in prayer. It is appreciative of the world about us; it leads to fellowship with God; it creates the new life; it gives the discipline fitting us for the service of God and man.

The writer then undertakes to show that in these four functions of prayer we are guided by four different sciences: psychology contributes to the element of appreciation; history to fellowship; philosophy to creativity; and education to discipline. It seems rather artificial to us so to divide the contributions of the four sciences to exactly those four fields; and wholly impossible to assign the function of creativity to philosophy. Philosophy can perhaps show us the reasonableness of prayer but how it could make prayer more creative we can't see.

In a full chapter psychology's service to prayer is considered. Is prayer merely autosuggestion? The writer, reversing the order, says, autosuggestion is prayer of a kind. There underlies every suggestion an autosuggestion that helps the troubled mind, the faith that "the universe is friendly." We have in us an instinctive tendency to give reality to the elements of the inner life (projection). We call this intuition; in religious language, faith. Faith is tested by experiment, first that of the individual, then that of the group, the group of the present time and of the past. "We may test the wisdom of the past by the fresh insight of each generation." If we find that prayer integrates the personality (that "piety is unity"); that it gives peace of mind and enables us to live at our best, then the pragmatic test adds greatly to the instinctive faith.

In "Contribution of History" the prayers of the past, especially the psalter and the prayers of Jesus, are considered. Also the question whether prayers in service should be "free", spontaneous or whether a liturgy should be used. The writer, in accord with a great many moderns, is in favor of liturgical forms although the spontaneous prayer is by no means to be barred. He thinks the Catholic

church has been wiser than the Protestant in making rich provision for the element of worship in its mass.

He really goes a long way in pointing out the strong features of Catholic devotion while to us the weak ones are just as apparent. Philosophy cannot take the place of faith but can support faith by showing its reasonableness, its universality and its permanence. "Faith is not a wall shutting us into the conclusion of the past, rather it is a portal opening the way to new knowledge," just as law is not a barrier to progress but a condition which makes it possible.

Under "Education" it is shown what efforts and sacrifices have to be made to make prayer a great factor in human life and what helps and methods may be used. The regulations and methods of the Catholic church, again, are favorably analyzed, such as Ignatius' "Exercises," the "Introduction to a Devout Life" by Francis de Sales, and the "Interior Life" (author unknown). The Protestants have done little here, although they have published quite a few devotional books, which at one time were much in use. But they had not the authority of the church behind them (with the exception of the Anglican "Book of Common Prayer"). By liturgical services, by the employment of art in the sanctuary, by the use of symbolical means, by making worship equally important as the sermon, by an adequate teaching of the meaning of the sacrament, the church could help in the reestablishing of prayer in the life of the believer. The individual must learn to see in prayer a great privilege, the use of which leads him to experience the inexhaustible riches of God.

A full bibliography of books on prayer is appended. Reference here is made to Heiler's authoritative book on the subject, "Das Gebet."

Reviewer has never found that the science of the day interfered with his confidence in prayer; others, however, have. At any rate, the author makes a valuable contribution to the defense of prayer in the modern world.

"Prayer," so he closes his exhaustive study, "introduces us to the great Companion who meets our human need with his divine response. The man who has learned to pray is no longer alone in the universe. He is living in his Father's house."

The Best Possible Sunday School, by *Walter E. Schuette*, The Book Concern, Columbus, Ohio. 171 pages. \$1.00.

The author divides his material into four parts: getting the vision; procuring the equipment; delivering the goods; collecting the profits.

The ordinary church member often does not realize the importance of the work of the Sunday school. But since its aim is to imbed the Bible truths in the minds of children and young people, who could withhold his cooperation in all things that he is able to contribute to its welfare. The Sunday school is not the children's church. Its primary object is not worship, but instruction, it should be a feeder to the church, not a substitute for it.

After describing what kind of quarters the Sunday school should have and how they ought to be furnished, he shows what he means by "delivering the goods", namely, the Sunday school should try, in its regular session, to convey the Bible truths in such a manner to the child that it understands and assimilates them. From the beginning to the end of the session everything should be so planned as to bring this about. The Sunday school should not only include the children, but all ages represented in the church. If the teaching and personal influence of the Sunday school is adequate, earnest, inspiring, then the profits may be confidently expected and, in due time, collected: intelligent, consecrated, active members as a result of conscientious and well-directed training.

The book discusses many phases of the Sunday school work in a direct, popular and pleasing manner. The absence of technical terms will make it a good and acceptable guide, for the layman. A decided emphasis is put upon the religious aspect of Sunday school activity, and all else is properly made subservient to this.

"Postille—Predigtrufe aller Zeiten." Gesammelt von G. Petersmann-Borsdorff. (1927, 229 S.—Geh. 3 Mk., Geb. 5 Mk.) Verlag Toepfelmann-Giesen.

This excellent volume of sermons is a collection of the masterpieces of Evangelical preachers of all times of the history of the church (from St. Augustine and some older contemporaries to the present). The editors of these sermons were guided in the selection of their material by the stress laid by these preachers of all ages upon the gripping power of the Word in Evangelical belief. The reader will therefore be conscious of the universality (Katholizität) of the one Gospel, despite its manifoldness and as it transcends its time and place of utterance. Another advantage is the arrangement of the material according to the order of the Hymn book and the seasons of the Church Year.

I should like to see this volume of sermons in the homes of our people, where it ably fills the much needed role of a sermon book for the family circle (Hauspredigtbuch), but no less as a guide to the ministers for getting in touch with the classical expression of the Gospel message throughout the Church Year.

Wie studiert man Theologie im ersten Semester? Briefe an einen Anfänger von D. Martin Kaehler, weiland Professor in Halle. Vierte durchgesehene Auflage besorgt von D. Paul Mithaus, Erlangen. A. Deichert'sche Verlagsbuchhandlung (D. A. Scholl), Leipzig, Königstraße 17, 1929. 72 S., geh. Mf. 2.50.

Vorliegendes Büchlein wird wohl bei wenigen unserer jungen Studenten eine willige Aufnahme finden, da die Zahl derer, die deutsch lesen und davon profitieren, nur klein ist. Wenn wir es dennoch hier kurz anzeigen und in empfehlende Erinnerung bringen, so hat das teils persönliche Gründe.

Rezensent hat selber seiner Zeit zu Kählers Füßen gegessen, ist sogar zwei Semester lang sein „*Samulus*“ gewesen, der mit dem Verkauf von K.s Büchern zu tun hatte. Er weiß, daß K. Gediegenes zu bieten hatte, und daß in diesem Büchlein die schwere Rüstung des gelehrten Dogmatikers beiseite gelegt war. Kählers Bücher, das vom „Gewissen“, sowie seine „*Dogmatik*“ und seine „*Ethik*“ werden heute wenig gelesen. Sie waren schon damals schwere Lektüre. Es gelang Kähler nur selten, seine tiefgrabenden Gedanken in leicht verständlicher Darstellung wiederzugeben. So ist denn leider seiner systematischen Arbeit kein durchschlagender Erfolg beschieden gewesen. Kleinere Veröffentlichungen, wie die Schrift über die „*Veröhnung*“ und über „*Die Bibel*“ haben mehr Glück gehabt. In der „*Theologie im ersten Semester*“ redet der Verfasser in Briefform zu einem Anfänger, in einem väterlichen Ton, so daß die Situation selber ihn zwang, sich dem Standpunkt der Auffassungskraft des noch Ungeübten anzupassen. Daher die Anziehungskraft dieses anspruchlosen Schriftchens.

Es wird aber auch — und dies ist der zweite Grund unsrer Besprechung — den älteren Lesern unsers „*Magazins*“ willkommene Dienste leisten, bei denen, die die Sprache der Väter noch kennen und lieben. Denn er faßt Probleme an, die noch immer ihre Bedeutung haben und gelöst werden wollen, wie die Fragen nach der Wirklichkeit Gottes, nach der Bezeugung derselben, besonders in der Schrift (hier ist K. Autorität, er steht fest zu dem Satz: „*theologus in scripturis nascitur*“), nach dem Verhältnis der Gottesgewißheit zum Welterkennen, usw. Man kann leicht sehen, wie tief diese Dinge gehen, wie sie nie veralten, wie wertvoll jeder Beitrag zu ihrer Lösung ist, der von einer sichern Hand geboten wird. Mit der allüberwiegenden Frage vom Verhältnis der Naturwissenschaft zum Glauben setzt sich K. nicht auseinander, aber davon redet ja beinahe jedes Buch, das bei uns auf den theologischen Markt kommt. Es sei demnach dies Büchlein dem deutschen Teil unsrer Leserschaft aufs eindringlichste empfohlen.

Grundriß der Geschichte des apostolischen Zeitalters von Theodor Zahn. A. Deichert'sche Verlagsbuchhandlung (D. A. Scholl), Leipzig, 1929. 74 S., Mf. 3.30, geb. Mf. 4.70.

„Mit diesem Heft schließt sich der Ring der Grundrisse aus den Vorlesungen des Erlanger Altmeisters. Es trägt seine Eigenart in der geschlossenen Gedankenführung und scharfsinnigen Dialektik; in seinen Ergebnissen berührt es sich eng mit der „*Einleitung*.“ Bei der Auferstehung, nicht erst bei Pfingsten, ist der Ausgangspunkt der Gemeinde zu suchen, deren Schicksale die Apostelgeschichte schildert. In der Jerusalemer Urgemeinde liegen die Anfänge für die kirchliche Lehre, aber auch für die Aemter des Presbyteriats und Episkopats, während der Diaconat mit der Einrichtung der Sieben nicht zusammenhängt. Die einzelnen Abschnitte sind begrenzt durch den Tod des Stephanus, die Verfolgung des Herodes Agrippa, die Gefangennahme des Paulus in Jerusalem und durch das Ende der Apostel. Während im Bereich der Apostelgeschichte eine genaue Chronologie möglich erscheint, verliert sich diese gegen das Ende in Vermutungen. Eine zweite Gefangenschaft des Paulus muß angenommen werden, um die Pastoralbriefe einzugliedern. Die Wirksamkeit des Petrus in Rom wäre dann während Paulus' Aufenthalt in Spanien zu setzen.“





VOLUME 57.

JULY 1929.

NUMBER 4.

Theological Magazine

of the

Evangelical Synod
of North America

Motto: 1. Cor. 3, 22-23.

Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

Published bi-monthly and entered at the post office at St. Louis, Mo.,
as second-class matter in December, 1898.

Acceptance for mailing at special rate of postage provided for in
section 1103, Act of October, 1917, authorized on July 3, 1918.

∞ CONTENTS ∞

	PAGE
The Creation Story, Theo. Haas	241
Christian Thought and Modern Life, H. Vieth	249
Economic Ethics, A. Ruecker	256
Ministry and Ordination, Dr. O. Evjen	265
Christentum und Geschichte. Dr. H. R. Gritzmacher.....	278
Die Reformierte Kirche. G. G. Albinger.....	288
Editorials	298
Christian World	303
Book Review	309

Theological Magazine

of the

Evangelical Synod of North America.

Published by the Evangelical Synod of North America. Price per year (six numbers) \$2.00; to foreign countries, \$2.20. Rev. H. Kamphausen, Dr. theol. (Giessen Univ.), 9807 Cudell Ave., Cleveland, Ohio, Editor.

All communications relating to editorial work, all contributions and exchanges must be addressed to the editor.

All communications relating to business matters must be addressed to Eden Publishing House, 1712-18 Chouteau Ave., St. Louis, Mo.

VOL. 57.

ST. LOUIS, MO.

JULY 1929.

THE CREATION STORY AND OUR CHRISTIAN FAITH

BY THEOPHIL L. HAAS

II.

The Bible gives us no clue as to the manner in which the inspired writer of Genesis 1 received the knowledge which his magnificent picture of creation reflects. But this picture evidently reveals the human element of tradition, reflection and speculation on the origin of the world and on the process of its coming into existence. The story is neither in itself, nor much less as interpreted by some forms of older or newer fundamentalism, an essential part of our Christian faith. But its author seems to chrystallize and sublimite certain time-honored conceptions and constructions of Semitic, and more specifically of Babylonian tradition, into thoughts and truths of perennial beauty, power and value. It is plainly *the work of some God-directed religious genius*, to whom that "Funke goettlicher Schoepferkraft, welcher ueber die Grenzen unsers verstaendig und selbstbewusst rechnenden Denkens hinausgeht" (H. von Helmholtz) came to bring light and warmth. This spark of creative power, coming to illumine what was dark and to raise and support what was low and weak, enabled the writer to climb higher and to see farther than any antecedents; to purify and elevate the cruder, baser elements of Semitic lore and to open our eyes to such irrefutable and imperishable truths as the sovereignty of God and the excellence of man.

The picture of the creation may bear the colors and contours of a panoramic vision; it may have come to the author somewhat like the visions that were presented to Daniel and Ezechiel. (Thus

Godet and others). But the panorama, if we choose, is clearly fitted into the frame-work of the holy week, with *the Sabbath as its climax*. Its inspiration is the thought of the completion and perfection of God's work and of man's obligation to realize his life-purpose in working and resting in his Maker. It does not transcend the general scientific limitations of its time, nor was it ever intended to furnish anything like scientific accuracy. We should not do justice to the true nature of faith in maintaining as with Bryan vs. Darrow—or inspiration vs. evolution—God's clear and explicit intention, in giving us His Word, to supply mankind with something like an infallible guide for the discussion or solution of geological, biological, or astronomical questions. God's Word is not concerned with scientific problems, for such problems are not relevant to our spiritual development. God's purpose in giving us a history, in which He revealed Himself in words and deeds, as these are interpreted by the chosen vessels of His inspiration, is the truth unto salvation. But on the other hand, we may rest assured: no unbiased scientific investigation will ever be able to marshal any valid, destructive arguments and objections against the eternal religious truths conveyed in this Word.

The *essential religious truths* to be gathered from the creation story would briefly be as follows:

1. At some time heaven and earth, or all that exists, were made by God, the eternal spirit of power, wisdom and love, and all these qualities are shown and declared by His handiwork.
2. The creation was due to God's word; it is thus an expression of His will.
3. The world is made in conformity to some definite plan, embracing a development from the lower to the higher; or, as even Haeckel says: the thought of separation and differentiation or of progressive development and perfection is everywhere discernible. This thought did not escape the powerful theological and philosophical genius of Augustine, when he taught a *creatio indirecta*, or the intuitive keenness of Luther when he uses the well-known words: "Der allmaechtige Gott hat die Welt nicht auf einen Hui geschaffen."
4. The creation of man, an incorporated spirit, is God's own interest, the terminus of His ways and works. Man therefore, though earthy and earthly according to his body, is yet God's child, having God's nature and spirit and meant for His love and work.

Hence there are *three great central ideas* embodied in the documents: *The cause* of the world—*God*; *the way* toward its coming to be what it is—*gradual progress*; and *the aim* for which all is made—*man through, in, and for God*.

Let us briefly summarize the main statements of the creation story.

In the use of the word "bara" the thought is to be conveyed and impressed, that what was first present in God's mind was subsequently brought into material existence, a thought so profoundly expressed in Jacob Boehme's idea of God's involving and evolving the world, when he speaks of "Einhuellen und Enthuellen", or of all things being in God "essentialisch" but not yet "corporalisch," or before they are shown in their "Schiedlichkeit". Thus the heathen and dualistic conception of the eternal coexistence of matter and spirit is entirely foreign to the report.

In the second and the following verses the author passes from the universe or the whole of created things to our own home, the terrestrial globe, which at first is pictured as waste and void, or with its elements and forces still in an unseparated condition. The earth in particular now becomes the field in which God's spirit of life and order is to operate. Chaos is changed into kosmos, and under the picture of days, or the frame-work of the Sabbatical week, or, as science would have it, during periods of unknown duration, the main phases of this evolving, changing process are shown to emerge, as the outstanding peaks of a distant mountain range might be seen to rise and grow and to stretch themselves into the azure skies above. Matter then is being organized for the appearance of vegetable and of animal life, and under the necessary conditions of light, air and soil the earth is made to grow and bloom in verdant and florid beauty to the honor and glory of its Maker.

With verse 14 the report begins to center about the development of organic life. The home with proper living conditions had been provided; it now remains for the occupant to step on the scene. The heavenly luminaries are brought into vital relation to the earth; they must shed their light upon its work and thus become connected with the great coming forth of animal, and later of intelligent life. Everything, as shown, is directed with the divine objective of the making of a habitable home with man as its tenant, its master and its king.

Two things are emphasized with respect to the creation of man. The human body is earthy, taken like that of the animals from the ground; but it is fashioned into an instrument for a heavenly spirit. *Man, therefore, as we would say, is a part of God's intent and content and is made by a special act of creation.* Thus matter has been elaborated in the course of a progressive development, or let us say, in a vast and wonderful evolutionary design, until it is able to become the organ and servant of mind or spirit, the home and tool in man for a living soul in the likeness and image of God.

Thus we have, on the one hand, a certain period covering the first three days in the Biblical report and leading up to the first appearance of life in the form of plant life; and on the other, a second age comprising the fourth, fifth and sixth days, and preparing for the highest form of life, for that of the living soul.

It is impossible to deny many truly striking traits of resemblance between our scriptural picture of the creation and many more or less firmly established data of scientific research. The story, therefore, does not, as the naturalist of monistic convictions would have us believe, reflect nothing but the crude and primitive speculations and superstitions of a distant past; but its extreme defendant ad dextram is likewise wrong in asseverating a flawless and gapless cosmogony for the ipsissima verba of a divine revelation to the author or authors of the document, as we have it before us.

The Christian who has a true valuation of the nature and purpose of divine revelation as a means and a ministry unto faith, and who knows that the one aim of the record of God's revelation or of His Word is ever to be man's spiritual regeneration, or a new creation for the higher and highest kingdom, a kingdom of peace and joy and righteousness in the Holy Spirit, will have no difficulty in finding some very salient similarities between the creation story and the findings of sane and solid scientific investigation. Questions, therefore, as to the length of the days of the story, or as to the priority of certain primitive forms of animal life to some forms of plant life, or as to the creation of some kind of primeval light independent of sun, moon and stars, cause him very little anxiety and perturbation. *The essential and fundamental for him will ever remain untouched.* He knows no reason why he should fear the magic name of science; no, he will rather welcome and further every honest effort of the student of nature to disclose and understand the laws and forces at work in God's wonderful and beautiful workshop. Yes, he will be thankful for any thorough, careful, humble explanation of the world as it is, and adding link to link to the great chain of causal connections at which man in his burning pursuit of comprehensive knowledge has been working for thousands and thousands of years.

True Christian faith is never contra-scientific; it is supra-scientific. It is ready to acknowledge a real indebtedness to the work of science, which has made God's writing in nature so wonderfully and beautifully legible. It considers both science and religion, after all, as two daughters of God; there it may be a Martha, here a Mary, but both serving their Lord, from whom all good, all truth, and all its seeking and finding cometh. (Jam. 1, 17).

The Christian's impregnable conviction in face of so much,

which he is asked to accept and endorse in the name of science, is that of *a theocentric orientation of all things*. (Rom. 11, 36). His faith in a personal God enables him to see in Genesis 1 a view of the world in consonance with the nature and purpose of God's revelation. Matter with all its implanted and embedded potentialities, motion and energy with all its infallible modes of operation, life in all its multitudinous and multifarious forms, and life, finally, as working in an embodied spirit, in the living soul meant for a kingdom of love in God: all these, it holds, are but traceable to his Father's power, wisdom and love. And it is furthermore convinced that the things that are made by mind can also be read by mind, and that *nature itself is but God's great book*, given in a wonderful, visual language and opened before the eyes of those who have been made able to read and to know: (Psalm 19). Thus again, questions of detail, as to the whence and when and how of things, to the bodily descent of man, to the origin of species etc. concern the Christian very little. But he is glad to know that such a prince of science as Du Bois Reymond was forced to proclaim his famous *ignoramus* and *ignorabimus*, or the two insurmountable barriers before all our knowledge of nature: we shall never comprehend matter and energy, nor the true relation between matter and mind. And he is furthermore glad to have Tyndall and Wallace at times on his side, thus when the former says that a man is as little able to prove a causal connection between organization and consciousness, as he can lift himself by his own waistband; or, when the latter asserts that biological evolution fails to account for man's uniqueness, and that an act, which we might popularly term special creation, would have to be postulated to explain the great chasm between the highest order of animals and man.

Nothing, it has been said, has been evolved except what had in some way been involved. God is both immanent and transcendent with respect to His creation, within and above His work. He has created and will continue to create. (Acts 17, 28; John 5, 17). The modern science of astrophysics has found new worlds and universes in the making, and Henri Bergson's epochal work "Creative Evolution" shows life as possessed of a tremendous *élan vital*, or of a push toward constantly higher forms and values of life. For this modern philosopher evolution is a creation increasingly renewed, creating, as it goes on, not only the forms of life but also the ideas that enable the intellect to understand them; or, as the Christian would say, God's thoughts and plans have been and will be carried out. God's future overflows His present.

The true Christian will never idolize nature and its forces polytheistically nor identify it with God pantheistically. He will

furthermore necessarily consider himself as a mere part of nature; but he will also glory in being an offspring of nature's Maker. He alone can grasp the full meaning of Pascal's powerful antithesis as to the most abject and the most noble of creatures—there in face of our sin, here of God's grace. Science, indeed, may make him very small; it may tend to minimize man and his world in dethroning geocentrism and heliocentrism; but his faith will magnify him as *his Father's child, to whom in Christ all things belong*. Others in our days may magnify their science and minimize their religion, but he will continue to feel himself a child and an heir of his God, whose image and reflex by grace he is privileged to bear. His doubt, of course, will often feel inclined to ask, when he is told to exult in his excellent position: What after all is the meaning of the vast volumes of matter surrounding us in their incomprehensible accumulation,—what the relation of life and mind to the vast universe of which we are but an infinitesimal part? Yes, it may ask in the words of Sir James Jeans: "Are we merely part of the same picture as they—the masses of nebulae—or is it possible that we are part of the artist?" But his faith will be bold to answer with Pascal once more: "Man may be but a reed, the most feeble reed of nature; but yet he is a thinking reed; and though the universe may crush him, yet is he more noble than his slayer, because he knows that he is dying." *Toute notre dignité consiste donc en la pensée,* and to true Christian faith, this dignity is destiny and the Christian's destiny is his dignity.

But, of course, it is only through faith (Hebr. 11, 3), that the eternal truths of Rom. 11, 36 can be grasped. Natural man receiveth the things of the senses; he may and should keenly weigh, grade and measure their *modi existendi* and *operandi*. But spiritual man judges things spiritually and finds even in the paradoxes and the seemingly foolish things of life the loving and guiding will of a Father, whose deep thoughts and ways he is everywhere seeking to detect and to affirm. The future is to him the father of the past and of the present, and as natural man finally comes forth in the creative work of God as the purpose and measure of created things, so *a new man is seen in the making*, drawn by the new creation of God, the Kingdom of peace and love and joy in Him in whom dwelleth all the fullness of the Godhead bodily. This Kingdom is both driving and drawing for a new order of things, with a new set of laws and a higher level of individual and social implications and applications.

Modern theories of creative and emergent evolution, or of creative synthesis, sometimes speak of something like those higher levels which the spiritual man will find envisaged in such chapters

as Genesis 1; Romans 8; 1 Corinthians 2 and 15. In the making and raising of these higher levels or of an ascending scale of creation (universe—earth—mineral—vegetable—animal kingdoms and the kingdoms of mind and of love) a great deal of raw-material may have been cast aside or wasted, as it were; but in all this making and raising, the Christian believer is convinced, God's ideas and ideals, the true meters and motors of all things, have ever increasingly emerged and prevailed. And then, the best is yet to come. It is true, of course, that at times the thinking Christian observer, in pondering over so much that has been, is and will be in this imperfect world of the "not yet" will be tempted to grasp at something like a Schopenhauerian pessimism, or at such a view of the world and of life, as though some blind will had now been working and trying, then effacing and erasing for countless ages, until such "dabbling," at last, resulted in a sort of freak in man and a kind of farce in his work. (The mystery of sin.) Yes, at times, such serious works as K. Steffensen's "Philosophy of History" and O. Spengler's "Decline of the West" may cast a sombre gloom over his mind; but then again, *he will never relinquish his grasp of the Infinite and the Absolute*, and he will cling to Him, whose infinite absolute love and grace was manifested in a full life of service, suffering and sacrifice, that he might have life more abundantly. Yes, though dark his way and dark God's way in so much he cannot understand, yet he may and will still sing and praise, for to his faith even the darkness of night must become the light of a joyous and glorious vision. The exploding—if it may so be termed—of timehonored and perhaps threadbare arguments of teleology (Paley's Watch argument etc.) does not discomfit him. No, even the seemingly purposeless and the cruel in life may for him become means of the power and wisdom and benevolence of his heavenly Father. Cycles and spirals of culture and civilizations may come and go; they may rise and fall, and flow and ebb according to some mysterious cosmic rythm. But to theocentric and christocentric faith, hope, and love they are mere sectors of the great circle of history whose center, God in Christ, in faith in us, and with us abideth forever. (Lasst die Welt zu Truemmern gehn, Gottes Gnade wird bestehn). Faith, indeed, looks at things both micro- and macroscopically; it finds God's mind and love working in the smallest and greatest, mere relativities and inferences before the species eternitatis; it aims at understanding things, as Goethe advises, im Zusammenhang, and it feels that the many vagaries and mysteries of science, man's own work, only vindicate the truth and wisdom of the famous dictum: "das ist das Ende der Philosophie, zu wissen, dass wir glauben muessen."

The work of science lies within the field and reach of natural man, or of mind. Spiritual man is supra-scientific; his sphere is the sphere of love, and he feels and finds the underlying, ultimate power and purpose of all things in God, in His coming to us in love, and in His revelation to us in nature, in history and in His Kingdom of grace. *And the final meaning of all*—the telos teleion—according to the words of Steffensen: "Nicht das Wissen, sondern ein neues Herz, uebernaturliche Geburt ist der Sinn der Geschichte."

Godly wisdom, therefore, in this conviction is not restlessly agitate over every new theory and hypothesis as to the process of creation; it holds an invincible position in its belief, that all mysteries are but awaiting their unveiling in Him, whose will has ever worked and is ever working in orderly progress, be it in nature, in history, or in the Church, toward that final consummation of all things in the new heaven and the new earth of His promise. The achievements of science are wonderful, but to many they may be dangerous. A certain science has not only raised homes of work, help, rest, of rescue and welfare but sometimes also temples and altars to homo sibi deus, thus only too often meriting the name "Science, the False Messiah," just as a certain religion, alas, too often has deserved the name "The Great Fanatic." Godly wisdom is always humble and thus it does not dare affirm a clearly visible and traceable teleology in all things; it rather feels that such a teleology would not even be conducive to a healthy Christian view of the world and of life in the economy of faith. But it rejoices in finding the *true élan vital of God's love everywhere*, creating not only the beauties of the mineral, the vegetable, and the animal worlds, or the higher values of mental life in art, science and the state, in social order and service; but moreover, creating in a general raising over all preparatory and subsidiary levels, in worship and love, that beautiful and powerful, death-defying synthesis with our Maker and our Saviour (Rom. 8. 35-39) in which it is possible to feel the beauty and power of the mystic affluence and effluence of the "Laudes Creaturarum" of the Saint of Assisi, to whom brother sun and sister moon and the whole of created things were eloquently vocal in praising their master; or to share in the rapturous reverence of the unknown author of the wonderful "Soliloquies of Saint Augustine," when he sings and exults:

"Tu es lux, tu es vita, tu es veritas. Laudet te sapientia tua, potentia tua, clementia tua.
Laudet te quoque benignitas tua et caritas tua,
per quam creasti nos, Domine Deus, vita
animae meae."

In How Far Must Christian Thought Adjust Itself to the Modern, Scientific Interpretation of Life and the Universe

BY H. VIETH

There can be no doubt that this question is one of the many which today are affecting profoundly and seriously the inner life of thinking men and women. The question is old and the answer has always been difficult, because religion and science form wholly separate and different categories of life. In our day the answer is especially difficult because life is at the same time more complex and more mechanical than it has ever been before. It is more complex because the activities of human life have been divided into many highly specialized branches, each demanding a great amount of technical knowledge, and a comprehension of the whole of life by the individual becomes increasingly impossible. It is more mechanical because the increasing dependence on machinery has brought with it a corresponding loss in the dignity and value of the human personality. Both of these developments have had their reactions on the religious life and on scientific endeavor and accomplishment and in addition have profoundly affected the psychological attitudes of the individual. But as long as we desire to preserve both our cultural and our richly spiritual religious heritage, we dare not give up the attempt to find a solution to this problem, no matter how difficult it may seem. The very complexity of modern life seems to indicate that only the cooperation and collaboration of many different types of mind can bring us nearer a real solution which would satisfy every real human need. On this basis I justify the following analysis, which, while not offering a final solution, tries to make the premises for such a solution a little clearer by an unbiased approach to the two sides of the question.

We define the term religion as referring to man's personal relation to the invisible and intangible world of spirit which lies beyond the world of material and demonstrable fact in which we live. In stating this definition we do not lose sight of the fact that there are many, both with and without scientific training, who deny that there are any realities except those which admit of concrete demonstration and ultimate establishment as facts. We readily admit that there is no scientific proof of such spiritual realities and that, in the very nature of things, there can be no such proof, not, at least, on the basis of our present conception. But we are just as fully aware of the fact that a purely mechanistic and material philosophy does not and can not explain the origin and nature of

the universe. The greatest thinkers and philosophers have always been aware of this and the testimony of such men, from Socrates to Newton and Kepler, and countless others, is overwhelmingly in favor of establishing spiritual values as a real category; on the basis that the spiritual is defined by the characteristics of rationality, personality, cosmic universality and goodness. It is also clear that on any other basis religion would be purely an illusion and as such a hindrance rather than a help to true progress.

Mankind has not only always attested the reality of spiritual values, but has also laid claim to a spirituality within, something which forever sets man apart from the brute and by which he can have and does have contact with the intangible world of spirit, whether such contact be adjudged illusory or real, it is an undeniable fact that it has released tremendous spiritual powers in all who claimed such contact and, in a lesser degree, in all who came to share with them their religious experience in a communion of faith. By such contact man has risen to the greatest heights of accomplishment in the spiritual realm, and the farther he was removed from such contact or the dimmer his recollection and knowledge of it became, the more was he inclined to sink nearer the level of the brute. In support of this contention we cite the fact that the rise and fall of great cultures is inextricably interwoven with the rise and fall of a great religion. This cannot be classed as mere coincidence, for coincidences do not invariably repeat themselves. In addition, it should be noted that all great cultural accomplishments in the arts and sciences have their root in religion, give of their best to the glory of religion, and often exhaust themselves in its service. They only emancipate themselves from religion when, in the later years of a great culture, they fail to find in religion the inspiration for new creative ideas; because religion, becoming institutionalized, has lost its high spiritual purpose. But in turning elsewhere for this, to them, essential inspiration, they have never been successful. (Compare Spengler.) At least history has no record of a case where religion has been replaced as a source of inspiration for creative ideas.

In spite of his inherent relation to spiritual ideas, man had no terminology to express them, since the spiritual values are intangible. He had to adapt his terminology dealing with the tangible world surrounding him to these newer values, using terms that by analogy had a certain relation to the values to be expressed. Such analogous terms could never fully convey the thought content as originally conceived and intended and in this fact may be found one of the roots of religious controversies, whose function it is to definitely fix the thought content of the terms in their religious

adaptation. Since language is in a state of flux and undergoing constant changes, a word may so change in meaning that when used in a religious sense it no longer bears out the original analogy, especially after the controversies fixing its content have been forgotten. Religionists are apt to forget that religious terms express spiritual values by analogy, and to ascribe to such terms too great and absolute a value. By their unwillingness to change their terminology and replace terms whose analogy no longer applies, by newer terms that by analogy bear a definite relation to the spiritual values to be expressed, they have unnecessarily aggravated the problem of adjustment between science and faith.

It is of course impossible to discuss all religious terms, but we can say something about those terms in which man has conveyed his religious meaning most lastingly and most universally. We take the four terms, God, Immortality, Holiness, Eternity, by which man has tried to express the reality of the intangible, spiritual world which he has experienced.

By the term God it is intended to express the causality of that reality and its culmination in a personal being. By Immortality is designated its exemption from the power of death, by Holiness its exemption from sin and evil, and by Eternity its freedom from the limitations of time. While all these terms are at times used with interpretations, either stated or implied, which differ from the ones here given, yet among people of definite religious convictions these definitions are commonly accepted and are intended to convey the impression that to the religious conviction the spiritual realities appear as free from those limitations which give to the realities of our life here the aspect of incompleteness and imperfection, of finiteness. Because all other religious conceptions are grouped around these, they may be termed the fundamental ideas of religion.

But the very fact that man expressed his experience of an intangible reality in tangible speech, made his religious experience in its expressed form a part of the mental equipment of his race and age. What man experiences is his own, what he professes belongs to mankind. Through the expression in tangible speech, the experience of the spiritual reality may thus be shared in a vicarious manner with a great many people, though it seems only natural that such a vicarious experience would lack the freshness and vividness of an immediate one, and would not carry with it the same releasing of spiritual forces. On the other hand, the expression of the religious experience may act merely as a stimulus which leads others to the same immediate and personal experience or a very similar one, as took place in the one who first

expressed it. Where the religious experience is purely a vicarious one and represents merely the acquisition by a sort of mental process of the tangibly expressed religious experience of others, there we have religion by belief. Where, however, the religious experience is real, immediate, and personal, whether it be original or caused by the stimulus of the experience of others, there we have religion by faith.

Unfortunately these two terms are often used interchangeably. In its deepest meaning, faith is the response to the excitation of revelation or that activity of the divinity by which it establishes contact with man. In revelation and faith the divinity and man are mutually polarized to establish a relationship in the only field which is to them common ground. To express it in a different manner: God is found by faith, but statements regarding God are believed.

The more the experience which gave rise to a religious expression or statement recedes into the past, the greater becomes the probability that such expression or statement will be accepted not only by those to whom religion is still experience and have no desire for one; whose acceptance is based on their sincere admiration for religious truths because of the ethical reactions. Under those circumstances it is only natural that religious terms should gradually acquire a content in which elements of common morality, of standards of decency, of philosophic thought, and of scientific knowledge, are absorbed with the original religious elements. One needs only to study the changing content of such expressions as "justification by faith" from Luther's day to this, or of "conversion" from Wesley's day to this, to discover that such a process is inevitable.

As far as religion by belief is concerned, it is evident from this that the terms accepted in that type of religion have already passed through a certain adjustment, in which they have acquired a new content by absorption from the other elements of the mental life of their day, of which they are inevitably a part. Whatever of struggle was involved in such adjustment belongs to the past. These adjustments are not made consciously by the individual, hence the individual may not be aware of them. They are not even always made by the religious communions, of whose spiritual heritage the particular expressions form a part, and hence these communions may not be aware of them. They are the result, rather, of slow processes which take place in the general religious thought of any age. But when by such process religious terms have adjusted themselves to the scientifically recorded facts of their day, the new content is accepted, with the term, by all who base their

religion on belief. Take for example the term "creation." Though one need not accept all the extreme theories of evolution promulgated since Darwin's day, the fact remains that during the last fifty years our knowledge regarding the process by which our world came into being has undergone very profound changes. For many there is no longer any contradiction between the fact of creation and the facts of evolution and they use the term "creation" in a manner which is inclusive of the facts of evolution. These subconscious adjustments must not be confused with conscious adjustment, growing out of a real struggle, of which we will speak later.

If this were all that could be said on the subject there would be no real problem but only an imaginary one, based on the fear of the new and unknown from which man has not yet fully emancipated himself. The problem is complicated by the relativities and uncertainties of science which are as little understood by the average man as are the analogies which underlie our religious terms. Science deals with the realities of the material world, with facts and their implications and the deductions based on them, with concepts. But science is not absolute. In the first place it is not now and never has been in possession of all the facts regarding life and the world in which it is lived. Newly discovered facts are constantly changing our knowledge of life and it is not possible to state the relative number of known and unknown facts. Hence it follows that the deductions and concepts of science are not absolutely but relatively true, even provided that the process of deduction is free from error: and new facts may at any time either modify or nullify them. The system of Copernicus replaced the system of Ptolemaeus, because new facts had made the older system obsolete. The newest deductions in speculative mathematics as propounded by Einstein and others may yet make the system of Copernicus seem obsolete, should their apparent logic and fact-basis reach a greater degree of probability than they now have. And even Einstein may be superseded.

In the second place, the evidence on which many of the so-called facts of science rest, admit of a variety of interpretations, any of which may be affected by preconceived ideas and by an subconscious a-priori thought-process. New and sounder interpretations may and do change the aspect of certain facts. We cite Virchow's decision that the skull plate of the *Pithecanthropus erectus* belonged to a true monkey.

Nor is this all. The sum total of human knowledge has grown to such an amazing extent that no single mind can grasp or master all the details. Even the scientist, outside of his own particular branch, is dependent on the judgment of others. And the great

mass of people share in the scientific knowledge of our day not by a conscious process of scientific reasoning but by belief in the authority of certain scientists. The process is very similar to the one observed for the religious life.

In addition it must be observed that science is ultimately speculative. The dividing line between fact and speculation is not always clearly drawn and is often completely lost sight of by those who necessarily absorb their knowledge of scientific fact by belief, and for the average man it is utterly impossible to check in the deductions of science the possibility of error or the probability of insufficient facts in the premises. Out of the total mass of facts and deductions the popular mind has formed a conglomerate picture of the world, which can be compared only to the imaginary worlds of gods and fairies as conceived by more primitive peoples. In this popular conception lies the real danger and the real difficulty; for we are dealing here with beliefs which are deeply rooted in the fear of failing to measure up to the spirit of the modern world. There is no greater fear than the fear of seeming to be behind the times.

We are now ready to approach the problem of conscious and purposeful adjustment between science and religion. Two questions here present themselves. 1. What is to be adjusted? 2. To what must adjustments be made?

What must be adjusted, what is there in our religion that is no longer in harmony with the fact-world as established by modern science? If we make a test of fundamental factors and underlying principles in religion, we will find that these are not out of harmony with the world as the modern, scientifically trained mind sees it. The causality of God,—the fact of creation, the personality of God,—the conception of the creative force in terms of personality, the fact that sin is a degrading, debasing force, a destroyer of life, the need of a saviour and the conception of saviourship as a spiritual force, the fact that time is limited and that the end of time does not mean an absolute end, that, hence, beyond time there is the possibility of life,—the fact of eternity,—all these facts are readily accepted by scientists the world over. Personal convictions regarding God, sin, the Saviour, immortality, need no adjustment, or none of which we are conscious, when such convictions have been acquired in the modern world.

There are, however, certain interpretations attached to all terms, in which bygone ages have expressed their conviction regarding these matters. These terms were formulated in ages which saw the world differently than we see it today. They saw a world which, whether conceived as a macrocosm or as a microcosm, was

vastly smaller and simpler than ours. Against this background religious convictions were placed as conceived and were inevitably tinted by it. It follows that adjustments must come in those historical interpretations of religious truths which we have inherited from the past. They are revered, and rightly, because of their intimate connection with the great religious events and because of the part they have played in religious history. But they are after all only the garments of truths, not the truths themselves. If we should lose them all the great religious realities would again impress themselves upon the mind of man. As long as God and man are realities, the facts of the revelation of God to man are as inevitably retained as the acceptance of that revelation is expressed in religious convictions. So there need be no fear regarding these needed adjustments on the part of those who hold their religious convictions as their most priceless possession. On the other hand there must be no undue insistence that these adjustments be generalized immediately. The variableness of our scientific concepts is too great for them to be accepted as standards of our religious convictions. There is a danger that because we live in a scientific age, science will desire to shape the religious convictions of that age. That is not the business of science. Religious convictions grow out of religious experiences and can come in no other way. Perhaps the whole difficulty rests on the fact that science today is a vital force and of immediate concern to a great many people, while frequently our religious convictions are not our own but are accepted by us on trust. It seems to me that a real, immediate, personal, religious experience is today a comparatively rare thing. We study religion as we do science and hence their sometimes conflicting claims present to us a real problem, which would cease to exist if we had a vital experience in which we were overwhelmed by the realities of God, sin, and the Saviour. Our interpretations of that experience would then adjust themselves, not to the constantly changing concepts, but to that world picture which remains in our mind as a permanent result from our study of the changing deductions and concepts of science. The problem is always most insistent and difficult where man confronts the relativities of interpretations, and will cease to torment the mind of man when he learns to confront instead the realities of the material and spiritual world, for the Creator of the universe and the Father of spirits are one.



"EVANGELICAL ECONOMIC ETHICS"
A Book Chat with Reflections on the Recent Develop-
ments of Social Ethics in Germany

A. RUECKER

At this time when we in America are eagerly scanning the pages of Harry F. Ward's new book, *OUR ECONOMIC MORALITY* and the *ETHICS OF JESUS*, it might not be amiss to take a peep over our national fences in order to see what is being done along the same or similar lines in present German theological circles.

"They dive down deepest, stay down longest, and come up muddiest." Thus one of my esteemed teachers once characterized the scientific labors of German scholars. The interpretation of this dictum I must leave to the reader—and various interpretations fit the case. Striking, in general, about German scientific pursuit is the depth and zeal of research and the mass of patiently and meticulously worked out detail, but only too often also a certain lack of practical application. Yet we take off our hat to the savant who cheerfully gives the best of his life to explore the philosophic and scientific bedrock on which the rest of us so confidently build the issues of life. We take the "as if" for granted, but he questions and scrutinizes it, and either assures us of the correctness of our assumption, thus giving our practical pursuit a solid foundation, or he corrects our assumption and helps us rebuild on firmer ground.

That Christ's gospel of the Kingdom contains very vital and extremely valuable social and economic implications and that the churches should bring the spotlight of Christian truth to bear upon the social and economic conditions and problems of our times, has been for many years past a practical conviction of the Anglican and American churches. Anglo-American activism, true to the spiritual legacy of Calvinism, believed that the churches have not only the right, but were also in duty bound to make their voice heard in the market places of men, yes, to bring the full weight of their moral pressure to bear upon the social, political, and economic affairs of men. And yet with all sincerity of conviction and earnestness of purpose we fumbled and bungled only too often when we "meddled," as we were frequently accused to have done, with the practical affairs of men, which are in the nature of the case somewhat remote from the sphere of the spiritual life where we are perfectly at home.

Only in these recent years have we systematized our thoughts about these things and organized the methods of procedure and developed a strategy of attack. With due credit to Rauschenbush,

Ellwood, Ward, and others, it must be said that just in that respect German scholars have rendered us invaluable service by their tireless research and investigation. Notwithstanding the fine Christian spirit evident in the works of American students and writers on these questions, their message gained popularity by dint of their Christian emotional fervor rather than their convincing logic. It required the thorough-going and voluminous work of the German student Ernst Troeltsch, *Die Soziallehren der christlichen Kirchen und Gruppen*, and his many *Aufsätze zur Religionssoziologie* to give us the historical background for our claims of the right to speak with authority on the ethics of social phenomena. He and his school traced for us the historical roots of the right and duty of the church to serve as conscience for society, state, and industry. Then came Max Weber with his three monumental volumes on *Religionssoziologie*, in which by means of a study of comparative religion he laid bare the broad ramifications of religion into all the practical affairs of men and the manifold interrelations between religious tenets and social and economic beliefs and practises. A far flung and yet meticulously thorough and splendid piece of work.

Next in line of such ground work studies is the big volume (seven-hundred and forty octavo pages) of Professor George Wünsch of Marburg, *Evangelische Wirtschaftsethik* ("The Evangelical Economic Ethics") published in 1927 by J. C. B. Mohr, Tübingen. Professor Wünsch, as the title of his book indicates, promises to confine his study to the field of the economic life. However, he can not deny his German training and thoroughness in his attempt to lay such a solid and indisputable foundation for what he has to say along the line of economic ethics that 270 pages alone are devoted to preliminary philosophical and theological discussions. In typical German style these preliminaries are full of "*Auseinandersetzungen*" with other scholars, past and present. Such endless disputations may be tedious for him who is not acquainted with the celebrities lined up on both sides of the arguments, but after all they are quite interesting and illuminating to him who can understandingly appreciate the position of the various authorities. In this wise he slowly but surely clears the ground and lays down the foundation for his own theories of Christian social ethics as pertaining particularly to the realm of economics.

In the philosophical discussion he brings a thorough critique of the various systems of values and develops an interesting and illuminating theory of values; in the theological discussion he develops as orientating principles for Christian social ethics the concepts of the absolute, holy, and loving God and of divine creation within which man finds his vocation. Rather strange seems to us

the author's rejection of the ethics of the Sermon on the Mount. The morality of the Sermon on the Mount is eschatological. It conflicts with the morality of the creation, which latter must correct the former. "The morality of the Sermon on the Mount, where it preaches non-resistance against evil, must be limited by the morality of creation." In tight places like this one the typically Lutheran forms and circles of argumentation, smacking decidedly of dialectic scholasticism, become evident. Along the same lines are the author's arguments when he comes to repudiate the concept of the Kingdom of God as an ethical principle of any but barely formal value. The Anglo-American and German conceptions of the Kingdom of God differ markedly as was revealed by the Stockholm Conference and the later Canterbury Colloquy on the Kingdom of God between English and German theologians (April, 1927). Because we are not in a position to see all the detailed implications of the consummated Kingdom of God, our author argues, therefore we cannot aim definitely at its realization. "Our work in the Kingdom of God can orient itself only by means of the creation and its meaning as far as it is revealed to us. This practically excludes for Christian ethics the concept of the Kingdom of God as normative" (P. 264). "To make a statement about the Kingdom of God in its consummation or about the destiny of creation is sheer presumption. Where it is being done we find ideas which man conjectures out of himself, goals which he erects himself; the product of self-will, hence in reality disobedience against God, hence sin." In other words, it is neatly made out that he who entertains the dynamic ideal of the Kingdom of God and seeks that Kingdom is a sinner, just because he cannot define in detail how and what the Kingdom actually is when it will be consummated. Too much learning maketh fearfully sophisticated and strangely impractical! It must be awful to be caught in such a vicious circle of scholasticism, behind which you can easily detect the conservatism of the traditional Lutheran moral policy. It sounds like self-criticism when Wunsch says in a lengthy footnote on the next page: "Formalism has just about become a malady of Protestantism," and then makes the observation: "We Protestant students of social ethics, in contrast to Catholic social ethics, are in the queer position of first having to wrestle for the natural and self-evident, of first having to demonstrate that what we have artificially torn to pieces naturally belongs together." Indeed, it is all a matter of "Einstellung" (an expression Germans just love to use of late), a matter of psychological complex. Our American theological complex is in that respect much like the Catholic complex. We are almost impatient with such scholastic efforts to prove what has become part and parcel of our theological mind. Especially do we feel almost

irritated when the outcome of such scholastic deduction is to rob us of what we have used as most effective means of all social ethical preaching and endeavor: the Sermon of the Mount and the concept of the Kingdom of God. Why not use the practical ethical principles of the Sermon on the Mount and the pregnant and dynamic ideal of the Kingdom of God—as Christ used them both—as directives and norms for a Christian social ethics, instead of analysing and dissecting living Christian concepts and then constructing out of the lifeless pieces a philosophical system of ethics which, with all its symmetry, may be lacking life and power, and, in spite of theological phraseology, may be void of vision and faith.

And yet, while we deplore that the author refuses to make use of the Sermon on the Mount and the concept of the Kingdom of God as correctives and directives of man's economic pursuits, his God as ultimate norm and standard of all ethical values and judgments is after all the God as revealed in Jesus Christ and therefore the God back of every word of the Sermon on the Mount, and the God-King in whom the concept of the Kingdom focusses. Thus, in the last analysis, the direction and angle of perspective remain the same, except that we are bid to view the object of inquiry and ethical judgment from the transcendental apex of this angle.

The question is now: Does economics come within the purview of Christian ethics? The author shows that the much vaunted autonomy of the sphere of economics is a myth, that underlying all economical laws are ancient mores which give meaning to the whole of economic pursuit. This discussion reminds the reader very much of the opening chapter of Ward's *Our Economical Morality* and of Dr. Mecklin's analysis of the modern moral judgment in social and industrial affairs. The task of theological social ethics, according to Wünsch, is now to establish the "ought" which the Christian concept of God imposes upon the field of economics. Though business and religion seem to represent two heterogeneous areas of values, yet the integrity of man demands that they be brought into accord, rather that economic values be adjusted to the value judgments of the Christian religion. The central thesis of the book is therefore: What shall happen in the field of economical pursuit just because we believe in the Christian God?

Then Wünsch goes over the same field which Troeltsch and Max Weber have so thoroughly investigated. A historical study presents the attitudes of early Christianity, of Catholicism, Lutheranism, Calvinism, and the Baptist movement toward the economic problems.

Nearly one hundred pages are devoted to the chapter on The Essence of Economy. The concept of economic value, of autono-

mous teleology of economy, especially with regard to the great Christian ideals, are very studiously analysed and clarified.

Next the economic systems of capitalism and socialism come in for an extensive study. Their strong and weak points are clearly set forth. Refreshing is the realistic treatment of these representative economic systems. It is theoretical indeed, but it does dip down at every point into the actual affairs of men for illustration and corroboration. Russia, on the one hand, and America, on the other, furnish the necessary illustrations for the economic extremes. Here Wunsch differs from both Troeltsch and Weber by refusing to stamp Calvinism as the spiritual parent of modern capitalism. "Notwithstanding Max Weber and Troeltsch there remained even in Calvinism a certain rupture between capitalism and Christianity; it was merely varnished over and in course of the later Anglo-American development it appeared only so much the more, so that today leaders in Christian social ethics both in England and America come very close to socialism" (P. 513).

This chapter on economic systems winds up with a most illuminating discussion of the burning questions, whether capitalism or socialism expresses best the Christian spirit of social ethics and which of them most easily admits the molding influence of Christian ideals. Perhaps this discussion can be considered the heart of the whole treatise; it surely reveals better than any other section of the book the personal convictions of the writer. Though the introductory discussions of the book are rather speculative and abstract, the treatment of the specific economic matter is quite practical, yes, here where the writer's own political and economic persuasion comes into play the discussion becomes even warm and fervent, though it remains scientific and objective in character.

Most interesting and striking is the peculiar new attitude of German theological thought toward the social question, reflecting the revaluation of all values through the war and the revolution. Koestlin, Kirn, Herrmann, Haering, Lemme, and the other older theological ethicists are unanimous in their apodictic condemnation of socialism. German socialism was based on a materialistic philosophy and politically opposed to the powers that be, including the official church, the handmaiden of the state. In self-defense official theological ethics had to be opposed to socialism and had to uphold capitalism and the junker and bourgeois society and state. One need but read the chapters on the state or on war and militarism or on vocation and the economic life in general in the German pre-war treatises on social ethics to be struck by the narrow, conservative ideas expressed therein—ideas which were presented with a dogmatic air of finality as if they were the ultimate

and absolute gospel truth about these subjects. For example, almost disgusting was the uncritical defense of the status quo in Professor Dr. Wendland's *Zoziaethik, Die Kulturprobleme des Christentums*, published during the war. As to the economic problem, Wendland, though acknowledging the ethical shortcomings of capitalism, claims: "Capitalism can *never* (*nie und nimmer*) be ousted" (P. 108). He tries to defend the capitalistic economic system even on the basis of Christ's teachings (Matthew 25: 14-30; Luke 19: 11-27). "We need but follow the truths of this parable all the way through to their logical deductions to find in them what one could almost call a truly biblical justification of capitalism" (P. 127). And yet he says: "It is evident that the present, privately controlled organization of the economic life stands in direct opposition to the aims of Christian morality" (P. 115). But in sheer resignation bordering on cynicism he concludes: "Although the economic life of our times is diametrically opposed to the spirit of Christian love, it seems to me that a radical change of it is impossible, yea not even desirable. One must acknowledge that the Christian love of one's neighbor can never be manifested in the economic order. The economic life simply can not choose the realization of brotherly love for its goal" (P. 116).

Nevertheless, there were more hopeful and progressive theological circles even in the old state churches who were not satisfied to sidestep or straddle the social question. Some of them proposed rather conservative improvements, others quite radical solutions. We think of Friedrich Naumann who was called by the people's vote out of the ministry to serve in the Reichstag. During the war he proved one of the outstanding, sober economists and quite a champion of the common people's interests. Of great influence upon German theological thought on economic problems was the German-Swiss movement of the "Religious-social" faction. Hermann Kutter, pastor at Zuerich, and Leonhard Ragaz, then professor of systematic and practical theology at Zuerich, must be named as the theological exponents of this movement. I don't know what reading I ever relished more than the two volumes of Ragaz, "*Weltreich, Religion und Gottesherrschaft*," published in 1922.

In spite of Wendland's caustic criticism of Kutter and Ragaz the social ethical discussion in German theological circles refused to ignore them. The storm and stress period of the war and its dire aftermath produced as one of its practical effects an astonishing change in the thought-life of the church and its theological exponents. Truly, the Protestant church in Germany is still quite conservative and in many quarters even reactionary when it comes

to political and social attitudes. Unfortunately many of its ministers still hanker after the fleshpots of the old established state church under the direct protection of a strong monarchy, many of them being avowed adherents and even leaders of the reactionary nationalistic political parties. How this attitude of the church and its pastors has estranged the masses from the church is an old story which need not be retold here. Stockholm revealed the conservative attitude of the German churches on social ethical questions to the rest of the Christian world, but furnished also an enormous impetus to German theologs and church leaders to give the whole situation serious thought.

The dawn of a new day is breaking. With typically German thoroughness the new light is at once theoretically analyzed and dogmatically stabilized, lest it flicker and dim away. Troeltsch and Weber have done much of the theoretical ground work; Wünsch dares to make far-reaching practical applications and to erect definite ethical norms. His work amounts to a theological justification of socialism. He does not advocate a new specifically Christian economic system. "A Christian economic system would only lead us to the side of the already existing socialism; both systems would be absolutely alike, except, of course, for certain differences in the type of promotion" (P. 517). Though giving due credit to the achievements of capitalism, he comes to the conclusion that capitalism has outlived itself. He is convinced "That a socialistic economic system is much more likely to fulfill the demands Christian ethics makes upon economics than a capitalistic one" (P. 511). He believes that the humanitarian ideals of socialism and the spiritual social ideals of Christianity are in the last analysis identical. Realizing that socialism represents ideals rather than achievements and fully conscious of the technical difficulties of actualizing those ideals, he emphatically advocates that "for Christian-ethical reasons socialism must be endorsed and its realization must be sought, *as soon as the technical and organizational possibilities exist.*" Hence Christian ethics discountenances destructive revolutionary means but calls for constructive purposeful action. "Thus in economic-ethical regard socialism becomes the regulative idea. How this idea gains form can not be definitely foretold. Its historical garb will be determined by conditions at the time of its realization. Therefore its final consummation must be left to the future historical moment, yet we must gather today already such experiences as will enable us then to fashion this garb." However, Christian social ethics differs from current socialism as to motive and means of endeavor. In that respect Christian sentiment must function as refining corrective of socialistic propaganda and actions.

This principle is applied in chapters nine to twelve to various burning questions in the economic struggle. Hours of work, wages, labor struggles, property, etc—all are thoroughly discussed and their ethical implications carefully evaluated in more than 200 pages.

The last chapter is devoted to "The Present Economic Condition and the Task of the Church." We are especially interested in the last part of this double subject. Wunsch records the past failings of the Lutheran churches in that respect. The task of the church toward the economic life he summarizes thus: "The church must watch over the economic activities of the individuals and over the affairs of economic organizations and corporations, regulating them, be it through admonition and guidance, be it through moral pressure, in every case through the complete exertion of her authority." The church must be done with generalities. Through pulpit pronouncements and through official actions she must help her children and the world at large to find the way through the maze of economic problems. "It was a serious mistake on the part of Protestant social ethics, specifically that of new Lutheranism, just as it is today the mistake of dialectic theology, to leave momentous decisions without any advice from the church to the individual person. Thus an ecclesiastical-Christian social ethics became superfluous, its problems were rather simple for the church but so much the more difficult for the individual" (P. 714 and 715).

This task demands specialization on the part of individual servants or official agencies of the church. These accept the findings of the science of economics and supply the ethical consideration, motivation, and guidance. They gear into the social and political life of the nation and thus bring the influence of Christian judgment to bear upon the administration and progress of economic affairs. The church must learn the technique of political action. "There is no practical social ethics without the means of diplomacy, not even a Christian social ethics. In this respect the church must acquire the necessary art. The higher the diplomatic ability, the fairer and franker, the less crude and ruthless the play of forces" (P. 720). Here the Department of Research and Education of the Federal Council of the Churches of Christ in America and its work comes in for honorary mentioning (alas, but only in a footnote!) and the churches of Germany are advised to aim at a similar institution for their country. A social ethical world-organization is also proposed, which is to serve as a clearing house and a means of unification of effort for the churches in the various countries. Thus as world-conscience the church must influence public sentiment by dint of her sober, objective judgment and her spiritual authority.

With all due respect for the monumental work of Professor Wunsch we cannot help closing this book-chat with a criticism which applies to almost all philosophical and theological works of German scholars. We refer to the utter self-sufficiency of German research and thought in the particular field of the author's studies. It seems as if German thinkers were the only ones who ever contributed anything to the study in hand. Off and on a French or an English authority is mentioned; America seems to be a terra incognita. Such an indifference to outside efforts in a particular line becomes almost irritating when the field is one like that surveyed and treated by Prof. Wunsch, in which America has done pioneer work. In all the 740 pages of his book, in spite of the endless "Auseinandersetzungen" with other authorities, the names of Walter Rauschenbush, Harry F. Ward, Charles E. Ellwood, R. H. Tawney, Kirby Page, and the host of men who have labored theoretically and practically for the social gospel, are not even mentioned. A clearer note of universality is highly desirable.

THE MINISTRY AND ORDINATION

BY PROFESSOR J. E. EVJEN, Ph.D., Th.D.

(Continued)

LUTHER REJECTS SACRAMENTAL ORDINATION

Luther rejected this sacrament and all the hierarchic nonsense in its wake. He taught that all Christians are priests, who can present themselves as a spiritual sacrifice. He argued, they were consecrated to this priesthood, in baptism; the most important about this priesthood is to proclaim God's living Word; every every Christian has the right, or liberty, to proclaim the Word according to ability, gift, and opportunity. But Luther did not overlook the utility of the public ministry, which, indeed, was not anything higher than the universal ministry, but nevertheless a practical psychologic necessity.

According to the Roman doctrine, ordination makes a man a priest, a member of the priesthood. The ordained man is priest whether called or not called. But according to Luther one is born a priest, through the Word of God and baptism.¹ Not the ordination, but the call, makes the "priest incumbent of the office of the ministry. When he ceases to hold the public office, he is "layman" again. Thus Luther in "Concerning the Babylonian Captivity" (Ed. Clemens, 1, p. 505).

Ordination then, according to the views of Luther, consists in nothing else than being called to be the preacher of the congregation. The *Call* is the most important. The imposition of hands he regarded as a mere custom. Even his secretary, Veit Dietrich, was opposed to introducing the act of ordination, "*emphazing the genuinely evangelical conception that the orderly call is sufficient.*"²

In addressing the Council and Community of Prague, Luther tells how a minister could be gotten: "When you, on or without request, have assembled together with all those, whose hearts have been touched by God to have a harmonious brotherhood with you, you shall go to the matter in the following way, in the name of the Lord: You shall voluntarily choose such in your midst, as you regard worthy of the work of the ministry, whereupon those that are held in highest esteem (*potiores*) among you shall lay hands on them, and in this way confirm them in the office and commit them to the congregation."

In this document Luther does not think of congregations or-

¹Luther stresses baptism and *faith*.

²Kolde, in *Realencyclopaedie fuer Prot. Theol. und Kirche*, Art. "Dietrich." IV, p. 657.

ganized on the basis of voluntaryism, organizations then practically unknown, but of the evangelical Christians in the community.³ Those "that are held in highest esteem" are not the elders of the congregation, but most highly respected among the Christians of the community—here the Magistracy. Those chosen should be formally confirmed in the office and committed to the congregation, or church community.

This again confirms the fact that the priesthood as a special order, in contradistinction to the laity, had been abrogated, but there still was need for daily public service of the Word, and hence need for a human order, or office, to preach the Word publicly—the private proclamation of the Word being insufficient; for not everybody in the congregation could preach the recovered Gospel. It was hoped by the Reformers that the bishops, still Catholic, would join the Reformation movement and thus conduct the necessary examination and perform the confirmation of ministers, even if ordination were to be discontinued. Since, however, the bishops remained Catholic, and there was, in the second decade of the Reformation, a lack of preachers leaving the Catholic Church to join the New Movement, the Reformers had to take steps to meet the situation. In 1530 Luther stated in a letter that one will have to make his own rite, appoint and install preachers. In 1539 Melancthon and Luther discussed with the Elector to what extent the bishops (Catholic) should be tolerated.

THE PRACTICE ABOUT THE YEAR 1535.

THE CONGREGATION ORDAINED

Down to the year 1535 there was no ordination in the Lutheran Church. What then might be called ordination consisted in four things: 1. The Candidate had to be examined with regard to his knowledge and ability, and had to give an account of his life. 2. He had to be called either, directly, by the congregation or indirectly by some one for the congregation; the Magistracy frequently extended the call, sometimes a patron did. 3. The person thus given a call was "confirmed" and commended to the congregation. 4. At this commendation, prayer was said for him, accompanied by the imposition of hands.

This "ordination" was as a rule performed by the local congregations themselves. Only, they let the bishops conduct the examination (item 1). But item 2 was of such an importance to Luther, that he used promiscuously the terms "call," "send," "or-

³The boundaries of the ecclesiastical community were not always the same as those of the civic communities. Geographical factors were decisive.

dain." When a congregation had called a person, it had therewith also ordained him. He could without further process assume the duties of office.⁴ The ceremonies of items 3 and 4 were not necessary. Here and there objections were made to the imposition of hands and other ceremonies. But they had the same importance of blessing as at confirmation and at the marriage ceremony. The ministers present would lay hands on the candidate, as if to appropriate him for the clergy and recite passages from the Bible.

Luther did not regard the laying on of hands as necessary. He said it was not more necessary than it had been for the Maccabees, who were born and called to be priests, but for the sake of peace had submitted to confirmation by Antiochus and Demetrius, kings of Syria, who were pure heathen and their enemies.⁵ He regarded the laying on of hands (1) as a symbol that the chosen one had been formally commended to the congregation, (2) as a symbol of intercessory prayer.

"Confirmation" or "commendation" (item 3) corresponds to what our day calls installation or induction of ministers. It matters not that the installation at the start was performed by those who elected, and later by neighboring pastors.

Modern rituals vary as to the importance they attribute to installations. It happens frequently that pastors must "install themselves." In certain manuals of ritual there are prescribed forms for this self-installation. But when do we hear about self-ordination?

A clergyman installs himself by delivering a sermon, he can formally "ordain" himself in the same way. For the chief thing, as Luther says, is the call. And the call is conditioned by the examination preceding it. He who called is thereby also *ordained to preach and administer the sacraments*. Thus Luther. Only formal reasons are determinative in retaining ordination.

ORDINATION BY CHURCH GOVERNMENTS

As stated, the congregations ordained their several pastors down to 1535. In this year Elector John Friedrich authorized the theological faculty at Wittenberg to ordain candidates previously examined by superintendents (bishops) favoring the Reformation doctrine. The idea was that the example of Wittenberg would be followed by all evangelical church governments. The idea was realized. Ordination soon took place in Tuebingen, Strasburg, Magdeburg and in many other places, following the Wittenberg order.

Later, not the faculty, but the leading clergy in the evangelical Lutheran circuits had charge of ordination.

⁴Luthers Werke. Erlangen, Ed. 31, p. 356.

⁵Erlangen —Ed. 31, p. 357.

The Pomeranian Church Order, of 1535, separated ratification from commendation. It specified that the bishop, on the basis of the examination he had conducted, should *confirm*—in the place where he was residing. The *commendation* alone became the “installation,” the one elected receiving the imposition of hands from other ministers, and for some of the congregation and the “elders.” Luther favored this order: the bishop should confirm, at his residence. From this time the confirmation by the church government was regarded as the real ordination. Luther later advised that the act should be done in the congregation in which the candidate was to labor. In Saxony, today having 4,500,000 Lutherans, it was the custom, just prior to the Great War, that the Superintendent (Bishop) as the representative of the church government ordained the candidate in the congregation, which he was to serve. Hesse-Darmstadt and Hesse-Kassel also observed this custom. It was preferred by Bugenhagen.

One thing was gained by having ordination performed by the church government, instead of the local congregation. Formerly the pastor had to be “ordained” everytime he took charge of a new congregation. In order to liberate the pastor and congregation from these repetitions, ordination was made a matter of the church government, which ordered that an ordination once performed should be ratified by the bishop and thus obtain for all congregations so desiring. It was a slow process to make this universal. As late as 1842 Bremen-Veden had the custom of ordaining a pastor anew everytime he got a new charge.

Another thing. There were few mature congregations in the early days of the Reformation. Most of them permitted the call of the pastor to be made by princes or magistrates. The examination conducted by the bishops was deficient. Often congregations paid no attention to items 3 and 4 as explained by Wittenberg. Many congregations secured their pastors without ordination. But many pastors, not having received ordination, suffered because of the little respect and recognition shown them. The Catholics, adhering to the mechanistic conception, to the “dingliche,” naturally looked down upon them. But so did also many Protestants, trained from childhood to reverence the Roman ritual. Indeed, some of the Protestant ministers themselves were dubious as to whether they had been rightly called. Therefore—the new order

MUCH WAS LOST BY THE NEW ORDER

Much was gained, much was lost by this new order. For now, ordination, in the eyes of the people, had been narrowed down to the episcopal ratification, by the laying on of hands. Formerly it meant to call one to the office of the ministry. It was forgotten

that ordination, according to Wittenberg, comprised four acts: 1. The call from the congregation. 2. Examination of doctrine. 3. Confirmation in presence of the congregation. 4. Intercessory prayer.

While Luther, as stated, emphasized the ordination so much that he could say that when a person was called by the congregation, he was already, by implication, ordained; the call being conditioned by the examination as to doctrine, ordination now got the appearance of a church ceremony. The imposition of hands became something so eminently puzzling, that many opposed it as Catholic, or as a magic act. The faculty at Wittenberg regarded it as an *adiaphoron*. Wuerttemberg (now 1,670,000 Lutherans) did not *ordain* its ministers before 1855. For two hundred years this eminently prominent kingdom, now republic, and having at its University of Tuebingen the greatest enrollment (666) of theological students of all the universities in the world, observed the custom of installing the candidates examined for the office of the ministry directly without "ordaining" them. The chief concern was, that they were called by the congregation and able to perform the task allotted to them. Wuerttemberg was genuinely Lutheran in its practice.

Luther, describing evangelical worship, says: "Then our minister, bishop, or servant in the office appears before the altar, duly and honestly and publicly called, but consecrated beforehand, anointed and born as a priest of Christ, without reference to the hedge-ordination. The ordination shall and can be nothing else than a call and a command to do the work of the public ministry."⁶

THE IMPOSITION OF HANDS IN ORDINATION NOT ESSENTIAL

"Consecrated beforehand?" Why then the imposition of hands? Rome regarded this ceremony as something mediating the power of the Holy Spirit, hence as essential. In the evangelical act of ordination the imposition of hands has quite another meaning. All of the men of the Reformation were agreed as to the fact that the laying on of hands was not an essential part of the act, but an *adiaphoron*, having the same meaning as it has at baptism, absolution, confirmation, and solemnization of marriage; as when "a notary and witness give testimony in a secular matter; a minister invokes the blessing for bride and bridegroom, confirms their marriage and testifies that they had taken each other as man and wife and had made public confession of this." But the imposition of hands has been a public token of the ordered office of preaching. But not this alone. Under its use God has been petitioned to en-

⁶Erlangen Ed. 31, p. 348.

lighten, direct, and lead such chosen persons for the welfare of the Church—by the Holy Spirit.⁷

The Old Testament mentions the imposition of hands on the heads of the one to whom an office was transferred, only once. It was the occasion of Joshuas being called to be the successor to Moses (Numbers 27, 18-23; Dt. 34, 9). The imposition of hands was the means whereby the spirit and exaltedness of Moses was transferred to Joshua—like lighting a torch with a burning torch, or pouring the contents out of a vessel into another. This answers to a technical ordination. The Jews followed this custom in ordaining priests and judges. But in the age of Talmud this custom was no longer observed. Some think that the respect of early Christians for this custom turned the Jews against it. If three members among the Jews ordained, one did the presiding, the two others were witnesses. The ordained got three things: the title of Rabbi, got his name inscribed in the book of matriculation, and the right to decide as a teacher and judge independently on religious legal questions (ritual) and criminal questions. Ordination could cover only a part of this, when specified. In the third century the Jews would select the person to be ordained from the learned disciples, for ordination. The candidate had to be able to write, butcher, and circumcise and if need be, to read the verse of praise at the celebration of marriages. (H. L. Strack and P. Billebeck, *Das Evangelium nach Markus, Lukas . . . erläutert aus Talmud und Midrasch*, Munich 1924, II 647 seq.)

This conception has been and is the usual one among Protestants. But Neo-Lutherans like Loehe, Kliefoth and Zezschwitz ascribed to the laying on of hands an essential significance at ordination.⁸ They assigned to it a sacramental effect, and taught

⁸Scores of well-known theologians, particularly of England and America, have been quoted as to the meaning of the imposition of hands, in Dexter's *Congregationalism*, 1865, and Hiscox, *The New Baptist Directory*, (1894) . . . See also G. Rietschel, *Lehrbuch der Liturgik*, 1909, II and E. Chr. Achelis, *Lehrbuch der praktischen Theologie*, 1911, I; especially Behm, *Die Handauflegung im Urchristentum*, 1911. See also R. G. G. 2 ed. II, Article, *Handauflegung*, by Behm and Glaue.

Behm thinks it mediates a special spiritual equipment for the work to be done by the candidate, or, in baptism imparts the Spirit, the principle of all personal Christianity. He explains that, according to the concrete thinking of antiquity, the process of the imparting of the spirit was conceived as a sensuous-real event, but not, however magic-sacramental.

Glaue, showing that the imposition of hands is very usual in connection with liturgical acts like baptism, confirmation, ordination, marriage, private confession, says, it is not found in all agendas, where the benediction is substituted. He says, magic ideas, as if it mediates magic powers, and every mechanistic interpretation of it, must be un-

conditionally rejected, as Luther did reject them. Glaue adds, that the efforts, in the opposite direction, of the *Neo Lutherans* and *High church* people, are due to a *Romanizing conception of the office of ministry*, as if it, on the basis of *successio-transmission*, possesses a special official grace or virtue. This too must be rejected. "Nowhere in the evangelical church is any special importance ascribed to the laying on of hands. In the church orders of the sixteenth century it is called an *adiaphoron*. According to evangelical view it can only express in a symbolical way that the intercession for the candidate is especially for him. (R. G. G. II 2 ed., 1607, seq.)

that it is the laying on of hands that makes the intercessory prayer effective, and mediates directly a supernatural gift, without which ordination is ineffective. This Romanizing tendency thus makes the ceremony something essential, imparting grace, and guaranteeing the grace of the office.

THE CALL IS ESSENTIAL

The essential thing about ordination, according to Luther's views, however is the call (and examination). He was little concerned about the rest. He retained the confirmation with the laying on of hands and prayer, in order that the public might know who was capable of holding the office of the public ministry. For even in his day there were many itinerant preachers, neither called nor capable, who believed they were spiritual and got many adherents. There were also many preachers who could not preach, but read sermons from postilles. Only a minority had what we would call a college training, and many studied theology only for a few weeks. There were also many ignorant catholic priests who were indifferent to doctrine, as long as they got a charge. Then the enthusiasts who, in the belief they possessed the Spirit, did not condescend to page a Bible. In view of all this, some control was needed. Unfortunately it became a bureaucratic state control, against Luther's wish. The bishop and the rest of the clergy became *officials of the state*, and had to take an oath at the accession to the office—a custom still observed even by some free church bodies in America, indeed a sincerely motivated ceremonial, but hardly more appropriate than a crown and throne for a United States President.

FORMULARY OF AUTHORIZATION

The state-church order with regard to ordination is celebrated every summer in American Church bodies. The zenith of synodical meetings seems to be ordination. The *Ordinator*, who may be the bishop, or president, or a special person appointed to ordain, often uses a ritual like this:

"In the name of the Father, and of the Son, and of the Holy Ghost, I now commit unto thee the holy Office of the Ministry,

with power and authority, as a true servant of God and of Jesus Christ, do declare God's Word both publicly and privately, to administer the sacraments according to Christ's Institution, to bind sin into the obstinate, and to loose it unto the penitent and otherwise to perform whatever belongeth to thy sacred calling according to the Word of God and the regulation of our Church."

This formulary makes the presiding minister a sort of consecrating bishop. Its language is suggestive of an hierarchic order, imparting authority, not only *formaliter*, but *realiter*. But this authority every Christian has *realiter*. As Luther said, A Christian can never open his mouth without speaking an absolution.

The formulary is more in harmony with conditions where a minister is a state official, or an official of state and church jointly, than where he is the servant of a free congregation. How impressive, almost forbidding, it is compared to the simple form suggested in William B. Barton's A Congregational Manual 1911, p. 223: "We give you the right hand of fellowship, to take part with us in the ministry." The latter may seem colorless. Either will suffice if understood in the evangelical meaning. Even this form, a usual part of the ceremony in the days of the Reformation, may possess some value: "Hear ye: that we preachers and pastors have been called not to take care of geese and cows, but of this congregation." Perhaps the negative in this could be profitably changed so as to meet a salvation today: that preachers are not sent to deliver essays in the pulpit, or after-dinner speeches in clubs, to act as masters of ceremonies, to be business managers or advertising agents. The main thing is that the congregation understands why it has a preacher. Hence public ordination was, in the days of the Reformation, and is, in our day, preferable to private ordination, which is practically meaningless.

Whether the candidate is ordained by a local church or at a synodic assembly, is religiously of no consequence. Ordination by a synod gives the candidate greater public recognition. The call of the congregation gives him the formal rights to exercise his publicly recognized ability in its midst. *Realiter* he has the right to use his gifts of grace, wherever he has opportunity and wherever his gift is recognized, all due profitable order being observed.

LUTHER'S SIMPLE FORMULARY

The act of ordination has become so complicated that Luther, were he to reappear, would hardly recognize it to-day. How simple his ritual of ordination is.¹⁰ One can read it in three minutes.

¹⁰The Orders of Service and Ministerial Acts of the Norwegian Lutheran Church, Minneapolis, 1902.

¹¹Erlangen Ed., 60, 29 seq.

It has no address to the candidates to be ordained, only a few passages from scripture, a prayer with the imposition of hands, and a question, which the candidate answers with a yes. It proclaims no transfer of the office with "power and authority," but a plain, evangelical statement. Why so plain? Luther and the conception which his colleague expressed in "Appendix to the Schmalkald Articles": "Formerly the people elected pastors and bishops. Then the bishop was added, either of that church or a neighboring one, who confirmed the one elected (episcopus) by the laying on of hands. *Ordination* was then nothing else than such a *ratification* (comprobatio).¹¹

THE FREDER-KNIPSTRO CONTROVERSY

A controversy about the middle of the sixteenth century showed how this statement of Melancthon was confirmed and applied. We are referring to the Freder-Knipstro controversy. Johann Freder, pastor in Hamburg 1540-47 was called by the council of Stralsund to become its superintendent (bishop). As such it was to be a part of his duty to examine, ordain, and install the city clergy. When he had been made a minister at Hamburg, the laying on of hands had been omitted in his case, due to consideration for the Domherrn at the Cathedral where he was to function. They were Catholics. He had been properly called, and intercession had been duly made for him from the pulpit when he took over his office. Being now called to Stralsund, the General Superintendent Knipstro demanded that he receive of his hand what he was lacking—ordination. This demand was of a theological and church political nature, the General-superintendent wanting the Superintendent of the city Stralsund to be under his jurisdiction. Stralsund, mindful of its rights, forbade the ordination, which was not performed, because Freder lost his office in 1549 due to resisting the Interim. He became professor in Greifswald, and at the same time superintendent (bishop) in Ruegen. But Ruegen in 1543 had been made ecclesiastically dependent on Denmark. A Danish bishop thus would have to confirm him. Knipstro had visited Denmark in order to get the necessity of such confirmations abrogated. Finding his visit in vain, he inducted Freder, without ordination, but in the name of his duke, into his office: the confirmation of the Danish bishop not being desired. Christian III of Denmark protested, even talked of a *casus belli*. Bishop Palladius of Denmark demanded that Freder personally appear before him to receive ordination.

Now Knipstro asserted his dogmatic misgivings. How could Freder an unordained man, ordain anybody else? Knipstro and

¹¹Book of Concord, edited by Mueller-Kolde, 10 ed., p. 342.

Freder soon faced each other as polemicists. Freder claimed that the imposition of hands was an adiaphoron; as a fine custom, it should not be omitted, but it was not necessary where forced circumstances dictated that it be left undone. Knipstro, in rather offensive language declared that one cannot give what he does not have. The Duke tried to make the two come to an agreement.

Then Freder appealed to the faculty at Wittenberg. In February, 1551, it declared, through Melanchthon and Bugenhagen, that the (1) election of the person, (2) the examination of his doctrine; (3) the induction, (4) with prayers constitute ordination. The laying on of hands was a praiseworthy custom, but subject to change. Where this custom was not in use, the ministry was efficient without it. This decision favored Freder, who however went to Denmark to get the ordination—a church political move, not motivated by any feeling of religious necessity. Being under Danish jurisdiction ecclesiastically, Freder now lost his professorship, but retained his episcopal office in Ruegen. The two polemicists signed a peace document in 1553. But Freder soon felt that his conscience was hurt by this act, and protested in print against the statement in the document that ordination is necessary for church offices. Knipstro replied. A number of theological opinions were solicited from theologians. The Wittenbergers said no real doctrinal difference was implied in the controversy; but Freder had, because the imposition of hands was an adiaphoron, made the false deduction that the necessity of the entire ecclesiastical order had to be opposed. But this order was an indispensable protection against deceivers and such as had no examination. Freder now appealed to a synod of Greifswald, 1556, which, however, gave him no redress. He was the victim of personal differences and a territorial dispute: It was unnatural for the Germans to regard the superintendent of Ruegen as subject to the Danish Ecclesiastical government.¹²

ORDINATION A PUBLICATION OF APPROBATION

When Melanchthon, stating his opinion in this case, said that ordination consisted of four things, he added that Luther had laid in the hands of the congregation the call and likewise the public *ratification*, as a public rite announcing that the candidate had been examined by the servants of the congregation. He regarded it as fitting that one called was inducted into office through some public custom, where prayer was offered. In a church order of 1552, of which Melanchthon was a joint author, we read: Or-

¹²Art. Knipstro, by Kawerau, in Herzog-Hauck, P. R. E. Art. Freder, by Koehler, in R. G. G. II.

dination is a public testimony from the churches that the person in question has been called and has received an order to preach the Gospel and administer the sacraments. In 1552 Melancthon called ordination not approbation, but *publication of the approbation*.

Martin Chemnitz (b. 1522) wrote: Because of those that are running about without having been sent, the call should have the public testimony of the congregation. Leonard Hutter, like Melancthon, regarded the ordination not as a ratification, but as a public proclamation of the ratification by the congregation: "Ordination is nothing else than a declaration and, at the same time, a public proclamation of the call already extended. It does not make anyone a minister or preacher; as, not the coronation, but the real election makes one a king or emperor. Coronation is only the public proclamation of the election preceding it."

The theological faculty in Rostock declared that ordination is a "public testimony," but added that in some places of Germany "this testimony is given without ordination."

AMERICAN ENDORSEMENTS

There is genuine pleasure in seeing these ideas of the Reformation essentially sanctioned in an American work from the pen of a Congregationalist:

"It does not matter what the ministry may be—pastors, elders, deacons, Sunday-school superintendents,—it does not matter how many ministers there are in any particular church, or whether their service is professional or voluntary . . . The ministry . . . is nothing less and can be nothing more than a rank of service . . . One is qualified for it by gifts, by training, by experience; these, on the Christian doctrine of the Spirit, constitute his inward call. But he enters on it only through the call of some Christian company, itself presumptively an act in which Christ's Spirit was concerned. Imposition of hands is the recognition of this double call, the solemn setting apart of a man chosen by a particular church to be its spiritual shepherd and administrative head. This act confers on him no gifts he did not have before.

"It is simply for the time being and for the sake of order and efficiency. It does not per se relieve the other Christians of their priestly functions. When occasion requires, any member of the church may be appointed to administer the sacraments, or preach, or preside.

"We need a revision of terms. 'Ordination', with its implication of an *ordo clericalis*, should be replaced by some term signifying installation in an office or service. There should be no distinction in term or form between a man's formal induction into the ministry of his first church, and his later induction into the ministry of another church. The act is essentially the same, whatever differences may be necessary in the previous examination."

The author thinks we must revive the practice of a formal installation at each entrance on a ministry. This may not matter much, but his claim that for a council to confine the imposition of hands to its ministerial members is fraught with the gravest dangers—, is worth a great deal of consideration. "In each Christian community, let the 'laymen'—here again we need a revision of terms—insist upon their rights."

The insistence may not matter so much as the understanding that the hands of the clergy mean religiously nothing more than the hands of laymen.

The author does not object to reordination, since ordination is not for life, but he finds it is more practical to abide by one ordination in order to insure the ministry as a profession, as well as a calling. Ordination is a certain guarantee of fitness. So much harm has been done by tramp preachers that a certified record is of the utmost importance.

"'Ordination' . . . can not make a minister. Nothing will do that but actual ministration. Whoever ministers is a minister, wherever, to whomsoever, and with or without previous formalities. But he must be ministering . . .

"'Instead of examined for ordination' we suggest the term 'examined for the ministry', and instead of 'ordained to the ministry' the term 'accredited to minister in the churches.'"

A revision of terms may not be needed as much as a revision of thinking in terms of high church to terms of evangelical church. A modified practice would do no harm. The imposition of hands by a layman may not profit the layman, if he does not understand what he is doing. It may create spiritual pride. On the other hand, a layman's participating in an ordination may evoke an intelligent question as to Why or Why not he should do this.

Luther permitted laymen to participate. In the New England states this custom was much in use in the seventeenth century. German Bremen-Verden practiced it to 1842. Punchard defends this custom, though he admits that "few would now approve of lay ordination and I am not sure but that some would consider it invalid."

How ordination differs entirely from any hierarchic consecration will be seen fully, when ordination is no longer separate from the induction into office. Ordination will then be regarded as the first installation. If ordination and installation (or induction) are not considered as being on a par, ordination will be regarded as conveying a spiritual quality instead of being the allotment of a task, or assignment of a field, by the congregation—a task to serve it in public capacity.

The matter will be clarified by adopting the teaching of Luther that the call is really the ordination. Then the purely ceremonial ordination becomes something quite subordinate, not more necessary than the coronation ceremonies for a king, or the handing out of a diploma to the one who has passed an examination. The conferring of a diploma at a commencement makes the recipient neither greater nor abler than he was immediately after having passed the examination for it. A coronation makes the king no abler than he was at his election. But the coronation, the conferring of the diploma gives publicity. It is similar with the ordination of a minister.

These ideas are not new. Cotton Mather, in his day, said about some Americans of Old: "They reckoned not Ordination to be essential unto the vocation of a minister, any more than coronation to the being of a king: but that it is only a consequent and convenient adjunct of his vocation, and a solemn acknowledgment of it, with an useful and proper benediction of him in it."

Another of the old Puritans in our country told the following about Scotland in 1648: "The church of Scotland is so far from conceiving laying on of hands necessary in ordination, that they not only not use it, but judge it unlawful to be used, unless some special considerations be attended."

Scores of testimonials to the same effect are given by Henry M. Dexter in "Congregationalism," 1868, pp. 136-145; Edward T. Hiscox in, "The New Directory for Baptist Churches," 1894 pp. 350-381; George T. Ladd in, "The Principles of Church Polity," 1882, pp. 227-237.

To these testimonies, quoted or referred to, we may add a few from the Scandinavian countries.



Christentum und Geschichte.

Von Prof. Dr. Grönmacher.

I.

In der zweiten Hälfte des neunzehnten Jahrhunderts machten die Naturwissenschaften den Versuch, sich als einzige Wissenschaftsform aufzuspielen. Sie suchten sich die Geisteswissenschaften nach Stoff und Methode zu unterwerfen; die Psychologie sollte wesentlich materiell aufgefaßte Seelenvorgänge gesetzmäßig untersuchen, in der Geschichte sollten notwendig sich vollziehende wirtschaftliche Vorgänge das Rückgrat bilden. In verfeinerter Form huldigte auch ein Historiker wie der verstorbene Leipziger Professor Lamprecht einer naturalistischen Geschichtsbetrachtung, wenn er den Blick nur auf die kollektiven Vorgänge in der Geschichte richtete, die in festen Stufen aufeinander folgen sollten. Selbst bei Spengler lebt in seinem eigenen Gedankenkreis, der sich die Geschichte wie natürliche Jahreszeiten entwickeln läßt, eine solche die Geschichte der Natur angleichende Betrachtungsweise fort. Gegen diese Auffassung erhob sich zu Beginn des 20. Jahrhunderts eine Bewegung, welche für die **Selbständigkeit und Eigenart der Geisteswissenschaften** eintrat. Sie wurde besonders von den beiden Heidelberger Philosophen, dem verstorbenen Windelband und dem jetzt noch wirkenden Rickert geführt. Sie zeigten durchschlagend, wie die Geisteswissenschaften einen besondern Gegenstand haben, die **Kultur** — nicht die Natur — und eine besondere Methode, die **idiographisch-individualisierende**, nicht die generalisierend gesetzmäßige.

Die Kultur ruht gewiß auf der Natur und insolgedessen bestehen auch gewisse Zusammenhänge zwischen den Kultur- und Naturwissenschaften. Spielt sich doch jedes Stück Geschichte auf einem bestimmten geographischen Boden in einem besondern Klima ab. Das gilt auch für die Religions- einschließlich der Christentums-geschichte. Jesus konnte sein besonderes Wanderleben nur führen auf dem Boden und in dem heißen Klima Palästinas. Aber Kultur ist vor allen Dingen Umschaffung der Natur und Herstellung rein geistiger Gebilde wie des Staates, der Kunst, Sittlichkeit, Philosophie, Religion kraft einer besondern Betätigung des menschlichen Willens. Diese Besonderheiten der Kultur zu erfassen, ist die eigentliche Aufgabe der geistigen Kulturwissenschaften. Innerhalb der Kultur lassen sich voneinander sondern: der schöpferische menschliche Geist, der sich wesentlich gleichbleibt, und seine wechselnden objektiven Schöpfungen. Die Untersuchung des menschlichen Geistes kommt der **Philosophie** zu; sie beschreibt seine seelischen Fähigkeiten in der Psychologie, seine Erkenntnis-kraft in der Erkenntnistheorie, seine sittlich-rechtlichen Fähigkeiten in Ethik und Rechtsphilosophie, seine

künstlerischen in der Aesthetik, seine religiösen in der Religionsphilosophie. Aus allen diesen geistigen Anlagen und Kräften sind aber die verschiedensten Erscheinungen erwachsen. Die Ergebnisse der menschlichen Erkenntnis haben sich, wie die Entwicklung der Wissenschaft zeigt, stetig gewandelt. Der sittlich rechtliche Trieb hat die verschiedensten Sitten und eine große Reihe von Staatsformen erzeugt. Die Kunst ist in allen Jahrhunderten eine andre gewesen, ja selbst die Religion hat sich in eine Vielzahl von Religionsbildungen zerlegt. Diesen Wandel und Wechsel der kulturellen Formen zu beschreiben und zu verstehen, ist die Aufgabe der Geschichtswissenschaft. Ihr Interesse ist darum auf das Einmalige und Besondere, das Individuelle gerichtet. Die Besonderheit der antiken Kriegsführung, Staatsform, Sitte, Religion, beschreibt der Historiker der Antike. Die Eigenart des Mittelalters auf allen Gebieten nach vorwärts und rückwärts sucht die geschichtliche Forschung herauszuarbeiten. Der Literaturhistoriker unterstreicht die Unterscheidungsmerkmale der klassisch deutschen Dichtung. Infolgedessen kann man mit Rieckert zusammenfassend die Geschichte als „individualisierende Kulturwissenschaft“ charakterisieren.

Der Geschichtsforscher begnügt sich aber nicht damit, geschichtliche Tatsachen in ihrer Vereinzelung darzustellen, sondern er sucht auch ihre Zusammenhänge zu ermitteln — etwa in der Staaten-geschichte die Aufeinanderfolge der verschiedenen asiatischen Reiche und ihre Ausmündung in das „imperium Romanum“ verständlich zu machen. Der Geschichtsschreiber stellt einen Entwicklungszusammenhang her und zwar nicht nur wie der Naturforscher durch Nachweis des kausalen Zusammenhanges das heißt der Bedingtheit des Folgenden durch das Vorhergehende, sondern auch durch den Blick auf die Ziele, denen eine bestimmte geschichtliche Entwicklung zustrebt das heißt durch die teleologische Betrachtungsweise. Spengler bringt Einheit in das moderne geschichtliche Geschehen durch die Behauptung, daß alles auf den Untergang des Abendlandes hindeutet. Aus dieser Feststellung ergibt sich in welchen Maße **persönliche und philosophische Ueberzeugungen in die Geschichtsdarstellung eingreifen**. Schon die Auswahl und Bewertung der Quellen bringt ein gewisses subjektives Element, das sich bedeutend steigert, wenn etwa eine große Persönlichkeit in ihrer Bedeutung dargestellt werden soll. Handelt es sich aber gar um neuere politische Geschichte zum Beispiel des Weltkrieges, so greifen ganz bestimmt nationale Ueberzeugungen in seine Darstellung ein. Erst recht ist der Begriff einer „Weltgeschichte“ mindestens in gleichem Maße eine Schöpfung der Philosophie wie der exakten Geschichtswissenschaft. In jeder geschichtlichen Darstellung und zwar je bedeutsamer und umfassender ihr Gegenstand ist, steckt ein gut Stück Philosophie — eine Erkennt-

niss, die von größter Bedeutung für die Verhältnissbestimmung von Christentum und Geschichte werden wird.

II.

Zwischen der Geschichte und der Religion im Allgemeinen brauchen keine näheren Beziehungen zu bestehen. In reinen **Naturreligionen** wie den animistisch-fetischistischen, aber auch in den meisten polytheistischen fehlt eine Beziehung zur Geschichte. Wo sich die Gottheit im Rauschen heiliger Bäume offenbart, wo Sonnenauf- und untergang die tiefsten religiösen Gefühle auslöst, handelt es sich um immer wiederkehrende geschichtslose Naturerscheinungen. Auch die alten germanischen Götter waren keine Geschichtswesen, sondern wurden erlebt in Sturm, Donner und Blitz. Allein auch der höhere Typus einer **mystischen Religiosität** verhält sich neutral zu der Geschichte. Kann ich unmittelbar in meinem Seelengrund das Göttliche finden und dadurch mit der Gottheit in Verkehr treten, dann bedarf es keiner Geschichtsfakta, um meine Frömmigkeit hervorzurufen. Alle mystische Religion ist zeitlos und geschichtslos — das heißt besonders deutlich die indische Religiosität. Die Versenkung in das Ewig-Eine vollzieht sich überall und zu jeder Zeit. Sobald die Mystik in einer geschichtlichen Religion überhand nimmt, löst sie deren historischen Bestandteile mehr oder minder radikal auf — das lehrt gerade auch die Christentumsgeschichte. Endlich fehlt in der Religionsform, in welcher die **Vernunft** die Oberhand gewinnt die Beziehung zur Geschichte. Denn die Vernunft erscheint sowohl als theoretische wie als praktische als angeboren und unveränderlich. Wer die Religion auf Vernunftwahrheiten begründet oder in ihnen bestehen läßt, gebraucht sich um die Geschichte nicht zu kümmern. Infolgedessen sind Zeiten, welche den Vernunftscharakter der Religion betonten wie der Rationalismus des 18. Jahrhunderts gleichgültig gegen die Geschichte gewesen. Das hat besonders Lessing in dem bekannten Satz ausgesprochen, daß zufällige Geschichtswahrheiten nicht ewige Vernunftwahrheiten begründen könnten. Und Kant hat geradezu alle historischen Elemente der Religion in rationale verwandelt.

Geschichte und Religion berühren sich erst in einer solchen Religion, die sich auf einen bestimmten Ausschnitt der Geschichte stützt und in ihm ihre geschichtliche Entstehung, wie ihren dauernden Offenbarungsgrund sieht. Sobald eine Religion auf eine bestimmte Geschichtstatsache verweist, aus denen sie entsprungen ist und dieser dauernden Offenbarungswert zuweist, sind Beziehungen und damit auch die Möglichkeit von Konflikten mit der Geschichte und ihrem wissenschaftlichen Verständnis gegeben. In diesem Sinn ist das **Christentum eine eminent geschichtliche Religion**, indem es sich auf einen bestimmten geschichtlichen Stifter zurückführt und zugleich be-

hauptet, daß in seiner und in der ihr vorangehenden alttestamentlichen und ihr nachfolgenden apostolischen Geschichte eine besondere Offenbarung Gottes erfolgt ist. Durch diese Geschichte und das von ihr kündende Wort vollzieht sich im Christentum dauernd die lebendige Verbindung mit Gott. Zu Niemandem kommt Gott und Niemand gelangt zu Gott, es sei denn durch den geschichtlichen Christus. Für seine geschichtliche Begründung und Erhaltung nimmt das Christentum Besonderheit, Einzigartigkeit, Absolutheit in Anspruch. Das Christentum leugnet nicht, daß auch seine Urgeschichte ein Bestandteil allgemeiner Welt- und Kulturgeschichte ist, aber es behauptet zugleich, daß diese Geschichte Transparent einer ewigen Welt ist. Seine Ursachen lassen sich damit letztlich nicht aus der vorangegangenen innerweltlichen Geschichte ableiten, sondern nur aus einer unmittelbar aus der Ewigkeit herauswirkenden Kraft. Christliches Ziel ist nicht nur, die allgemeine Menschheitsgeschichte in der Zeit vorwärtszuführen, sondern vor allem jeden Einzelnen überwärts in die Ewigkeit zu geleiten. In dem Begriff der Offenbarungs- und Heilsgeschichte ist die charakteristische Stellung des Christentums zur Geschichte in einer kurzen Formel zusammengefaßt.

III.

Ist durch die voranstehenden Ausführungen die enge und besondere Verbindung des Christentums mit der Geschichte festgestellt, so scheint sich daraus nicht notwendig ein Konflikt mit der allgemeinen Geschichte zu ergeben. Tatsächlich hat auch Jahrhunderte hindurch ein solcher Gegensatz nicht bestanden. Im Gegenteil schien Christentum und Weltgeschichte in Harmonie zu stehen. Diese aber kam dadurch zu Stande, daß man die allgemeine Geschichte nach spezifisch alttestamentlich-christlichen Gesichtspunkten verstand. Lange Zeit bildete die Weissagung Daniels von den verschiedenen Weltreichen und dem sie ablösenden Gottesreich das allgemeine Schema für die gesamte Geschichte. Paulus behandelte die heidnische und jüdische Geschichte als eine negative Vorbereitung des Christentums, nicht minder die altchristlichen Apologeten. Augustin kannte nur eine doppelte Geschichte, die der „civitas dei“ und einer „civitas diaboli,“ die zwar antithetisch, aber ganz aufeinander bezogen verliefen. Auch die mittelalterliche und altreformatorische Geschichtsbetrachtung stand entschieden unter religiösen Gesichtspunkten wie unter dem des tausendjährigen Reiches aus der Apokalypse.

Ein Konflikt zwischen Christentum und Geschichte entstand erst in dem Augenblick, wo die christliche Weltanschauung aufhörte die allgemein herrschende zu sein und in der Wissenschaft andre Gedankengänge einsetzten und allmählich die Vorherrschaft gewannen. Das ist etwa seit Beginn des achtzehnten Jahrhunderts der Fall. Seit dieser Zeit hat sich die moderne historische Methode gebildet und

ist im Gegensatz zu der spezifisch christlichen Geschichtsbetrachtung getreten. Die Eigentümlichkeit der modernen historischen Methode hat zu Anfang des zwanzigsten Jahrhunderts der verstorbene Theologe und Philosoph Tröltzsch besonders scharf herausgearbeitet und in Konkurrenz zum Christentum gestellt. Nach ihm enthält sie die **dreierlei Grundsätze der Kritik, der Analogie und der Wechselwirkung zwischen allen Geschichtsvorgängen**. Danach gibt es für die moderne historische Methode kein Geschichtsgeschehen, welches an und für sich zuverlässig, autoritativ, absolut ist, sondern jedes unterliegt in gleichem Maße der Kritik. Diese sondert das Wahre vom Unwahren, das Tatsächliche vom Mythos, um einen nur relativ gültigen, vergänglichen Tatsachenkern herauszuarbeiten. Bei dieser Kritik bedient sie sich besonders des Grundsatzes der Analogie. Alle Vorgänge der Vergangenheit müssen analog denen der Gegenwart gedeutet werden. Nur dieselben Kräfte, die heute in der Menschewelt wirksam sind, können auch in der Vergangenheit tätig gewesen sein. Erscheinen völlig eigenartige Faktoren in früheren Geschichtsberichten, so sollen diese von vornherein unglaubwürdig sein. Endlich nimmt die moderne historische Methode an, daß alles Geschehen in gleichartiger Wechselwirkung steht. Jede Erscheinung in der Geschichte hängt mit allen andern zusammen; es kann keine Veränderung an einer Stelle geben, die sich nicht überall bemerkbar machte. In der Geschichtskette ist Ring an Ring geschmiedet und zwar überall von den gleichen Kräften.

Diese Grundsätze sind in der Tat geeignet, die schwersten Konflikte mit der christlichen Annahme einer besondern Heilsgeschichte hervorzurufen. Denn diese wird nicht mehr als eine autoritativ gegebene Größe von besonderem Charakter angenommen, sondern einer zerlegenden und relativierenden Kritik unterworfen. Indem diese sich des Grundsatzes der Analogie bedient, wird in der Heilsgeschichte alles Außerordentliche und Wunderbare, was sich nicht in der Gegenwart wiederholt, ausgeschieden. Endlich wird durch die restlose Einstellung in die allgemeine Weltgeschichte der Offenbarungsgeschichte ihre Sonderstellung nach Ursprung und Gehalt genommen. **Tatsächlich haben zahlreiche moderne Darstellungen der christlichen Geschichte den Offenbarungscharakter, teilweise sogar jeden Geschichtscharakter abgesprochen.** Auf Jesus angewandt ergibt diese Methode, daß er ein Mensch war wie andre Menschen, der höchstens noch — den auch sonst vorkommenden — Selden der Geschichte eingereiht werden darf. Es sei nur an die verschiedenen Biographien von David F. Strauß über Renan bis zur modernsten des „Menschensohnes“ von Emil Ludwig erinnert. Da aber in der christlichen Ueberlieferung das Wunderbare so eng mit dem Geschichtlichen verbunden ist, sind andre Historiker und Philosophen

konsequent noch einen Schritt weiter gegangen. Sie haben in der geschichtlichen Ueberlieferung über Jesus die Ersatzbarkeit eines historischen Kernes auch im profanhistorischen Sinn geleugnet, ja positiv behauptet: „Jesus hat nicht gelebt,“ wie A. Drews in Karlsruhe. Damit aber ist der allerschwerste Konflikt zwischen Christentum und Geschichte entstanden, der an Bedeutsamkeit noch den Gegensatz zur Naturwissenschaft übertrifft. **Die moderne historische Methode lehnt eine besondere christliche Heilsgeschichte ab, ja gefährdet sogar deren profangeschichtliche Tatsächlichkeit.**

IV.

Dieser Konflikt ist von christlicher und theologischer Seite nicht dadurch zu lösen, daß man die geschichtlichen Elemente im Christentum als religiös gleichgültig zurückstellt oder als ganz unbedeutend aufgibt. In dieser Linie hatte sich schon die Apologetik der Ritsch'schen Schule bewegt, in deren Sinn S. Schulz in seinem Grundriß der Apologetik formuliert hatte: „Es handelt sich für den Glauben an den geschichtlichen Christus gar nicht um ein Urteil über eine Frage der Geschichtswissenschaft, etwa um die Probleme, mit denen sich die Wissenschaft von Leben Jesu zu beschäftigen hat. Es handelt sich überhaupt nicht um Etwas, was die wissenschaftliche Kritik in Zweifel ziehen könnte, um etwas bloß Vergangenes. Vielmehr um eine wirkende Persönlichkeit, die sich als Lebendige in die geistige Geschichte der Menschheit eingeprägt hat und deren Wirklichkeit ein Jeder durch ihre Wirkungen ebenso gegenwärtig an sich erproben kann, wie die Wirklichkeit der Natur und der Gemeinschaften, in denen er steht.“ Allein die Wirkungen, die von Christus ausgehen, sind doch nur dann als seine Wirkungen anzusehen, wenn er selbst eine festumrissene geschichtliche Persönlichkeit war, und können nur unter dieser Voraussetzung zum Glauben an ihn und den sich in ihm offenbarenden Gott führen. Ist Christus dagegen geschichtswissenschaftlich nicht als historische Persönlichkeit erwiesen oder gar das Gegenteil festgestellt, so gehen alle gegenwärtigen religiösen Wirkungen nur auf die Schöpfer der Christuslegende zurück, genau wie die noch immer dauernden Eindrücke der homerischen Götter nur auf den Dichter Homer, nicht aber auf die Gestalten jener Götter zurückführen.

Auch die religionsgeschichtliche Theologie, die zunächst alles Gewicht auf den historischen Jesus gelegt hatte, hat zuletzt vor der historischen Kritik kapituliert. Erklärte doch Bouisset in einem Vortrag über „Die Bedeutung der Person Jesu“ 1910: „Wir brauchen das mögliche Resultat historischer Forschung, das uns die geschichtliche Wirklichkeit Jesu im engeren Sinn an vielen Punkten unerkennbar, unrettbar verloren bleibt, nicht mehr zu fürchten. Es kommt auf das Symbol, das Bild selbst an. Das Bild Jesu, als

Dichtung und Wahrheit, bleibt wirksamer als alle historisch noch so genauen Rekonstruktions versuche.“ Danach würde der christliche Glaube zum guten Teil auf Dichtung beruhen und insolgedessen auch nur als Dichtung zu bewerten sein. — Selbst in der positiven Theologie zu Beginn des 20. Jahrhundert läßt sich ein gewisses Zurückweichen vor den Angriffen des Historismus nicht verkennen. So hat zum Beispiel Stange — neben ganz anders lautenden Ausführungen — erklärt, daß alle geschichtlichen Religionen nur Einkleidungen des religiösen Erlebnisses sind, „das man nicht aus ihnen, sondern immer nur aus dem Zusammenhang des menschlichen Bewußtseins gewinnen kann.“ Auch bei dem Erlanger Frank — im Unterschied zu Hofmann — tritt die Geschichte zurück hinter der lebendigen Erfahrung und den metaphysischen Glaubensideen, während die Geschichte nur die Brücke zwischen beiden bildete. **Die Eigenart der christlichen Religion und Weltanschauung besteht aber in einer unauflösbaren Synthese zwischen Geschichte und Metaphysik, Zeitlichem und Ewigem, Menschlichem und Göttlichem — unter voller Gleichwertigkeit beider Seiten.**

V.

Insolgedessen kann der Konflikt zwischen Christentum und Geschichte nicht defensiv durch Preisgabe der Offenbarungsgeschichte, sondern nur offensiv **durch Kritik an der modernen historischen Methode** gelöst werden — im Rückgriff auf die eingangs angestellten Betrachtungen über das Wesen der Geschichte. Diese Methode ist in Wirklichkeit kein unfehlbares allgemeingültiges Verfahren, sondern Ausfluß einer philosophischen Weltanschauung, die vom Christentum abzieht und darum seine geschichtlichen Grundlagen zersehen muß. Jede Geschichtsbetrachtung — so sahen wir in unserm ersten Abschnitt — ist subjektiv durch die Stellungnahme des betreffenden Historikers bedingt. Mit Recht sagt darum Bernheim in seinem berühmten „Lehrbuch der historischen Methode“: „Was wir als Hauptresultat der Kulturentwicklung ansehen und was wir als für dessen Herbeiführung wesentlich ansehen, hängt somit von unserer Weltanschauung ab.“ Erst recht sind **alle Grundsätze der modernen historischen Methode nur verhüllte weltanschauliche Dogmen**. Denn nur moderne Skepsis proklamiert: Es gibt nichts Autoritatives und Absolutes in der Geschichte. Weiß man das von vornherein, so entdeckt man naturgemäß in aller und auch in der christlichen Historie nur Relatives und Vergängliches. Nicht minder ist es ein modernes Dogma, daß sich in der Vergangenheit alle Ereignisse in genauer Analogie zu den gegenwärtigen vollzogen haben müssen. Diese Meinung schließt eine ungeheure Selbstüberhebung des modernen Menschen in sich, ja sie steht in scharfem Widerspruch zu seinem sonst bekundetem Relativismus. Die Gegenwart soll abso-

luter Bewertungsmaßstab für die Vergangenheit sein. Macht man mit dieser Behauptung wirklich ernst, so wird — noch abgesehen vom Christentum — ein gut Stück vergangener Historie fragwürdig. Denn nicht nur die primitiven Menschen, sondern auch andre große Kulturen verliefen nach ganz andern Gesetzen als die unsre. Darum erkennt auch hier ein nüchterner Historiker wie Bernheim an: „Daß die einzelnen Menschen und ganze Menschheitsgruppen sowohl in einer und derselben Zeit wie noch mehr zu verschiedenen Zeiten ihrem Empfinden, Vorstellen, Wollen nach vielfach anders sind und waren als wir.“ Das Dogma von der Analogie würde auch das andre moderne Dogma von der Entwicklung stürzen, das ja doch erst ganz allmählich sich die gegenwärtige Welt bilden läßt. Endlich würde es auch die Anerkennung großer Männer in der Geschichte unmöglich machen, deren Eigenart gerade in ihrer Einzigartigkeit und Unwiederholbarkeit besteht.

Aber auch das dritte Prinzip der modernen historischen Methode, daß alles geschichtliches Geschehen in einem gleichartigen Zusammenhang stehe, ist anfechtbar und nur die Forderung einer monistischen Weltanschauung. Mindestens ebenso möglich ist es, im Blick auf den wirklichen Geschichtsverlauf zu behaupten, daß es in ihm ein Sterben und radikale Neuanfänge gibt — wie Spengler das behauptet hat. Steht es aber so mit den Prinzipien der modernen historischen Methode, so ist es nicht nötig, die geschichtliche Betrachtung des Christentums unter sie zu beugen. Denn sie sind ohne deren Berücksichtigung zustande gekommen. Sieht man nämlich vom Christentum ab, so ist es in gewissem Sinn verständlich, wenn man nur Relatives und Analoges und einen einheitlichen Entwicklungszusammenhang in aller Geschichte sieht. **Die moderne historische Methode ist darum bestenfalls eine aus einseitiger Induktion unter Ignorierung des Christentums entworfene Geschichtsphilosophie.** Umgekehrt erwächst dem Historiker, der vom Christentum ausgeht, die Gewißheit, daß hier in der Geschichte eine Größe mit dem Anspruch auf einzigartigen Gehalt und Ursprung und darum auch auf absolute Geltung auftritt. Er wird gegen seine Anerkennung um so weniger Bedenken haben, als ihm in seinem gegenwärtigen religiösen Erleben gerade durch das Wort von dieser Geschichte entsprechende absolute und sein inneres Leben wandelnde Erfahrungen vermittelt wurden. So erklärt sich denn die christliche Anerkennung einer eigentümlichen Christentums Geschichte aus der christlichen Weltanschauung und Religion des Betrachters, wie sich umgekehrt die Ablehnung durch moderne Historiker aus ihrer vom Christentum absehbenden oder es geradezu ablehnenden Weltanschauung ergibt. **Der Gegensatz von Christentum und Geschichte ist darum nicht auf die Differenz zwischen einer zurückgebliebenen autoritativen**

Dogmatik und einer vorurteilslosen exakten geschichtlichen Methode zurückzuführen. Vielmehr ringen hier miteinander zwei Weltanschauungen in ihrer Anwendung auf die Geschichte.

VI.

Mit dieser prinzipiellen Erkenntnis und Anerkennung ist aber das letzte Ziel noch nicht erreicht, das auf ihre Überwindung hinausläuft. Ist gewiß das wichtigste Anliegen des Christen die Behauptung der Heilsgeschichte, so möchte er in seiner Weltanschauung doch auch die Tatbestände der ganzen Geschichte einbeziehen. In Wirklichkeit verbindet sich doch Welt- und Offenbarungsgeschichte. Im Alten Testament ist diese doch in die natürliche Volksgeschichte Israels eingebettet. Bedrängnisse des Volkes werden Anlaß messianischer Weissagungen, während umgekehrt prophetische Offenbarungen in das soziale Leben eingreifen. Auch im Neuen Testament bleiben solche Beziehungen. Lukas deutet sie an, wenn er die Geburt des Erlösers sich zu der Zeit vollziehen läßt, da Augustus Kaiser in Rom war, und Paulus bildet die grundsätzliche Formel, daß Christus in der Fülle der Zeit kam. Die natürliche geschichtliche Entwicklung ist nicht ohne Bedeutung für das Kommen Christi. Umgekehrt wirkt sehr bald das Christentum entscheidend in die Weltgeschichte hinein. **So verschlingen sich also tatsächlich die besondere Offenbarungsgeschichte und die Profangeschichte** und einen sich harmonisch, ohne ihre Unterschiede einzubüßen, wie das ein Höhenzug mit der Ebene tut. Eine gewisse Analogie zu diesem Tatbestand bildet das Verhältnis großer Männer zur Masse, trotz aller Unterschiedenheit stehen sie in Wechselwirkung. Massenbewegungen haben Luther vorbereitet, aber doch keineswegs seine einzigartige Persönlichkeit geschaffen, die dann ihrerseits in der vorbereiteten Zeit wirkliche Aufnahmen finden konnte. Genau so unterscheiden und verbinden sich Christentum und Weltgeschichte.

Tragt man, wie diese Harmonie möglich ist, so wird ein spekulativ denkender Christ eine ähnliche Antwort geben, wie wir die bei der Verbindung von Wunder und Naturgeschehen andeuteten (Märzheft 1929). Von Gott dem Schöpfer stammt die Weltgeschichte, von Gott dem Erlöser die Heilsgeschichte, von Gott dem Heiligen Geist ihre Erhaltung und Verinnerlichung bis zur Gegenwart. Aber dieser dreifache Gott ist doch der einige Gott und darum sind seine verschiedenen Werke aufeinander gestimmt. Gott hat die Weltgeschichte von vornherein so geordnet und geleitet, daß sie fähig war in der Fülle der Zeit die Heilsgeschichte aufzunehmen. Diese aber zielt wiederum darauf, der gesamten Geschichte reinigende und vollendende Antriebe zuzuführen. Darum wird sie auch zu einer innergeschichtlichen Triebkraft, wenn auch der Geist in ihr die übernatürlichen Kräfte und Triebe wachhält. **Von Ewigkeit zu Ewigkeit sind Chri-**

stentums- und Menschheitsgeschichte aufeinander gestimmt. Ihre Entgegensetzung erwächst nur aus einem falschen Dualismus, ihr Konflikt ist künstlich gemacht. In Wirklichkeit gehören Christentum und Geschichte zusammen.

VII.

Ist durch diese Ausführung die Möglichkeit einer Heilsgeschichte prinzipiell gerechtfertigt, so hat **historische Einzelarbeit** festzustellen, welche Bestandteile tatsächlich und religiös zur Heilsgeschichte gehören. Diese wird die Texte philologisch genau auslegen, auf ihre Herkunft untersuchen, mit andern Quellen vergleichen, Spannungen beobachten, sie stehen lassen oder ausgleichen, um so allmählich das wirkliche Geschehen vom chronologischen Verlauf bis zum Verständnis der heiligen Persönlichkeiten darzustellen. Je unbereinigter im einzelnen die Arbeit verläuft, um so weniger werden ihre Ergebnisse die offenbarungsgeschichtliche Grundlage des Christentums gefährden, sondern vielmehr ihren granitenen Grund immer schärfer herausarbeiten. Daß zeigt die Geschichte der modernen historischen Kritik an der Bibel aufs Deutlichste. Wenn im 19. Jahrhundert die sogenannte Tübinger Schule zu so radikalen Resultaten kam durch F. C. Baur und besonders Strauß, so lag das deutlich nicht an der exakten historischen Arbeit, sondern an ihren dem Christentum widersprechenden philosophischen Prinzipien, die von diesen Männern auch deutlich ausgesprochen wurden. A. Ritschl löste sich von dieser Philosophie und infolgedessen wurden seine historischen Resultate weit konservativer. Auch Harnacks neutestamentliche Kritik ist immer rückläufiger geworden und Th. Zahn's Resultate verdanken ihren positiven Gehalt ihrer philosophiefreien Exaktheit. Infolgedessen kommt es nicht nur prinzipiell, sondern auch faktisch zu einer Harmonie zwischen Christentum und Geschichte, sobald man auf „die moderne historische Methode“ verzichtet.



**Eine Charakteristik der reformierten Kirche im Vergleich mit der
lutherischen im Blick auf die geplante Vereinigung unsrer
Synode mit der „Reformierten Kirche in den
Vereinigten Staaten.“**

Von E. G. Abinger.

Es ist naheliegend, daß man in den Kreisen unsrer Synode, jetzt da ihre Vereinigung mit der reformierten Kirche geplant wird, sich mit erneuten Interesse der Geschichte und dem Wesen dieser Kirche zuwendet. Allerdings sollte das mehr zum Zweck der Auf-
frischung und Mehrung unsrer Kenntnis in Bezug auf die reformierte Kirche geschehen, als etwa im Gedanken aus diesem Studium das Für und Wider dieser Vereinigung abzuleiten. Das Für ist von unserm Standpunkt der evangelischen Union aus auf Grund von dem: „Auf daß sie alle eins seien“ unsers Herrn Jesus längst entschieden. Ja diese Vereinigung hat unser Bekenntnisparagraph prinzipiell schon bei der Gründung unsrer Synode vollzogen. Seitdem ist unsre Synode mit ausgestreckter Hand dagestanden und hat nur auf den Handschlag der andern gewartet — bisher freilich vergeblich.

Wir machen nun einen neuen Appell. Bei unsern lutherischen Brüdern ist er, wie zu erwarten, verlorene Liebesmühe, aber von reformierter Seite kommt uns nun, wie wir hören, Geneigtheit entgegen. Da kommt es nun freilich darauf an, wie von reformierter Seite unsre Vereinigung gedacht wird. Wird etwa ein Anschluß von uns verlangt, so daß unsre Synode in der reformierten Kirche aufgeht, so kann es, nicht etwa vom Standpunkt der mehr lutherisch Gesinnten unter uns, sondern von unserm evangelischen Standpunkt aus, nur eine Antwort geben: Reformiert werden wir nicht, so wenig als lutherisch oder wesleyanisch; nicht als ob wir gegen die reformierte, die lutherische, die wesleyanische Besonderheit etwas hätten, wir haben nur etwas gegen ein kirchliches Betonen dieser Besonderheit, weil es ein Zertrennen des Leibes Christi bedeutet. Ein Aufgehen unsrer Synode in der reformierten Kirche wäre ein Aufgeben einer großen, schönen, uns von Gott gegebenen Aufgabe, eben der Union.

Ist aber ein Zusammenschluß gemeint, so daß man das Zertrenntmarschieren aufgibt, miteinander marschiert und miteinander schlägt im Namen Jesu Christi, etwa unter einem gemeinsamen, die Vereinigung bezeugenden Namen, so ist nicht einzusehen, wie von unserm evangelischen Standpunkt aus irgend jemand etwas dagegen haben kann.

Soll nun eine kurze Uebersicht der Geschichte der reformierten Kirche, ihrer Art und ihrem Wesen nach, gegeben werden, so kann dies wohl kaum geschehen, ohne von vornherein das Wesentlichste

aus der Lutherischen Kirche miteinzubeziehen, und in Ansehung der in unserm Bekenntnisparagraphen vorausgesetzten Uebereinstimmung und Verschiedenheit der Lehre dieser beiden Kirchen auf die letzten Gründe zurückzugehen.

Man wird wohl sagen dürfen, daß die Geschichte dieser beiden Kirchen als solcher mit dem Marburger Gespräch beginnt. Viel menschliche Schwäche, politische Pläne, Rechthaberei, gelehrter Ehrgeiz, Herrschsucht haben dazu und dabei schließlich zum unheilvollen Bruch geführt, und doch war das Zutagetreten der beiden grundverschiedenen Richtungen eine psychologische Nothwendigkeit, wobei nur zu beklagen ist, daß die Zeit und ihre religiöse Erkenntnis noch nicht reif genug war, um diese Richtungen in christlicher, ich möchte sagen, in paulinischer Duldung zu umspannen, und jede in ihrem Teil sich zum Segen der Kirche auswirken zu lassen. Man kann sich beim Studium jener Verhandlungen, soviel davon kund geworden ist, des Eindrucks nicht erwehren, daß da auf beiden Seiten eine Unreife zu Tage tritt, die nur durch die Hitze der Rechthaberei zu erklären ist.

Ich weiß im Augenblick nicht wer einmal gesagt hat: Zwei Seelen sind in meiner Brust. Sollten einmal die Lutherische und die reformierte Kirche eins werden, so werden dadurch auch zwei Seelen in einer Brust zu wohnen kommen, die zwei Seelen, die überhaupt in der ganzen Menschheit überall und zu jeder Zeit vorhanden waren und sind. Wenn ich recht dran bin, war es Tertullian der gesagt hat „Anima christiana“ und ich möchte hinzufügen, und als solche ist sie entweder lutherisch oder reformiert. Der Unterschied dieser beiden Kirchen ist im letzten Grund eine Naturanlage. Und es ist ganz merkwürdig, wie diese beiden Seelen in Marburg in den beiden Hauptpersonen, Luther und Zwingli, so recht eigentlich verkörpert sind. Es war wirklich ein großes Wort, das Luther als die Quintessenz der ganzen Verhandlungen gelassen oder vielmehr ungelassen ausgesprochen hat: „Ihr habt einen andern Geist als wir.“ Mit feinem Sinn spürte er auf der andern Seite einen andern Geist. Die Gegenseite spürte aber auch einen andern Geist bei ihren Gegnern. Luther hätte vielleicht noch nicht einmal angeben können, worin eigentlich dieser andre Geist bestand. Man hat ihn seitdem bald in diesem, bald in jenem gesucht. Ich finde den andern Geist, der eben den Unterschied der beiden hier zutage getretenen Richtungen ausmacht, darin, daß auf der einen Seite eine mehr zur Mystik neigende, auf der andern eine mehr verstandesmäßige Geistesveranlagung vorliegt. Zwar ist auch Zwingli ein Mystiker. Er ist ein lebendiger Christ, alle seine Auslassungen atmen ein volles Gottvertrauen, ein sicheres Begründetsein auf Christum, das sich allerdings nicht in der geistvollen, kindlich an-

sprechenden Weise auszusprechen versteht, wie bei Luther. Aber in seinem innersten Glaubensleben unterscheidet er sich kaum von Luther, wie er auch für seinen Glauben nach seiner Ueberzeugung sein Leben gelassen hat. Lebendiger Glaube ist aber nicht denkbar ohne Mystik.

Es ist aber charakteristisch, daß bei den Verhandlungen zu Marburg bei Zwingli immer wieder die Worte vernünftig und unvernünftig vorkommen. Gott könne nichts von uns verlangen, was wieder die Vernunft streite, was Luther zu der Entgegnung reizt, er würde Holzapfel oder Mist essen, wenn es Gott verlange, was Zwingli wieder bäurisch findet.

Luthers Geist ist auch der Verstandesschärfe nach zwischen diesen beiden der überragendere, aber die tieferen Geheimnisse des Glaubens haben es ihm angetan. Er faßt mehr noch mit dem Gemüt als mit dem Verstand. Dabei ist Luther, was man nie außer acht lassen sollte, Aesthetiker, bei dem das Gefühl fürs Schöne maßgebend ist. Er ist eine durch und durch dichterische Natur, Zwingli durch und durch prosaisch, trotz der Lieder, die er gemacht hat.

Mit diesen zwei Seelen ist auch gleich die ganze weitere Fortentwicklung, die ganze Geschichte der beiden Kirchen gegeben.

Es ist merkwürdig, daß Kalvin, der doch wieder ein ganz anderer ist als Zwingli, doch von vornherein mit diesem und nicht mit den Wittenbergern sympathisiert — doch eine verwandte Seele.

Es handelt sich hier im Grund um einen Unterschied der Nationalität und des Volkscharakters. Das sehen wir auch in den Wegen, auf denen sich die beiden Kirchen auf der Länder- und Völkerkarte ausbreiten. Während die lutherische Kirche mehr den langsamen, schwerblütigen germanischen Stämmen und ihrer Art nachgehend sich nach Norden bis nach Skandinavien, durch Polen zu den Balten hin ausbreitet, geht die reformierte von der Schweiz hinüber nach Frankreich, in kleineren Ablegern nach Italien, Spanien, in größeren den Rhein hinauf nach der Pfalz, durch die Niederlande hinüber nach Britannien, ostwärts zu den Ungarn, kurz gerade den Völkern nach, deren ganze Geschichte einen mehr raschblütigen, mehr ins Neußere als in die Tiefe gehenden Volkscharakter anzeigt. Im Herzen Deutschlands im Brandenburgischen bildet nur das preußische Fürstenhaus eine künstliche einsame Insel.

Die Verschiedenheit der inneren Geistesrichtung zeigt sich auch in der inneren Entwicklung der beiden Kirchen. Der Verstand strebt rücksichtslos vorwärts, das Gemüt will halten und schonen. Darum ist die reformierte Kirche mehr radikal, ganz dem Charakter Zwinglis gemäß. Da wird gleich gründlich aufgeräumt bis man das Kind mit dem Bad ausschüttet. Weil in der katholischen Kirche so viel

Mißbrauch getrieben wird, ist alles, was von ihr kommt sündhaft. Zwingli und seiner Nachfolger Art macht die reformierten Kirchen schmucklos und kahl, so auch den Gottesdienst; Altäre und Bilder zerstört, die Orgeln selbst entfernt, Musik, nach den Gesetzen der Harmonielehre komponierte Melodien sind schon zu weltlich für den Dienst im Hause Gottes, ja es scheint in der ersten Zeit wenigstens zu weltlich zu sein, beim Gottesdienst in selbstverfaßten Liedern Gott zu preisen und anzubeten. Echt reformiert ist es nur Psalmen nach einer Art melodioser Schablone zu singen, lange Zeit schweigt jede Liturgie, nur Gebet wird noch laut. Es scheint jeder Kunst- und Schönheitsinn abhanden gekommen zu sein. Die reine Verstandesschärfe und -härte führt zu einer Ethik, die mehr auf alttestamentlichen als auf neutestamentlichen Anschauungen steht. Sie ist vielfach ein Stehen unter dem Gesetz bis zu rigoristischer Strenge.

Verstandesmäßige, mehr aufs Äußere gerichtete Charaktere sind aber meist besonders tatkräftig. Darum ist die reformierte Kirche ihrer ganzen Geschichte gemäß eine Martha. Sie ist von den Schwesterkirchen die praktisch tätigere, der mehr beschaulichen Maria gegenüber, die sich oft damit begnügt und aufhält, die reine Lehre immer noch ein wenig reiner zu machen, bis sie schließlich Angst vor einer ~~werktätigen~~ Liebe bekommt, und gute Werke für schädlich erklärt. Dr. Kamphausen in seinem: „Will it be Luther or Calvin?“ führt das rege kirchliche Leben, wie es sich in allen Kirchen des reformierten Bekenntnisses, wie es sich besonders hier in Amerika hervortue, auf Calvin zurück, auf seine Betonung des Lebens mehr denn der Lehre, der Werke mehr denn des Glaubens, der Freiheit der Kirche vom Staat, des Einflusses der Kirche auf das öffentliche Leben. Man findet in den reformierten Kirchen ganz entschieden zu allen Zeiten mehr praktisches Christentum als bei den Lutherischen. Die reformierte Kirche ist es aber auch von Anfang an, die bereit ist, mit dem Schwert dreinzuschlagen. Es ist ganz charakteristisch, daß in der Schlacht bei Kappel am 11. Oktober 1531, Zwingli mit der Hellebarde in der Hand teilnimmt, wozu er nicht gezwungen war, und fällt in einem Kriegszug, der offenbar verloren ging, weil man ihn nicht, wie Zwingli wollte, schon zwei Jahre früher unternommen hatte. Das Schlachtschwert ist von da an der reformierten Kirche nichts Ungewohntes geblieben, die Hugenottenkriege, die Kamisardenaufstände sind reformierte Kriegstaten. Wie sehr sticht dagegen der Schmalkaldische Krieg ab, bei dem die lutherischen Fürsten bis es zu spät war, unschlüssig waren, ob es recht sei, in Sachen der Religion zum Schwert zu greifen, wie auch Luther zeitlebens der Meinung blieb, daß in Religionsfachen nur das Schwert des Geistes geführt werden dürfe.

Ihrem ganzen Charakter nach ist darum die reformierte Kirche

die eigentliche Märtyrerkirche. In der Bartholomäusnacht ist reformiertes Blut in Strömen geflossen. Frankreich, Italien, Spanien, die Pfalz, die Niederlande, England haben Reformierte ihren Glauben mit ihrem Blut besiegeln sehen.

Ist die reformierte Kirche der Martha zu vergleichen, so mit Zug und Recht die lutherische mehr der beschaulichen Maria. Luthers Charakter und Art nach ist sie durchaus konservativ. Radikalismus steht ihr fern. Luthers ästhetischer Sinn hat ihn und die von ihm gegründete und geleitete Kirche in wesentlich andre Bahnen gewiesen. Was die katholische Kirche Schönes geschaffen, wird beibehalten, nur die Mißbräuche werden abgetan, die Orgeln bleiben, die Bilder bleiben, die Kunst bleibt im Dienst der Kirche, das Kirchenlied lebt erst neu auf.

Ganz der fundamentalen inneren Einstellung der beiden Kirchen entspricht auch ihre beiderseitige Lehre. Unser Bekenntnisparagraph redet von Punkten, in denen sie übereinstimmen und von solchen, in denen sie auseinandergehen. In Wirklichkeit muß man aber zugeben, daß sie wohl in keinem Punkt wirklich übereinstimmen, so wenig zwei Taupropfen denselben Lichtstrahl in derselben Weise brechen, und doch ist es das gleiche Gotteslicht, daß sich in ihnen bricht, und in beiden ist es eine gottgeschaffene Anlage, welche die verschiedene Brechung wirkt.

Wir können hier in Kürze die durchgehende Verschiedenheit der Anschauungen, wie sie nicht bloß in diesen beiden Kirchen sich darstellen, sondern, ich darf wohl sagen, wo nur Bibelgläubige sind, mehr oder weniger existieren, an den Lehrräsen der Lutherischen und Reformierten Kirche Punkt für Punkt verfolgen. In zwei Sachen stimmen sie restlos überein: Im Stehen auf der Schrift allein als der alleinigen und ausreichenden Quelle für Lehre und Leben, und der Rechtfertigung durch den Glauben allein, also in den Hauptpunkten, in den übrigen Punkten werden wir immer lutherischerseits ein Festhalten an einem tieferen Mysterium, reformierterseits das Streben nach einem mehr verstandesmäßigen Erkennen feststellen können.

Den Anfang aller Verschiedenheit der beiden Kirchen finden wir wohl in dem: „*finitum non est capax infiniti*“ der Reformierten und dem: „*finitum capax infiniti*“ der Lutheraner.

Dieser Unterschied tritt uns zuerst in der Lehre vom heiligem Abendmahl entgegen, wie ja auch Zwingli zuerst sein „*finitum non est capax infiniti*“ im Abendmahlsstreit mit Luther vorgebracht hat. Ist „*finitum non capax infiniti*,“ so ist eine Gegenwart des Leibes Christi in Brot und Wein ausgeschlossen.

Ebenso zeigt sich in der Lehre von der Taufe ein durchgreifender Unterschied. Wenn im Heidelberger Katechismus Frage 69

lautet: „Wie wirst du in der heiligen Taufe erinnert und versichert, daß das einige Opfer Christi am Kreuz dir zu gut komme?“ So klingt schon aus dieser Frage allein, aus dem **erinnert** und **versichert** eine ganz andre Anschauung heraus als wenn Luther in seinem großen Katechismus erklärt, er würde einem heuchlerischen taufen, wie einen Gläubigen, und würde sagen, daß es eine rechte und wahre Taufe sei („Katech. major S. 545, 54). Und wenn es im Heidelberger Katechismus in Betreff der Kindertaufe heißt: „Ja, dieweil sie sowohl als die Alten in den Bund Gottes und seine Gemeinde gehören usw., sollen sie auch durch die Taufe, als des Bundes Zeichen, der christlichen Kirche einverleibt und von der Ungläubigen Kindern geschieden werden,“ so ist das doch etwas anders als wenn es in der „Konfessio Augustana“ über die Kindertaufe heißt: „Auch daß die Kinder getauft werden sollen, welche durch die Taufe Gott **dargebracht** in die **Gnade Gottes aufgenommen werden**“ — also dort das **Zeichen** der Aufnahme in die Kirche, hier das **Mittel** der Aufnahme in die **Gnade Gottes**, dort ein Entkleiden von aller mystischen Wirkung hier ein Behaupten einer solchen.

Wenn es dann aber nachher in der Augustana heißt: „*Damnant qui affirmant pueros sine Baptismo salvos fieri.*“ so wird jeder, der nicht gerade ein Lutheraner ist, froh sein, daß er es nicht ist.

Am stärksten unterscheidet sich die Reformierte Kirche von der Lutherischen in der Lehre von der Gnade, wie sie sich besonders in der kalvinistischen Prädestinationslehre darstellt. „*Finitum non est capax infiniti*,“ aber das „*infinitum*“ bestimmt das „*finitum*“ absolut, so auch den endlichen Menschen, so zur Seligkeit, so zur Verdammnis. Da ist die Subjektivität des Menschen gänzlich aufgehoben. Die Lutherische Lehre lehrt ja auch eine Prädestination besonders auch in der Lehre „*de servo arbitrio*,“ sie lehrt aber doch und zwar inkonsequenterweise wenigstens die Widerstandsfähigkeit des Menschen und wahrt damit die Subjektivität, sowie etwas von ihrem „*finitum capax infiniti*“ auch in dieser Lehre und damit auch das Mysterium, das in dem Ineinanderwirken von oben her und von unten herauf tätig ist.

Wir könnten diesen prinzipiellen Unterschied in allen Punkten feststellen, in der Lehre von der Person Christi im Nebeneinander der Naturen, wobei die menschliche gegenüber der göttlichen fast zurücktritt auf Seite der reformierten Kirche, und in der Lutherischen „*Communicatio idiomatum*“ bis zur „*ubiquitas corporis Christi*.“

Eine ganz oberflächliche Logik hat aus diesen Verschiedenheiten Verdammungsurteile gefolgert: Eine Lehre kann nur die Wahr-

heit sein, so muß die eine oder die andre Auffassung falsch — Lüge sein.

Ich glaube, es ist Winston Churchill, der in seinem Roman „The Crisis“ von jemand sagt, er habe die seltene Gabe besessen, die zwei Seiten einer Sache zu sehen, zu verstehen, und zu würdigen. Das ist allerdings eine seltene Gabe und ihr Fehlen hat im bürgerlichen, staatlichen und kirchlichen Leben noch jederzeit viel Unheil angerichtet. Die reformierte und die lutherische Auffassung stellt Punkt für Punkt die zwei Seiten der betreffenden Wahrheiten dar, wie sie sich der geistigen Veranlagung des einzelnen Individuums darstellen.

Jede dieser Veranlagungen hat ihre Vorzüge und ihre Gefahren. Die mehr verstandesmäßige hat den Vorzug größerer logischer Schärfe und Konsequenz, die man unstreitig der reformierten Lehre nicht absprechen kann. Aber sie steht auch in Gefahr rationalistischer Verflachung, die doch auch in den Lehrschriften der Reformierten immer wieder zutage tritt. Die mehr gemütvolle, zur Mystik neigende Veranlagung hat den Vorzug in allem mehr in die Tiefe zu gehen, was ja die lutherische Lehre jederzeit tut, sie steht aber auch in Gefahr ins Wort hineinzugeheimnissen, was nicht drin steht, unterzulegen statt auszulegen bis aus der Mystik ein Mystizismus wird, wie wir an der Lehre von der „ubiquitas corporis Christi“ sehen. Darum sind die beiden Richtungen da, um einander zu ergänzen. Was wäre aus der Protestantischen Kirche geworden, wenn es nur Lutheraner gäbe? Vielleicht wäre sie noch mit der Zeit auf die Notwendigkeit der apostolischen Sukzession verfallen, freilich auf anderm Weg wie die Anglikaner, um die mystische Kette fest zu schließen. Was wäre sie geworden, wenn es nur Reformierte gäbe? Vielleicht schon lange das, was sich gerade in der neuesten Zeit auch bei uns rasch auszubilden scheint, ein äußerliches Werkwesen, ohne inneren tieferen Glaubensgehalt.

Darum sind diese beiden Richtungen notwendig, um sich gegenseitig zu ergänzen. Daß sie aber so lange schon feindlich sich bekämpft haben, das hat der Feind getan. „Es dauert länger schon als recht.“ Es ist Zeit, daß der Sache einmal ein Ende gemacht wird, wie ja die Unierte Kirche schon seit mehr als hundert Jahren darauf hinarbeitet. Tun wir, was wir können.

Daß eine Vereinigung möglich ist, hat ja schon der Schluß des Marburger Gesprächs gezeigt, wobei man sich trotz der großen grundsätzlichen Gegensätze auf fünfzehn Artikel einigte, in denen man übereinstimme, und an die man wohl auch bei der Abfassung unsers Bekenntnisparagraphen gedacht hat bei den Worten: „Insofern dieselben übereinstimmen.“

Diese fünfzehn Artikel sind:

Von der heiligen Dreifachigkeit, der Person Christi, der Erbünde, und der Rechtfertigung durch den Glauben, dem äußerlichen Wort, der Taufe, den guten Werken, der Beichte, der Obrigkeit, den Traditionen, der Kindertaufe, dem Sakrament des Leibes und Blutes Christi.

Herz was willst du mehr! Darauf hätte man füglich einig werden können. Darauf könnte man sich heute noch einigen.

Falls nun die Vereinigung zu Stande käme, welchen Vorteil hätten wir für beide Teile zu erwarten? — Ist die Vereinigung recht und gottgefällig — und daran haben wir ja gar keinen Zweifel, so ist die Frage nach dem Vorteil eigentlich hinfällig. Sie hätte zu geschehen: „For better or for worse.“

Doch kann man sicherlich auf die Frage nach dem Vorteil mit Römer 4, 2 antworten: „Zwar fast viel.“ Ich meine unser Exekutivsekretär, Bruder S. L. Streich hat in der Julinummer des theologischen Magazin 1928 die Vorteile in richtiger Weise dargestellt, so daß man nichts zuzufügen braucht.

Uebrigens ist „The Reformed Church in the United States“, um die es sich bei unsern jetzigen Bestrebungen handelt, ein sehr respektabler Kirchenkörper. Der Anfang ihrer Organisation in diesem Land ist in das Jahr 1740 zu setzen, in welchem Jahr sich in Pennsylvania 24 organisierte Gemeinden zusammenschlossen, nachdem schon seit 1725 durch Einwanderung aus Deutschland und der Schweiz, aus Holland, auch aus Frankreich, in Virginia, Georgia, den Carolinas, New York, Pennsylvania und Maryland reformierte Gemeinden bestanden hatten und zum Teil auch wieder eingegangen waren. Im Jahre 1747 fand unter Pastor Michael Schlatter eine weitere Organisation statt. Von da an war diese Kirche unter dem Namen: Deutsche Reformierte Kirche bekannt und stand unter der Oberleitung der holländischen reformierten Kirche. Im Jahre 1793 erklärte sie sich jedoch mit 22 Pastoren, 78 Gemeinden, und 15,000 Kommunikanten unabhängig von Holland und nahm den Namen „The Synod of the German Reformed Church in the United States“ an. Im Jahre 1869 wurde dieser Name in „The Reformed Church in the United States“ umgewandelt. Sie unterscheidet sich mit diesem Namen auch von der ursprünglichen holländischen reformierten Kirche, die gegenwärtig den Namen „The Reformed Church in America“ führt, und 120,000 Glieder zählt.

Die deutsche reformierte Synode führte in der ersten Zeit ihres Bestehens eine ziemlich kümmerliche Existenz. Sie besaß Jahrzehnte lang kein eigenes College, kein theologisches Seminar, kein Kirchenblatt, keine Liturgie, kein eignes Gesangbuch, keine Sonntagschule. Im Jahre 1819 wurde die Synode in „Klassen“ eingeteilt, im Jahre 1824 wurde die Ohio-Synode organisiert. Das erste theo-

logische Seminar wurde im Jahre 1825 eröffnet, im Jahre 1836 ein „Marshall-College,“ im Jahre 1827 wurde ein „Magazine of the Reformed Church“ herausgegeben, im Jahre 1863 die General-synode organisiert.

Heute besteht diese Kirche aus 1349 Pastoren, 1735 Gemeinden, 349,711 Konfirmierten, 138,367 unkonfirmierten Gliedern, im Ganzen 488,078; sie verfügt über fünf Colleges, zwei für Frauen, drei theologische Seminare. Ferner unterhält sie ein theologisches Seminar und ein College für Frauen in Japan, ein College für Knaben und zwei Mädchenschulen in China, eine Knabenschule in Bagdad, Mesopotanien. Außerdem unterhält sie fünf Waisenhäuser, zwei Altenheime. Ihre Gemeinden bringen \$5,177,000 für ihren eigenen Haushalt auf, \$1,629,000 für synodale Zwecke, Mission und Wohltätigkeit.

Was unser Synodalhaus ist, ist dort das „Schaff Building“ in Philadelphia, dreizehn Stockwerke hoch.

Bekannt ist wohl allen das „Central Publishing House“ in Cleveland, Ohio. Von diesem werden drei wöchentliche Blätter herausgegeben: „The Messenger“ im Osten, „The Christian World“ im Westen und die „Kirchenzeitung.“ Die Organisation besteht in erstens der Generalsynode, welche sich alle drei Jahre versammelt, zweitens sieben Distriktsynoden, die sich alle Jahre, und drittens sechzig Klassen, die sich jährlich oder halbjährlich versammeln.

Die Lehre der Kirche gründet sich auf den Heidelberger Katechismus, der in ihr eine viel bedeutendere Rolle zu spielen scheint als bei uns unser evangelischer Katechismus. Sie scheint es, nebenbei gesagt, besser zu verstehen für sich Propaganda zu machen als wir, indem man den kleinen Traktat „The Reformed Church“ für einen Cent das Stück haben kann.

Durch Vereinigung mit dieser Kirche kämen wir wohl auch in nähere Beziehung, vielleicht zur späteren Vereinigung mit den übrigen Kirchen dieses Landes reformierter Richtung mit einer Gliederzahl von mehreren Millionen, was für ein unionistisch gesinntes Herz gewiß viel Verlockendes hätte.

Allerdings wird es von der geplanten Vereinigung unsrer evangelischen Synode mit der reformierten Kirche heißen müssen: „Gut Ding will Weile haben,“ besonders da auf beiden Seiten Vorurteile zu überwinden sind.

Es fällt mir da ein kleines Erlebnis ein. Da kam einmal ein Bäuerlein zu mir und brachte mir Krummachers Predigten. Er warf sie weit weg. Er habe ausgefunden, sie seien reformiert. Dabei hielt sich der gute Mann zu den Methodisten, weil er dort mehr Leben zu spüren meinte als bei uns, aber reformiert schien ihm der Inbegriff alles Verwerflichen zu sein. So mag es noch

manche in unsrer Synode geben. Und auf reformierter Seite mag es noch mehr Schwierigkeiten geben, indem dort der Unionsgedanke nicht heimisch ist. In dem Traktat „The Reformed Church“ wird besonders auf den irenischen Charakter der reformierten Kirche hingewiesen, was gewiß gerechtfertigt ist. Zwar unter sich waren die Reformierten nicht viel weniger unverträglich als die Lutheraner. Die Helvetica eins und zwei und besonders die Dortrechtana sind Marksteine heftiger Kämpfe, die Letztere besonders in Sachen der Prädestinationslehre gegen die Arminianer, Kämpfe denen sogar das edle Haupt Johann Oldenbarnevelts auf dem Blutgerüst zum Opfer fiel, trotz der fast fußfälligen Fürbitte der edlen Luise von Coligny vor dem Prinzen Moriz von Oranien.

Aber gegen die Lutheraner haben sich die Reformierten immer anständiger benommen, als diese gegen sie, haben sogar das Werk Luthers und Melanchtons als großer Reformatoren, wie der Traktat betont dankbar anerkannt, was meines Wissens noch kein wahrer Lutheraner Zwingli und Kalvin gegenüber fertiggebracht hat. So mag bei den Reformierten auch der Gedanke an eine Vereinigung mit unsrer Synode bei Pastoren und Laien auf weniger Widerstand stoßen als wir vielleicht meinen.

Rudolf Sohm, der obgleich Jurist, in seinem kleinen „Grundriß der Kirchengeschichte“ vielleicht das feinste derartige Werk geschaffen hat, schreibt: „So verderblich der Kampf der beiden protestantischen Bekenntnisse miteinander, so segensreich ist die Wechselwirkung gewesen, welche sie durch Mitteilung ihrer Gaben geübt haben.“ So wäre doch zu hoffen, daß eine Union zwischen unsrer Synode und der „Reformed Church“ auch mit dazu beitragen könnte, daß die tätige Martha die beschauliche Maria zu regerem Wirken, die Maria die Martha mehr zu dem einem, das not ist, führen möge.



EDITORIALS

IS IT A DISGRACE TO BE CLASSED AS AN "ORTHODOX" MINISTER?

It would be no wonder if the question at the head of this article impressed a good many of our readers as being a little silly. How could it be a disgrace to be orthodox, especially in the Evangelical Synod? Our church has never been as straight-laced in its theology as most of the Lutheran bodies. It has always distinguished between essentials and non-essentials, but it has also always adhered to what it considered vital elements of the Christian faith. Still, there is not a doubt that we are living in a transition period. We have left the isolated position of our fathers and taken a definite place in American Protestantism. As a consequence the thought-movements of the time affect us as well as they do other church bodies. It would not be surprising, no, it is even to be expected that some of us, individually, might go to greater lengths in shedding the past than the members of other churches, who have already had time to find their bearings again.

We are all, more or less, buyers in the theological market; or if we don't buy the books we certainly read them. The theological output, however, is almost exclusively of the liberal, advanced, critical type. Books of a more conservative tendency—not to say, entirely orthodox—are as rare as white ravens. In this country, particularly, the writers of theological books are under the spell of Science. Science is the modern Diana, "whom all America and the world worshipping" (Acts 19, 27). The theologians, just now, are sitting at her feet humbly, to be taught new conceptions of God. They used to go to school to the prophets and to Jesus for that purpose. But remember, Jesus had no telescope nor microscope. He was doubtless a most wonderful man, but he lived in the first century, not the twentieth. His authority is not final any more. It has passed over to Science and the scientific method. The scientists have so far not succeeded in giving the world a satisfactory idea of God. According to professor Barnes, we even have to give up the hope of ever getting one that is in harmony with science and, at the same time, adequate to serve as the core of that new religion the people are looking for (see his art. in "Current History," March, 1929). Nevertheless, Shailer Mathews, in his "Contribution of Science to Religion" (see Book Review), tries to settle the question whether in this age of science we can keep our

faith in God and self-respect (!). It certainly has gone far if we have to ask the scientists for permission to retain our religious faith.

The churches still persist in professing that the Bible is their infallible guide in faith and life (see also the proposed "Basis of Union" on that point). Yet one wonders with how many mental reservations that confession is subscribed to by the up-to-date individual minister. How much confusion must necessarily arise if the writers of the day imbue their readers with the idea as though Science was to settle their faith in God; as though the conceptions of God had to be determined by Science; as though we had to revise our faith in God every time a new scientific star appears on the firmament. The reality of God and his interest in man can only be taken hold of by the spiritual experience of faith. Christian faith can never do without, or go beyond the scriptures, out of which it originated. Nor can it have a healthy growth unless shared with fellow-believers. These three factors are the indispensable elements of the Christian God-consciousness. Doubtless the workings of God in the world of nature and man may be better understood by the aid of the sciences, but science itself never finds him unless guided by the hand of faith.

We say now that to believe in these three fundamental elements of the Christian life, personal experience, the word of God and the testimony of the church, constitutes the right kind of orthodoxy. We are well aware that different opinions are held by different people on these three factors, especially on the second and third. Still, if the authority of the scriptures is abandoned, or if in a church all kinds of opinions, if only honestly held, are equally justified, chaos must be the result. In upholding the need of this kind of orthodoxy we by no means side with the Fundamentalists, in the ordinary sense of this term. To say, with them, that the Bible is inspired from Genesis to Revelation, without any qualifications, is a view we learned to give up 40 years ago. Nor do we object to restatements of creeds, although, so far, we haven't seen any that was acceptable to us. Not many blocks from here there is a Baptist Church, whose creed is put on the Bulletin Board. It reads: "We believe in the whole Bible, the saving blood, and the return of Jesus." That is a short creed but not an improvement on the old one, nor a good one for this present age.

Modern writers seem to think that if they only get a satisfactory statement of the God-idea, all their work is done. By no means: Salvation in Christ for individual and society, is the great Christian thesis. It provokes us to witness this idolatry of science practised by theologians; to see them cooling their heels in the ante chambers of some biologist or chemist or psychologist, with the hope of picking up some crumbs that have fallen from the table of the great

authority. Let us despise this servile attitude; let us be spiritual men, wedded to the scriptures; prove all teachings that are worth looking into and be supremely confident our Christian faith will be able to ride the waves securely no matter how high they go.

ON SECOND THOUGHT

It is always precarious to write an editorial three or four months before it is going to be read, for how many things may happen that will make your editorial either stale or premature. For instance, under the influence of an enthusiastic luncheon meeting, we wrote last January that the merger was coming, and we gave it our blessing by saying that we had studied the "Basis of Union" and not found a germ of Modernism in it. In the meantime others have looked into this Basis of Union and seem to have found a good deal more than we suspected. One of our professors is not satisfied with the form in which the first article of the faith has been stated. God's creative power and his personality, he says, are not definitely enough emphasized. He also misses the strong accent on human sin, the uncompromising dualism that runs through all scripture. And most decidedly does he object to the way the social gospel has found expression. According to him "the divine plan for mankind does not include a social order in harmony with the ideals and spirit of Jesus Christ," for that would ultimately involve the elimination of sin and selfishness, which is not to be expected in this present aeon. Another professor is in full agreement with the first one in his interpretation of the "Kingdom of God." It is transcendent in nature; the first Christians always understood by it "the *final* revelation of the power and glory of God."

There is at hand also a discussion of the merger plan and, more particularly, of its doctrinal statement on the Basis of Union, by Rev. Heyl, the editor of the "Reformierte Kirchenzeitung" (Cleveland), the church paper for the German pastors of the Reformed Church. Rev. Heyl is in favor of the merger but he is not satisfied with the formulation of the doctrinal position (in the "Basis"). He misses in it a clear expression of the fundamentals of the faith and wants it to be brought in closer touch with the teachings of the Reformers. He says he is not a prophet nor the son of a prophet, but he is sure that the three Churches will not accept the proposed formulation of faith, for although there are modernists in all three denominations the great majority of their members stand by the old essentials.*

*The objection of some Reformed pastors to the "Stationing Committee" and to the curtailing of the congregations' right to choose their ministers we will not discuss here.

Now then, after hearing this comment from various sources, must we—i. e. the editor—"on second thought," make the confession that we were mistaken as to the orthodoxy of the theology in the Basis of Union? We think not. There is in it the Eternal Father of whom are all things (no danger of pantheism here); the Eternal Son, "conceived," etc., his atoning cross and his resurrection; the Eternal Spirit, who renews and sanctifies the heart and enables us to proclaim the gospel of forgiveness of sins and reconciliation with God through Christ above. There is in it a special paragraph on the social gospel saying that the triumph of the Kingdom of God *would mean* a world of righteousness and brotherhood, and that it is the duty of the church to demand that justice and love should have full expression in all human relationships. We know very well the difference in the views of Germans and Americans on the Kingdom of God. Neither the one side nor the other though reckons with the possibility of barring sin from this world. The Kingdom of God in its full sense is an ideal and we never reach it wholly. Christ himself says: "Be ye perfect as your father in heaven is perfect." We never achieve this ideal; still he holds it before us. The Germans tell us we are shut up in a sinful world, God alone can bring about a real change. The Americans say, yes, but we can make the world better, as God's instruments. Should it not be possible to strike a proper balance between American optimism and activism and German pessimism and inwardness?

So, after all is said, we still believe we had reason for our favorable verdict. At the same time, we knew just as well that the language in the Basis of Union was different from what we were accustomed to use and hear. We notice that some of the districts that have met and discussed the merger plan thus far (May 16), have indeed been impressed with the criticism that has found expression. They are in favor of the union but they leave it to the General Conference or, better, the "General Council" of the three Communions to frame a satisfactory statement of faith. It seems likely that a great majority of the districts, if not all, will follow the same course, that, therefore, our General Conference, in the fall, will overwhelmingly ratify the plan of union. What the Reformed Church and the United Brethren will do will be known by the time this number appears. On the action of these bodies—which will take place a good while before the meeting of our General Conference—will therefore a favorable or unfavorable outcome largely depend.



Wie es mit dem Mergerplan augenblicklich (Mitte Juni) steht.

Die meisten unserer Distriktkonferenzen haben bis jetzt getagt und zu dem Vereinigungsplan Stellung genommen. Sie haben sich mit überraschender Einstimmigkeit für denselben ausgesprochen. Nur der Nebraska-Distrikt hat seine Zustimmung von gewissen Bedingungen abhängig gemacht. Die andern empfehlen der Generalkonferenz, nunmehr die nötigen Schritte zu einer Verwirklichung des Planes zu tun.

Die andern beiden Kirchenkörper haben es mit der Sache nicht ganz so eilig. Die „Vereinigten Brüder“ auf ihrer Generalkonferenz zu Lancaster, Pa., beschlossen am 21. Mai, wie folgt: „Wir sehen in dem ‚Unionsplan‘ den ersten Schritt zu einer schließlichen Vereinigung der drei Kirchen, halten aber ungebührliche Hast für unangebracht und erachten es für nötig, zunächst miteinander besser bekannt zu werden. Daher ernennt die Generalkonferenz eine Kommission von zwanzig Gliedern, welche sowohl den Plan als die Arbeitsmethoden der drei Kirchen einer gründlichen Prüfung unterwerfen und der nächsten Generalkonferenz Bericht erstatten soll. Im Falle die Bischöfe und die Kommission finden sollten, daß die Kirche schon vorher zur Stellungnahme bereit ist, so soll eine außerordentliche Konferenz zur Beschlußfassung über den Plan einberufen werden“ (siehe Bericht des „Evang. Herald“ vom 13. Juni).

Die Generalsynode der „Reformierten Kirche“ in Sitzung zu Indianapolis, Ind., faßte am 27. Mai ähnliche Beschlüsse. Sie sind denen der „Vereinigten Brüder“ wesentlich angepaßt. Wie die „Vereinigten Brüder“ sieht sie in dem Unionsplan den ersten Schritt zu einer schließlichen organischen Vereinigung, warnt aber auch vor ungebührlicher Eile. Sie ernennt ebenfalls ein Komitee von einundzwanzig Gliedern. Dies Komitee soll etwaigen Anregungen der gemeinsamen Kommission für engere Beziehungen Folge geben. Wenn zwei Drittel des Komitees dafür sind, so sollen solche Anträge den Klassen unterbreitet werden zur abschließenden Beschlußfassung (welche innerhalb eines Jahres stattfinden soll). Sind zwei Drittel der Klassen dafür, so soll eine spezielle Generalsynode berufen werden, zur selben Zeit und am selben Ort wie die speziellen Sitzungen der Evangelischen Synode und der Vereinigten Brüder, oder eines dieser Körperschaften, und diese soll Schritte tun zu einer gemeinsamen Organisation.

Es wird also jedenfalls noch ein Jahr oder zwei dauern, bis das Endresultat dieser Einigungsbewegung vorliegt.

The Christian World

"Otterbein a Road Builder"

BY DR. G. D. BATDORF, DAYTON, OHIO

Rev. Philip William Otterbein was born in the city of Dillenburg, Germany, on the third day of June, 1726. Every voice that we hear bears its testimony to the nobility of the Otterbein family. His father was a godly and cultured minister of the Reformed Church, the rector of the Latin School of Dillenburg. He was called "the right reverend and very learned John Daniel Otterbein." In a paper written by the faculty of Herborn University, his mother is spoken of as "the right noble and very virtuous woman, Wilhelmina Henrietta Otterbein." Mr. Otterbein was graduated from the University of Herborn in 1745, and three years later finished his studies in theology. He was ordained to the holy ministry, June 13, 1749. The four years following his graduation were given successively as teacher in his alma mater and pastor of several congregations. Throughout life he read Latin as freely as his mother tongue. Many of his sermons and other manuscripts were written in that language. He also read with great ease the Greek and Hebrew and French languages, and later in life acquired much freedom in English. The marks of a superior culture and ripe scholarship were unmistakable in all that he did.

In 1752 he answered the missionary call from America, and together with five other young men came with Rev. Michael Schlatter to this country, where his life and labors found their true fulfillment. They were received at New York, after a four months' voyage, by Rev. Dr. John Muhlenberg, of the Lutheran Church, who greeted them in the words of the Master: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." Immediately he received and accepted a call to the First Reformed church of Lancaster, Pennsylvania, which appointment he served with great acceptability and success from 1752 to 1758. From 1758 to 1760 he served the church in the Tulpehocken settlement. His subsequent ministry led him to pastorates in York, Pennsylvania, and Frederick and Baltimore, Maryland. On November 17, 1813, at the ripe age of 87 years, five months, and 13 days, full of labors and crowned with honors, his spirit entered into rest.

His last words to his brethren were: "Farewell. If any inquire after me, tell him I die in the faith I have preached." For nearly six weeks after this event he lingered on the borderland. When the end came, Doctor Kurtz of the Lutheran church was at his bedside and offered the last prayer. Otterbein responded: "Amen, amen; it is finished, Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation." Rallying once more, he said slowly and distinctly: "Jesus, Jesus, I die, but

thou livest, and soon I shall live with thee. The conflict is over and passed. I begin to feel an unspeakable fullness of love and peace divine. Lay my head upon my pillow and be still." A divine stillness reigned! For the spirit of the great Otterbein had gone!

His name and place in the church are secure. Toward the close of his life Bishop Asbury asked Bishop Otterbein a number of questions concerning his life and labors. All of these but one he answered. The last question was, "Will you give any commandments concerning your bones and the memoirs of your life?" When no reply was made, Mr. Asbury concluded, "Your children in Christ will not suffer you to die unnoticed." And thus it has been. The great Reformed Church, with its noble history, and the Church of the United Brethren in Christ, do him honor. It is a profound satisfaction to record that his name of membership was never withdrawn by himself nor erased by others, from the roll of the Reformed Church. Both denominations claim him and love him. He belongs to the whole church. Imperishable garlands encircle his fair name. His enduring monument is his life lived into the church and enshrined in her heart and life forever.

Those who are familiar with the events of those memorable years recall that, as time went on, his ministry followed a constant extension and enlargement beyond the boundaries of his regular parishes. Kindred spirits of like experience and faith joined themselves with him in the perpetuation of his labors. Great religious gatherings like the historic Isaac Long barn meeting helped to crystallize and cement those fellowships and in due time gave birth to the denomination which we all love. The one hundred and fifty years in which the convictions and ideals of Otterbein have gloriously triumphed are a sufficient vindication of the belief that Providence led the way and put upon the Church which grew out of his life the stamp of a Divine credential.

Perhaps the fact most far-reaching and significant in his life was a profound and genuine and satisfying religious experience. The approach to his experience covered many years. His life was nourished and inspired at the altars of true religion in old orthodox and evangelical Germany. The atmosphere of a pious home, reenforced by piety in the nation, afforded high motives to his spiritual ideals. The writings of devout theologians were studied by him. Spiritually-minded men were his teachers. The warm stream of pietism under Spener flowed throughout Germany, and Herborn University was the center of a very vital and exalted type of religious life and experience. These varied influences like so many currents of life entered into the life-stream of young Otterbein and enriched his life.

But the crisis of it all was reached during his pastorate of the First Reformed Church in Lancaster. We have his own testimony for the authority of this assertion. Bishop Asbury asked him, "By what means were you brought to the gospel of God and our Savior?" The answer came: "By degrees was I brought to the knowledge of the truth, while I was at Lancaster." On a Sunday morning, after having

preached an earnest sermon on repentance and faith, one of his auditors, conscious of spiritual need, came to him for advice. The minister knew not what to say to this awakened sinner. His reply was, "My friend, advice is scarce with me today." He refrained from offering help to others in these deepest needs of the soul until his own soul was fully helped. He went home. A great spiritual conflict waged in the deep of his own heart. He never left his study until he was assured of his own salvation and a great joy crowned his life. The stamp of that experience became the type of religious life for which he stood ever after. Definite and sincere repentance for sin, conscious faith in Christ and the doctrine of a profound assurance, grew out of that great religious crisis in Mr. Otterbein's life. These are the cherished tenets in the faith of the denomination which he founded.

He was a wise and permanent Master-builder. With untiring faithfulness he watched over the spiritual and temporal condition of his flocks. He had a great passion for the souls of men. Like Henry Martin, he burned himself out for others, that out of his own dying life others might live. But he also realized that a successful and permanent work for the spiritual needs of men must needs rest in adequate material foundations. And so he gave himself to build these.

Otterbein was a builder of churches. He built a great life. He built other lives in the grace and strength of God. He built the Church. These are the ideals that charm and challenge the servant of the great God. Could anything be loftier in its appeal? Such work outlasts the stars! It has upon it the stamp of eternity. All that anyone has to show for his life when the curtain falls is the amount of life he lived into other lives.

Like every great leader, he walked a lonely and oftentimes rugged way. Men who help their fellows to the fair gates of light must themselves often journey alone. The penalty of heroism is its loneliness. Charles Lamb wrote to his friend Coleridge from his place in the East India House: "I am all alone here. There are plenty of other clerks in the office, but nobody cares for poetry, nobody loves music, nobody reads the New Testament. Here I can only converse with you by letter." A greater one wrote out of the heart of a lonely conflict, "I have no one like-minded." There are times among the greatest souls when faith trembles; when the very foundations seem to become sinking sand. Then the soul reaches out its hands and gropes while the feet search for solid foundations. It is then, as our own Quaker poet has put it, that "faith plants its footsteps on the seeming void and finds the rock beneath." Otterbein had an unswerving faith in the ultimate triumph of the glorious gospel which he preached. He also cherished, with increasing definiteness and certainty, a confidence in the integrity and permanence of his own work. There comes to us a beautiful tradition from his last years which gives us an insight into his discerning faith. To his associates in these labors, Christian Newcomer and Jacob Baulus, he said, "The Lord has been pleased graciously to satisfy me fully that the work will abide." He knew that the road he was building would lead at last to the gate.

—*Religious Telescope.*

The United Brethren Church

*Some Observations on Its Origin and History, by DR. A. W. DRURY,
of Bonbrake Seminary*

Despite the criticisms of the denominations of Protestantism, they have made the Protestantism of today, perhaps even the critics who see so much to criticize and deplore. In our desire to change things to accord with the demands and expanding possibilities of our times, we need not lose our appreciation of the strategy, devotion, and sacrifices of the past. The proper recognition of the spirit and course of the past should make the Christian church fluid to the needs and opportunities of each new day.

The purpose of the present article is to notice the history of the United Brethren Church as it appears and appeals to the membership of the Church, rather than to give any outline or summary of mere facts. Doctor Storrs once wrote of the Roman Catholic Church, giving particular attention to the features which appealed to the affections and loyalty of the members of that church. While he was a leader and champion of Protestantism, his article, through its psychological and historical insight, gave such a view of Roman Catholicism that it was tactfully used by the Roman Catholic Church in support of its own claims. While there are members of the United Brethren Church who pity themselves because of that membership, there are many thousands of United Brethren whose devotion and loyalty to their Church are of a deep and abiding character. They may not say much of "United Brethrenism" or "our great Church," but their attachment is vital and controlling.

The United Brethren Church claims to be of providential origin. It did not originate from schism or human purpose or ambition. Burdened by the peril of the Reformation, Luther exclaimed to God: "O God! do thou help me against all the wisdom of the world! Do this; thou shouldest do this—thou alone—for this is not my work but thine." So felt the fathers of the United Brethren Church. The Church originated in a revival of religion in which Otterbein in the German Reformed Church and Boehm in the Mennonite Church were the chief promoters. It is necessary for us to keep in mind the undefined and conflicting elements that lay hidden in the seed-plot of colonial America. Here were adventurers from the Old World. Outward hardships and spiritual destitution existed everywhere. The Germans were especially destitute and without means of helping themselves. Spiritual work for Germans and by Germans long had a necessary place and assumed various forms, here and there appearing in the spirit and methods of revivals.

It might be said that the origin of the United Brethren Church should be traced back to Otterbein's spiritual experience at Lancaster, between 1752 and 1758, or to the meeting of Isaac Long's, about 1766, thus antedating the beginnings of Methodism in America under Embury in New York and Strawbridge in Maryland, by a possible period of ten years, and antedating any definite work among the Germans

by the Methodists by another period of ten years. As Otterbein represented the German Reformed Church and as some ministers of that church with a considerable lay following came early into the movement led by Otterbein, the Reformed contingent and influence were at the first specially prominent. Later the Reformed Church held its ministers and church members more fully, and the ranks of the United Brethren were recruited more largely from persons coming from the smaller German sects and from persons unattached to any existing church or society.

Among the early United Brethren preachers were Abraham Hiestand in Virginia, and Christopher Grosh in Pennsylvania, they coming from the Moravians; the Smiths in Virginia, coming from the Lutherans; a number of ministers in eastern Pennsylvania, coming from the regular Mennonites; and Abraham Troxel, in western Pennsylvania, coming from the Amish section of the Mennonites. Even the ministers raised up from the laity of the Reformed Church were about as little disposed toward churchly elements as those that came from the minor German societies or sects. Hence the delayed and prolonged effort in building up organizations, discipline, standards of ministerial preparation, and institutions of learning. Success amidst all of these difficulties was the surest evidence of the vitality of the religious movement and of providential guidance and support. Though ultimate ideals were slow in forming, the vindication of the religious movement was especially in that it brought under its influence a large section of the population of our country who, but for this movement, would have been unreached and unhelped, and the Church as it is today made impossible. It is hard to estimate how much the vigor and aggressiveness of the Church in after years was the result of the human material gathered and the hardships endured in the earlier years. The general shifting from the German to the English character between 1820 and 1840 brought special trials and losses.

While for some purposes it may be right to say that the United Brethren Church dates from the early years of Otterbein's ministry in America, it is best for most purposes to use the name "the religious movement" down to the time of the regular series of annual conferences beginning in 1800. From that time actual church character may be affirmed, though many new features and a continued development were to be reached through the years. Beginning in 1800 with a few thousand adherents, only by a stretch of language could they be called members, the Church membership has come in 1928 to be 406,678; the Sunday-school enrollment, 438,135, and the total annual expenditure, \$6,789,435. In this period have been developed strong and effective Church departments—Publication, Home and Foreign Missions, Church Erection, Sunday-school, Educational, Women's Missionary, and Young People's work.

In doctrine the Church is evangelical and Arminian. In government it is composite, having in equal balance episcopal, presbyterial, and congregational elements. The Bishops are superintendents. The presbyterial elements signify that the government is representative,

ministerial elders and laymen being chosen to the General Conference by vote of the entire membership. Congregational features become more prominent as congregations become more firmly established. In spirit and effort the Church has ever taken and held a strong position for moral reform and social betterment. Because of differences that came to exist as to the reception and retention of members of secret societies there was in 1889 a withdrawal from the Church, now represented by a membership of about seventeen thousand, they still holding to a restrictive rule.

Looking across the lines to other churches, union with which is now being considered by the United Brethren Church, a few points may be noted. In the past there has been much contention between the United Brethren and the Reformed in regard to Otterbein's relationships and the earlier conditions among the Reformed and the United Brethren. A better feeling is made possible by the willingness on both sides that actual facts "shall be allowed to go to history." The British now assist the Americans in celebrating their Independence day. In 1881, when the hosts of Methodism were crowding the streets of London, astonished Anglicans were reported as saying, "How many Anglicans might our church have had if our fathers had been a little more discerning and considerate!" Such changes of feeling are made possible by allowing actual facts to go to history.

With the Evangelical Synod of North America the United Brethren Church has much in common. German stock and language and the struggle to strike root in new and strange soil in America present strong resemblances. But there are also contrasts. The early United Brethren, though they included some new arrivals from Germany, were principally native-born Pennsylvania Germans. The Church held itself too much and too long to Germans of longer residence in America and neglected, to its own hurt, to extend its efforts to the multitudes of new arrivals from Germany. Later this work was taken up in Ohio with good results.

The Evangelical Synod represents the Evangelical Church of Germany, formed in 1822-29, when the Lutheran and Reformed churches were in certain German states brought into a union, the Reformed characteristics, however, predominating. Immigrants coming at different times since the consummating of the union have joined themselves together to conserve the heritage received from the Fatherland. In some respects they would represent the earlier German stages of the United Brethren Church. Some representatives on their side have expressed the need of elements that the United Brethren Church might supply, particularly in the line of evangelism and closer connectional features. They have, however, a solidarity and a tradition of churchliness and scholarship quite their own.

Thus this sketch may close with this glance at the new proposals for the work and affiliations of the United Brethren Church.

Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

Humanity and Christianity, by *Francis J. McConnell*, Bishop Methodist Episcopal Church. The MacMillan Co., New York, 1928. 153 pages.

We have heard much in these latter years of Humanism, of the tendency to make human values decisive in all our views of life. This is often done to such an extent as to exclude theological conceptions altogether. Dr. Dietrich, one of the leading divines of the Unitarian church, has recently stated his faith as Humanism pure and simple. The supernatural finds no place in it, humanity takes the place of divinity, the religious man serves his fellowmen from altruistic motives without any inspiration from a divine source. John Dewey, the philosopher, is also frankly naturalistic. We are here not to ask where we came from, to worry about divine causation. We are here to make the world better by controlling and remaking our environment. "Philosophy clings like a timid spinster to the old-fashioned problems and ideas. These old problems have lost their meaning for us. We do not solve them, we get over them. Philosophy, like everything else, must secularize itself; it must stay on the earth and earn its keep by illuminating life."

Over against this radical kind of humanism, the author seeks to show that the Christian religion while protecting and promoting human values, provides in the divine a support and an inspiration without which they could not fully be realized. It is easy for him to prove the paramount interest of the scriptures in fuller and richer human life and in the worth of the individual. The prophets of the Old Testament and Jesus in the New were not ritualists. Obedience to the will of a righteous God was the demand of the prophet, and salvation of man and his world the aim of Christ. Christ's attitude to the world was indeed one of resistance, but only to its sinful aspects. He came to establish the Kingdom of God in this world, which meant a reorganization of humanity for the purpose of its own highest good. And Christianity has followed his course. Withdrawal from the world has at times been the characteristic of a period, but even such withdrawal has often resulted in the saving of values the world would not do without (Fr. of Assisi).

The church, creeds, rituals, denominations, sacraments, have doubtless sometimes been exalted to a height where they were ends in themselves, but the underlying idea has never been entirely obscured that they were arrangements for man, instruments for the better realization of human spiritual welfare.

McConnell's contributions to the social gospel are well known. His interest in it comes out plainly in this volume. In the chapter "Society and the Higher Individualism" he punctures the usual arguments of American upholders of unlimited individualism, showing that a finer atmosphere, a better social environment would produce better individual leaders in new fields and make it easier for the submerged to attain to a truly human level of existence. In another chapter, "Jesus and the Vested Interests," the deadly hatred of the Temple authorities is pointed out as the dominant cause for Jesus' crucifixion. Rauschenbusch was one of the first to bring this into clear view and draw the lessons from it that may make the modern reformer see the seriousness of the conflict lying ahead.

Bishop McConnell's writings are always worth reading for solid thought and intelligible presentation. This book, however, is only one of his minor productions. It is not always apparent, in the process of his argumentation, why just such subjects, and not others, were chosen for discussion. Quandoque dormitat bonus Homerus, they used to say. We apply this to the author: and why shouldn't McConnell be accorded the same privilege as we accord the ancient poet?

Catholicism and the American Mind, by *Winfred Ernest Garrison*. Willett, Clark and Colby, Chicago, 1928. 267 pages, \$2.50.

When Governor Alf. Smith was running for the Presidency last year, a good many of us thought it would be a calamity if he was elected. We knew he was wet (some of us did not object to that so much), that he was reared in a Tammany environment, and, above all, that he was a good Catholic. There has been disagreement as to which of these three objections did most to defeat him. The drys claim it was the fact that he, a wet man, was trying to run on a dry platform. The Catholics are just as sure that it was his religion that barred his way to the White House. The exact proportion of his handicaps may be hard to determine, but his Catholicism was without question a very essential element. Protestants know very well that a man's religious adherence should not disqualify him for any office. They were convinced, on the other hand, that Rome has always interfered in politics wherever it could; and they had the ineradicable feeling that a real Catholic is always a Catholic first, and then an American. It was foolish to think that a victory for Smith would bring the pope, or popery, to America at once; but it was not so foolish to be afraid that the hierarchy would make political capital out of the fact that there was a Catholic president in the White House.

W. E. Garrison made a searching study of the whole question and put his conclusions before the American public in this book. He has honestly tried to be fair and to divest himself of his Protestant bias to the best at his ability. He is by no means as sanguine and optimistic as the late Theodore Roosevelt, who used to say that he would be delighted to see the country elect a Catholic for president. He is more critical because better informed. Still, if he has his apprehensions he gives, in every case, good reasons for them. Al. Smith found

it easy to convince the public that his religion would in no way come into collision with his patriotic and official duties. But when you listen to the ecclesiastical authorities whom Mr. Garrison quotes profusely through his entire argument, you won't be quite so sure that the church would not exert a conscious, or unconscious, pressure.

The author goes into the subject fully equipped, by careful study, to handle it adequately. The Catholic Church claims absolute authority over its members in all matters of faith and morals, and it claims furthermore that it is her province to determine in each case what belongs to such matters. This authority she derives not from the bible only, but from the bible as preserved, interpreted and developed by the traditions of the Church. The Church is the pillar and ground of the truth; its teachings were first proclaimed by the apostles. The authority and inspiration of the apostles passed over to the Church, i. e. its constituted authorities. The Church cannot change the bible, but it has the function of interpreting it and of bringing out into the light truths that may have been contained in the Word only in germinal form. The chief factor in the preservation of truth, it may therefore be said, is institutional rather than documentary; *tradition* takes *precedence* over *scripture*. Tradition is the teaching of the Church under the provision of the bishops, or, ultimately, the pope. Only so can infallible teaching be guaranteed. The necessity of preserving the "deposit of faith" calls for the Church as an authoritative source of Christian teaching. The Vatican Council of 1870 made the pope the infallible interpreter of divine truth. The pope has control of the spiritual realm, the state of the secular. It is easy for the author to show that the popes have often encroached upon matters of the state. Leo XIII calls popular government and political equality false principles. Pius IX said, it is an error to assert that the Catholic religion should not be held as the only religion of the state, to the exclusion of all others. Catholic writers and priests have tried to soften such utterances down, but their explanations are only to the effect that at the present time the Church has not the power or does not find it convenient to carry out her claims to the full; they never would dare to concede that the theories advanced by the popes were antiquated.

Areas of possible conflict would be found in the Church's position on marriage (she is against divorce); church property (she can't allow taxation of such); education (the parochial school, should be supported by state or city). According to Catholic teaching, the state should start and support schools, but the Church is to man and manage them.

Chapters on Promotion and Propaganda give interesting information on the missionary activities of the Church and on its inner organization. Others seek to show that the Catholic Church, since the condemnation and suppression of Modernism, has become more medieval than it was 30 years ago and that papal absolution is as unpromising as it ever was.

Protestants will have to live in friendship with their Catholic fellow-citizens, but see to it that the state does not yield its prerogatives nor the Catholic Church is given preeminence over other religious bodies.

Christianity Today, by *Frederick Eiselen, Doremus A. Hayes, W. Schermerhorn, Lesley E. Fuller, Ernest E. Tittle, Erl G. Whitchurch, Harris F. Rall* (Editor). Cokesbury Press, Nashville, Tenn., 1928, 274 pages.

The book is dedicated to "those Christian ministers who are seeking to interpret the old message in this new day." It contains 15 lectures (originally broadcast to radio audiences) by members of the faculty of Garret Biblical Institute, a graduate school of theology affiliated with Northwestern University (Evanston, Ills.), from Grace Methodist Church (Rev. C. Copeland Smith).

The power to keep the Christian organization functioning, to "get results," is a clear conviction, a definite faith that holds to God in Christ. This has always been the Christian message and always will be. But it has to be so preached as to commend itself to the people of to-day. If all great questions are to be settled by the ideas that command the minds of men, the Christian truth must be set forth clearly, intelligibly and convincingly. What the church needs, therefore, is a *teaching ministry*. It is not dogma we need, not a creed enforced by the church as a legal authority, to which men submit whether there be inner conviction or not. We need doctrines; what the teachings of the church are on the problems of the individual and of society; what our relation to, and appreciation of, science is in this modern day; all these things, and many more, require luminous, adequate and plausible presentation. The church cannot appeal simply to authority, either its own or that of the inspired word. It must meet the world on its own ground, and by availing itself of all help science and experience can give, establish a favorable assumption for the verity of its faith. It will never aim at scientific demonstration. Religion will always move in the province of spiritual attitudes. Still, faith is no enemy to knowledge nor to progress; it puts no premium on ignorance, superstition or credulity. If it can be shown that it supplies needs which the man of to-day shares with the man of yesterday, its path will be cleared of a great many stumbling blocks.

Professor Eiselen, speaking of the Use of the Bible to-day, recommends critical bible study. Bible reading always needs the devotional spirit and prayerful meditation. It needs no less (for the preacher at least) intense application if the student is to benefit from the labors of modern scholarship. In the Old Testament we meet in the prophets men "dominated by a vital experience of God, the conviction of a divine call and a sense of responsibility for results; they were holy men who, inspired by a consciousness of personal communion with God, were not afraid to make new ventures of faith. Such must be the modern prophet-preachers who would lead their people through

the crisis of the present and the future. The principal task of these men was to preserve, develop, spiritualize, and encourage the practice of religion in all human relationships. And is not this the task of the modern preacher? It is safe to say that without the work of these ancient prophets Israel never could have become the prophetic nature which prepared the way for Him who was in a unique way the spokesman, the interpreter, the revealer of the Father, even Jesus Christ, our Lord and Master."

In "the New Testament Ideal of Christian Culture" (by D. A. Hayes) the author derives from the fact that the Spirit will guide into all truth, and from the example of Paul, the scholar, a sanction for our modern conception of what all-around Christian education should do for man. We believe that the intellect has its rights as well as the conscience and the heart; that "the diploma of a Christian college stands first of all for true and thorough and broad scholarship."

The reviewer agrees with the writer that the belittling talk, sometimes heard, of "mere culture" is irreligious. Scholarship and acquaintance with the trends of modern thought are a necessary equipment of the minister. Nevertheless, the New Testament ideal of Christian Culture is chiefly and almost solely spiritual. To Paul the wisdom of the Greeks had failed to find God, and for their art he had neither eye nor appreciation. It would have been better for the writer to have pointed this out and to have shown the historical reasons for the incompleteness of the New Testament cultural picture. In a chapter, "Faith in God," (by Professor Rall) the author speaks of the contribution of science to our conception of God. He discusses Evolution as disclosing the way God works, has worked in the past, and works now (by slow, patient, age-long processes as to man and nature). He accepts evolution. Christianity, he says, is not tied up with the letter of the bible nor with a particular formulation of doctrine.

We agree, of course, with this statement. But, in a way, we have never been able to greatly appreciate the contributions science has made to our idea of God. It is true, we know better now the world God made, its vastness, its unity under law, the wonders of the infinitesimally small. Our belief in his power, his wisdom, his omnipresence, his unchangeableness (because of the continuity of his law everywhere and always) may have been strengthened by the observation of his works. But it has not been changed. The best thing science has done in this respect seems to lie in the fact that in spite of all the denials of science we still can hold fast to God and have good reasons for it.

Another thing. If, as we agree, we need a teaching ministry today, why not say something in this book, about the other Christian teachings: about Christ's deity, about the atonement, his resurrection, about the miraculous element in the bible, in the Old and New Testaments? Granted that this is delicate ground, granted that concessions and reductions may have to be made: but why be silent about it?

Other chapters deal with Foreign Missions, with "Christianity and

the Nations," "Our Changing Morals." Dr. Tittle has a fine chapter on "the Sword and the Spirit," in which he fires a broadside against war. Replying to those who say, "in this world of ours force is the ultimate power," he says beautifully: "When Socrates drank his cup of poison, which was the ultimate power, the arms of Athens or the ideas of the sage? When St. Paul laid his head upon the block, which was the ultimate power, the legions of Caesar or the faith of the missionary? When Luther was tried for his life at Worms, which was the ultimate power, the sword of the emperor or the spirit of the monk?"

The mightiest empire "this world of ours" has ever known once took a village carpenter and dragged him to a skull-shaped hill and there, amid hissings and mockings, while soldiers dined for his tunic, nailed him to a cross. But the pierced hands of that crucified carpenter have lifted empires off their hinges; they have turned the stream of history out of its channel; they still govern the ages. Today the sword of Caesar lies buried forever under centuries of accumulated debris, whereas the spirit of Jesus is more than ever alive!"

Within the limits they set to themselves, the writers have done a commendable piece of work. While they have by no means touched on all points that need a modern restatement, the matters discussed are all of timely interest and vital importance.

The Master. A Life of Jesus Christ by *Walter Russell Bowie*, Rector of Grace Church, New York City. Charles Scribner's Sons, 1928, 328 pages, \$2.50.

This book is another effort to interpret the meaning of the life of Jesus. "The Man of Nazareth, hated, crucified, dishonored, has outlived all the mighty things that mocked him. With strange persistence, his influence endures. The thought of him haunts the minds of men with the unsolved problem of the secret of his power. He challenges and disturbs us as others who were accounted conquerors and creators cannot do. How shall we explain this power of the man who died on Calvary? To try to answer this most fascinating question is the purpose of every book which deals with Jesus." Was the influence of Jesus super-human because he himself was super-human? This is the solution offered by Papini in his "Life of Christ," and by Chesterton in his "the Everlasting Man." To Chesterton, the life of Jesus is a visitation to this earth in person of the "mysterious maker of the world"; to Papini this same life is "an abyss of divine mystery between two divisions of human history."

The mystery that is in Jesus can never be expressed by a definition but rather by a suggestion which leads the imagination on to explore a reality rich and various. The concept e. g. of Jesus as incarnate God is an attempt to translate a spiritual intuition. Its meaning is that in Jesus there came into the realm of human experience a spiritual force of such beauty and power that the only language which those who felt it can find adequate is to call it "very God." Preachers and theologians have stressed the super-human and super-

natural too much. As a consequence, there have come out in recent years many books on the life of Jesus which discard this element almost altogether (Mary Austin, "A Small Town Man"; Barton, "The Man Nobody Knows"; Barbusse, "Jesus"; Shirley Case, "Jesus, A New Biography"). The book that according to our author comes nearer to a worthy presentation of the greatness of Jesus than any other is Middleton Murry's "Jesus, Man of Genius."

It is essentially the interpretation he attempts himself of the mystery of the person and influence of Jesus. All genius has in it the quality of poetry. The true poet is he who by some mystic gift from the Eternal sees into the heart of things; and the utmost poet is he who with unshadowed eyes sees into the heart of God. Jesus was the supreme poet because he saw with clearer vision, felt with more exquisite understanding, and could interpret with surer certainty than any other, the beauty and mystery of life and man and God. Poetry cannot be caught in the hot hands of a heavy literalism. All creeds and theologies can be valuable only as symbols, "arrows of suggestion blazing the golden path ways of their signaling into those still distances where articulation cannot go."

On this theory then the writer bases his delineation of the "portrait" of the Master the book presents. Jesus is the great spiritual poet. He is in the line of the prophets, who by virtue of their spiritual endowment had a clearer vision of the things of God than their contemporaries and proclaimed them with unshakable authority. And his is not only the unerring insight; in unbroken communion with the Eternal his life was so governed by the divine spirit that it was an adequate illustration of the character of God himself.

It is then not necessary to account for his unique personality by a miraculous conception of his birth. The infancy stories are a later stage of thought and belief. John and Paul (as well as Mark) know nothing of them. As symbols of the spiritual significance of Jesus they carry an immortal truth, but they cannot be used as materials which help us historically to understand the mind of Jesus.

With great thoroughness the environment in which Jesus grew up is described: the place, the traditions, the religious training, the leading sects, the government, the hopes and fears of the age. Then follows his baptism, his temptation, his ministry in Galilee, the "year of opposition," his arrest and trial, his death.

Concerning the resurrection the author says that "the disciples had the vital conviction that Jesus, in a new way, yet with his unmistakable spirit clothed in recognizable form, not only showed himself to them alive but also gave them the commission of that gospel of God's undefeated love for which he had dared to die." How they became sure that he was alive it is impossible to tell. "Simply the disciples knew, with that ineffable inner certainty which only the issues of life can prove, that they were in touch again with the vast soul of Jesus, dominant over death."

"The truth of the risen and living Jesus does not depend on the evidence for the reanimated body of Jesus and the empty tomb, al-

though it was in the very early Christian community that this mistake began." The truth of the resurrection of Jesus finds better vindication in the mighty change it made in the disciples and in what it has done in the history of the church through the centuries.

The reader of this book will follow the writer with interest and profit as he portrays the scenes of Christ's life with vivid colors. The main thesis of the author, however, we consider untenable. Jesus was not a religious genius only, not only the greatest poet of the spiritual life. According to his own testimony and that of his disciples, he was more. His authority was greater than that of all the prophets. A mere genius could not possibly invite all the heavy laden ones and give them rest. He could not be mentioned with the Father and the Spirit in one breath. His could not be the only name by which men are saved.

Nor could he have the position Paul and John consistently attributed to him. The author says, Jesus was not most like God because he was unlike men. Because he expressed the perfection of human possibilities—not through some miraculous difference from it—he is the incarnation of the life of God. In other words, he stresses the humanity of Christ: he was mankind's ideal. True, he was. Still, he was more; and though it is the problem of the ages, to sacrifice, or to detract from, his deity brings us no nearer the solution.

Affirmative Religion, by Winfred Ernest Garrison. Harper & Brothers, New York, 1928, 292 pages.

Some of us have known Mr. Garrison, the Literary Editor of the "Christian Century," for years, from his book reviews and articles that have appeared in that paper. Here in this book he gives us his general attitude on the Christian religion. He is a Liberal but not one of those whose strength lies in their negations. He detests to see discussions of what we may "still believe." According to him faith does not become increasingly difficult under modern conditions of scientific knowledge and social tensions. No, it was never so easy as now to believe the things worth believing. Of course, a religion of theological dogmatism and hierarchical or textual authoritarianism cannot meet our needs. To be successful in Christian living we must study human nature; we shall move forward by research, observation, adventure, not by the mere study of bible texts.

It is the method of science to study facts and to rely on the evidence thus found. The tendency in religion in the past has been to emphasize authority rather than evidence. Many ministers to-day have caught the scientific spirit but they are afraid to proclaim their conclusions. They echo the sentiments of their parishioners as though they were "private chaplains cooperatively sustained." Instead they should be leaders into new fields of truth to their flocks.

We do not have to apologize for our belief. Faith is a necessary element in human nature. By faith we assert the reality of certain values; faith is valuation and appreciation. It is also adventure and experimentation. By faith we accept the ideals of Jesus and go ahead

to realize them in our experience. A church is not a company of people holding the same opinion about religion; it is a group with a common loyalty and a common ideal.

It is hardly necessary for the reviewer to point out that faith in the ideals of Jesus implies only his ethical leadership. The New Testament faith in Christ is acceptance of him as Savior even while his ideals are still far from realized.

In a chapter "the Increasing Christ" the author gives his view of the position of Christ in the modern faith. Christ in the early Christian church was the apocalyptic king, the being so great that all his contemporaries seemed too puny to be considered. The creeds then made him the eternal Son, God of God, etc. In the Catholic Church he was the majestic being whose favor and succor were dispensed by means of the sacraments of the Church. Even the Reformation did not essentially change his nature as that of a great world monarch whose honor was the chief aim of man and earth and whose will ruled arbitrarily. To the modern man Jesus is rather the friend and brother. "It is the secret of his kingdom that it has no king." His kingdom is the dominance of his ideals. If Christ has decreased in terms of power and splendor, morally his path is upward. He is our participant in all the struggles of life. The future Christ will be one interested in all the realities of life rather than in the technicalities of formal religion.

The Holy Scriptures contain the accumulated spiritual and moral wisdom of the race. They are the record of the religious experience of the people who wrote them. They are not a dictation of the Holy Spirit; we have in them a mingling of divine and human elements. They are not all on the same high level. Some parts are the best religious literature in existence and some do not compare favorably with extra-biblical material produced by naturally inspired poets and thinkers.

The King James Version was at the time of its translation an unsurpassed master-piece. It is still unexcelled in beauty and splendor and is hallowed by long usage. Still, if we have modern translations now that render the bible language even in colloquial English, they do not detract from the dignity of the original. They give modern readers the same experience that the readers of the original bible had then, for the writers of the New Testament wrote in contemporary, conversational Greek.

Early Christianity was organized in the Church. Such an institution was necessary to preserve the religious experience of the first Christians and to spread it to coming generations. The institutionalism of Christianity has not been without its drawbacks and dangers.

"Institutions always develop power and pride, and encourage limited loyalties, and waste a disproportionate amount of energy on minor objectives which are incidental to their real goals. They are nearly always busy promoting themselves. They are entangled in

economic necessities and are forced to compromise with the status quo in order to keep their influence and their income."

Some of our religious conceptions need overhauling. The sense of sin e. g. is obscured in the modern world. We speak of men being the victims of circumstances, of sin being caused by heredity and environment. We are apt to take an optimistic view of people if they are "nice" and respectable. But sin is a real fact. Only we make little appeal by stressing sin in the theological sense, as a revolt against God or a breach of his commandments. Today sin is best combatted by pointing out its evil effects on human life, on the individual and society.

Salvation also needs to be cast in modern terms. Men are not interested in a *status* of salvation but in the things that make life richer. Salvation does not come by a arbitrary divine decree, by the imputing of the righteousness of another to us. It comes by the building of Christian character. "To be made God-like in character, to be made Christlike—that is justification, forgiveness, sanctification, reconciliation."

Here we must again record our disagreement. The author seems to adopt the Unitarian slogan, that salvation comes by character, not by faith. This is diametrically opposed to Paul's teaching and to that of the Reformers. Faith in Christ puts us in right relations to God. We are reconciled to him, are in a state of grace, a *status* of salvation. And in that new fellowship with God we have forgiveness of sin as well as a part in the power that makes for moral renewal. The aim of salvation is indeed to be Christ-like, but if sanctification was to be the same as salvation who could ever be sure of his salvation?

The writer deals with many more subjects: "religion and health," the "necessity of art," the "possible you," the "mystical mind." Of mysticism he says, it is not an instrument of knowledge. The mystic claims he has an immediate knowledge of God; he has only an immediate knowledge of his own experience which he interprets by reference to a supposed objective reality. But his experience heightens "his sense of joy in the ecstasy of life" and gives him a "consciousness of a protecting power which transforms situations of imminent peril into places of security and contentment."

In the chapter on "the Life Everlasting" the author finds support for his faith in the hereafter in the reasonableness of the view that the basis of reality is spiritual rather than material; in the resurrection of Jesus; and, chiefly, in the character of God and the belief that he is not so careless of human values as to create them only to destroy them just as they are beginning to understand them and appreciate and achieve a little.

Mr. Garrison takes an optimistic view of man and his future. He says: "In the ordinary life of ordinary people are the needs out of which grow not only faith in God but all that is noblest and most lovable in human life. It requires care and nurture, and the warmth of God's love and the light of his truth and the cooperation of men

or good will. It is this possibility of achieving a future vastly better than the past or the present that is the most human thing in human nature, and it is this possibility which is the ground of God's faith in man, which is even greater than man's faith in God. The "possible you" is the hope of the world."

The Supremacy of Jesus, by *Joseph Henry Crooker, D.D.*
London, Philip Green. 186 pages.

The author of this volume was to us an unknown quantity. In looking over the authorities he quotes we find the names of Theod. Parker, W. Channing, James Martineau—all Unitarians—and R. W. Emerson (Transcendentalist). After that it was not hard to determine the camp in which he belongs.

The name of Jesus is to him, as to the rest of us, the name above every other. The greatness and abiding influence of Jesus is not due to his deity, his miracles, his teachings, he finds, but to his personality, which, "informed with the spirit of love, made righteousness an early habit of life" to Jesus. The modern criticism of the New Testament has compelled every honest and competent Christian to make a new valuation of the person of Jesus Christ. To refuse to take notice of this is equivalent to a deliberate attempt to shut out available light. The modern spirit, as manifested in all fields of human research, is *respect for facts*. The critical study of the New Testament has given us the facts about the life of the historical Christ. These facts may not agree with the traditional views about the Lord, but would any investigator be justified in rejecting new facts just because they were contrary to heretofore held opinions? The story of Jesus should not be read to prove the reality of his miracles, or as a report of a "mystical transaction to settle with a Shylock in the skies", but rather to increase the strength and purity of our inner life.

The synoptic gospels give us a truer conception of the life of the Lord than the fourth gospel. However, even they contain much of legendary embellishment. The oral tradition preceding the gospels necessarily underwent many changes in course of time. The purpose was not only to tell what had happened but to win converts. So the tendency to meet the expectations of Jew and Gentile led to an idealizing of the life of the Christians' hero. His works as well as his teachings were affected by this process. In the fourth gospel it has reached its culmination. This gospel may have been written in part by the apostle, but it received its final form at the hands of a man writing in the early second century. Jesus is the incarnation of the logos, the intermediate principle between God and nature, the creative agent of the universe. While the Synoptics sought to show Jesus as the fulfiller of the Messianic hope of Israel, the philosophical writer of our 4th gospel, adding to John, composed a speculative treatise about Jesus.

What we have now in the 4th gospel is "history transmuted into dogma" (Reuss), it is "far more like the drama of a poet than the

work of an historian" (Schuerer). It is the dramatization of a philosophy of redemption.

Gospel criticism helps us to a clearer historical appreciation of Jesus. It would be disloyalty to truth and a resort to duplicity, to know these facts and not to preach or teach them in church and Sunday school.

It is a mistake to think that acceptance of the modern view of the New Testament and of the life of Jesus would deprive the gospel of its power. On the contrary, our gains would be greater than our losses. For instance, the birth stories when given up as literal facts, still testify to the greatness of the disciples' faith. They were so greatly helped by him that they were sure he had a divine origin, and so they freely created incidents to describe what they felt must have been the origin of this extraordinary man. These stories are not records of his childhood, but products of his life; not the history of his birth, but symbols of the quality of his ministry. The same applies to the resurrection stories. So are also the speculative additions in John the highest tribute to his character.

A more rational attitude towards the miraculous features of gospel history will bring a rebirth of Christianity, so predicts the author. Take the cures of Jesus. They are an essential part of his ministry. There may have been healings of some sort. We don't know what happened in detail, but the stories certainly "demonstrate the impression of the magnitude of his manhood."

When you consider that Jesus came to establish an eternal Kingdom of love, when you reflect in his amazing intellectual greatness and on the tidal wave of personal influence that went out from him, you don't wonder that his disciples deified him. You won't follow them in this mistake—for to say he was divine, he was God explains nothing—but you will be ready to bow to him as to the greatest moral authority that was ever known to man, as to a religious genius that has no equal.

Where did Jesus get this insight, this spirit, this power? He got it from immediate communion with the father. And these his inner resources are open to us, we get them in the same way, following the inspiring example and the lofty teachings of the Master.

Immediate communion, the writer insists. The doctrine of the cross as the way to open communion with the father to sinful man, is a theological invention of a later stage. It is not necessary to take this false doctrine out of the teaching of Jesus. It is only necessary to *keep* it out, for it was *never in it*.

Jesus is supreme as the teacher of the inner life, as the one who placed love on the throne of the heart, in such a way that his own example became contagious. And as he is the unsurpassed moral teacher, so he can also be trusted and accepted as an authority in his religious teaching: that God is our father and that immortality is waiting for us. "To get the best out of the ethics of Jesus, we must also go with him in his spiritual convictions.





VOLUME 57.

SEPT. 1929.

NUMBER 5.

Theological Magazine

of the

Evangelical Synod
of North America

Motto: 1. Cor. 3, 22-23.

Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

Published bi-monthly and entered at the post office at St. Louis, Mo.,
as second-class matter in December, 1898.

Acceptance for mailing at special rate of postage provided for in
section 1103, Act of October, 1917, authorized on July 3, 1918.

~ CONTENTS ~

	PAGE
Divine Sovereignty, Dr. Geo. Richards	321
The Contemplated Merger, Rev. O. Flohr	331
Ministry and Ordination, Dr. J. Evjen	338
Luthers Katechismus. Dr. C. Schieler.....	348
Christentum und Erkenntnistheorie. Dr. H. G. Grönmacher.....	354
Erwiderung. Pastor G. Niedernhoefer.....	363
Editorials	375
Christian World	382
Book Review	387

Theological Magazine

of the

Evangelical Synod of North America.

Published by the Evangelical Synod of North America. Price per year (six numbers) \$2.00; to foreign countries, \$2.20. Rev. H. Kamp-hausen, Dr. theol. (Giessen Univ.), 9807 Cudell Ave., Cleveland, Ohio, Editor.

All communications relating to editorial work, all contributions and exchanges must be addressed to the editor.

All communications relating to business matters must be addressed to Eden Publishing House, 1712-18 Chouteau Ave., St. Louis, Mo.

VOL. 57

ST. LOUIS

SEPTEMBER 1929

DIVINE SOVEREIGNTY AND LAW OBSERVANCE

PROFESSOR GEORGE W. RICHARDS, D.D., L.L.D., Lancaster, Pa.

I.

I assume that the state makes the laws which the believer and practitioner of divine sovereignty is to observe. The state may be a monarchy, an aristocracy, or a democracy; from the biblical point of view it is a power that is "ordained of God." This does not necessarily imply that it is a Christian power or that it is controlled by the ideal of divine sovereignty. It does mean, however, that God is in control of it, whether or not the power is obedient to God.

There is no state now, there never was, that practices the doctrine of divine sovereignty. The nearest approach to it, in theory and profession, was the Holy Roman Empire whose practice often belied its theory. Even theocratic Israel and Judah did not ring true to their God and were constantly subject to the reproof of the prophets.

The states of the world at present do not assume to be theocracies nor have they any concern as states about divine sovereignty. Of course many of their citizens have. They are purely secular institutions and seek only secular ends. They belong to the temporal and spatial order of life. They recognize justice between man and man as the foundation and the end of government. They defend the citizen and his own against unjust aggression; they train child and man for efficient citizenship; they permit freedom of worship and of religious instruction so long as these do

not contravene the basic ideals of justice and fair play. They care to some extent for the disabled citizens—the sick, the poor, the aged, and the imbecile. The state may be defined as, organized power, organized justice, and organized good-will. The honor or glory of God, which is the necessary implication of divine sovereignty, is not taken into consideration.

The United States of North America is no more a religious state than any other state upon earth. This statement would have been bitterly resented by many of the fathers who proved at great length, but with small effect, that ours was a Christian government. Indeed, divine sovereignty is professed only by the followers of the Christ in their respective assemblies or churches. These groups presumably believe and practice the sovereignty of God in their relations to one another, to the world at large, and among themselves.

Even among the churches there are degrees of realization of divine sovereignty. The Reformers of the sixteenth century, more particularly the founders of the Reformed and Lutheran Churches, were ardent advocates of the rule of God in human life. From their point of view the Catholic Church, Oriental or Roman, was controlled by the tradition of the church, decrees and canons of Councils, the decretals and dictates of Popes; the Anabaptists were influenced by the fancies and visions of men; the Secularists were guided by human reason. None of them was wholly controlled by the will of God in the Scriptures. The Reformed of Switzerland were inclined to charge even the Lutherans with compromising the divine sovereignty by leaning hard toward Catholic tradition and human ordinances. Probably no Reformer was so consistently the protagonist, the ardent exponent and systematic practitioner, of divine sovereignty as John Calvin. Calvinistic churches proudly claimed that they were "the churches reformed according to God's Word."

The Reformed Churches have always considered the state as an ordinance of God. They based this conviction upon the clear teaching of the Scriptures. The outstanding passages in the New Testament are the following: "The powers that be are ordained of God." Tho resist them is to withstand the ordinance of God and to receive judgment unto oneself. "Rulers are ministers of God" (Romans 13: 1 sq.). Titus is admonished to put men "in mind to be in subjection to rulers, to authorities, to be obedient" (Titus 3: 1). In 1 Peter 2: 13, 14, we are exhorted to "be subject to every ordinance of man for the Lord's sake: whether it be unto the king, as supreme, or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well." Christians are urged to make "supplications and prayers, inter-

cession and thanksgiving for all men; for kings and all that are in high places" (1 Tim. 2: 1-2).

Calvin, in the first edition of his Institutes (1536), caught and taught the spirit of these texts when he wrote: "It matters not what form of government God ordained, monarchy, aristocracy, or democracy, it is our duty to show ourselves willing and obedient citizens." He concludes, after a long argument, that, even when the ruler is tyrannical and unjust, the Christian citizen must recognize him as having been called to his office of God, as a just punishment for the sins of the people. They are to submit with prayer and patience until God in his own time will depose the wicked governor and enthrone a just ruler in his place. Christianity, according to the doctrine of Apostles and Reformers, is a conservative factor in the state—there is nothing revolutionary about it.

There is, however, another side to the Christian citizen's relation to the state and its laws; the Scriptures themselves and Christians of succeeding ages bearing witness.

The state has not supreme and absolute authority in ordering the lives and in demanding obedience of Christian citizens. In Seward's once startling phrase: "There is a law higher than the constitution." The sovereignty of God and the laws of states have by no means been equivalent. There is often a wide difference between the *jus divinum* on the one side and *jus civile* on the other. These Latin phrases would not have been coined unless the fact had been generally felt.

Furthermore, the Christian knows himself to be a citizen of two worlds—the present world and the world to come. In Paul's phrase "our citizenship is in heaven." Zwingli aptly says: "God willed that man be an amphibian among the creatures dwelling sometimes on earth, sometimes in the heavens." This is a paradox of the Christian life of which the state cannot take cognizance. Yet upon the reality of it rests the Christian's faith and hope. Time has come, and doubtless will come again, when there was a conflict of loyalties of the two citizenships. The Christian was compelled to choose between God and the government, for each made demands of its subjects that were irreconcilable. No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. For this reason heroic and devout men founded sects, were driven into exile, died at the stake. On March 14, 1854 a memorial signed by 3,050 clergymen of New England was submitted to the United States Senate with the following introduction: "In the name of Almighty God and in his presence we solemnly protest against the passage of the Nebraska bill." Douglass declared that "the

preachers were striving to coerce Congress in the name of Almighty God. It involved a great principle subversive of our free institutions." From his point of view he was right, but he failed to understand the sovereignty of God.

This contradiction between divine sovereignty and civil government has existed from time immemorial. In Israel and Judah the Kings and prophets as a rule were at odds. The priest Amaziah sent a messenger to Jeroboam, the King, warning him that the land "is not able to bear" the words of Amos. But the prophet feared neither king nor priest and continued to proclaim the word of God. Micah charges "the heads of Jacob" with hating "the good and loving the evil" (3: 1-2). Indeed Israel was at its worst when prophets and kings were at peace, and the people were exploited through the connivance of both. There were times when even the prophets made the people to err, bit with their teeth and cried peace, and if a man put not something in their mouth, they prepared war against him.

Conditions were no better in apostolic days. Peter and John defied the Council at Jerusalem with the question: "Whether it be right in the sight of God to hearken unto you rather than unto God?" That there was no doubt or hesitancy on this point in the mind of Peter and the apostles is evident from their answer to the threats of the High Priest: "We must obey God rather than men."

The Christian citizen is always confronted by a paradox. He must obey the powers that be for they are ordained of God; and he must obey God rather than men even though it cost him his life. Now he must submit to the authority of the state as an ordinance of God; then he must defy the civil order because it contravenes divine will. Decrees and determination, even of synods and councils of the Church, are to be received "with reverence and submission when they are consonant to the word of God."

The Christian's theory of the state and the scope of its authority differ widely from the theory held by the natural citizen. To the latter it is merely a secular authority; it is in no sense of the word a divine ordinance. The conception of the sovereignty of God does not enter his mind, much less play a part in his life as a citizen. The Christian does not deny the secular function of the state but, at the same time, he affirms that the state is ordained of God and is an agency for the realization of the sovereignty of God. When it deviates from or contravenes the word of God, the Christian cannot remain loyal to its mandates without sacrificing his citizenship in heaven.

Again, the Christian citizen of the Reformed or Presbyterian

order differs in his view of the state from the radical Anabaptist who denies the necessity of magistrates in the new dispensation. "Under the old laws," he concedes, "these things were necessary but they do not apply to us." He regards the state not only as secular but as anti-godly. Men who live and walk in the spirit are superior to it and have no need of it. What have spiritual persons to do with civil or canonical laws of any sort? They presumably live in love; and love is the fulfilment of all law.

The Reformed Churches under the leadership of Zwingli and Calvin, did not dispense with the state either because it was unnecessary or irreligious; they kept it as an institution of God but held it in subordination to the sovereignty of God. It was the administrator of the divine will in things temporal as the Church was its executor in things spiritual. The Westminster Confession says: "Synods and Councils are to handle or conclude nothing but what is ecclesiastical and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate." According to this rule the Westminster fathers would have us "render unto Caesar the things that are Caesar's and unto God the things that are God's."

So much for the state and the authority of its laws from the point of view of divine sovereignty. We need to consider now the distinctive status and prerogative of the Christian citizen.

He alone, who believes and practices divine sovereignty is free,—of all men most free. He alone, who believes and practices divine sovereignty, is bound,—of all men most bound. Freedom is not only release from old restraints but entrance into new duties. Here again we are face to face with a tantalizing paradox which the secularist cannot understand and which he will lightly dismiss with a patronizing smile. Luther based his tract on Christian Liberty upon it. In two propositions he defines the position of the Christian:

1. "A Christian man is a perfectly free lord of all, subject to none; 2. A Christian man is a perfectly dutiful servant of all, subject to every one."

He is free from every one because he is delivered by divine grace only, appropriated by faith alone; therefore indebted to no one save to God. He is servant to every one because he is constrained by love of Christ which saved him and in the power of that love he must serve every one. Both saving grace and constraining love proceed, not from the will of man, but from the sovereign God. Therefore, apart from all human ordinances, civil

laws, or selfish motives, the Christian does works of faith, labors of love, in the patience of hope.

The Christian may be a very troublesome citizen, the despair of governors; he may be the pillar of the state, the hope of rulers. He may be of those "who turn the world upside down" or among those who steady the ark or buttress the throne. One may readily find examples of both kinds in the history of the Christian Church. We shall mention only the apostles before the Sanhedrin; Luther at Worms; Cromwell and his Ironsides—but a few of a countless host of men and women who stood up for God and defied kings and bishops and mobs.

The Christian is above law and he is subject to law; he is judged by no man and he judges all men. He owns only one authority as final and absolute,—that is, the sovereign will of God. He is, therefore, free from princes and bishops, from emperors and popes, from customs and traditions, from superstitions and vain opinions, from the world, death, and hell. For men may incarcerate and kill the body, but the soul they cannot kill. "He that doeth the will of God abideth forever" (1 John 2: 17). This is the substance of the glorious liberty of the sons of God.

The Reformers were uplifted by the spirit of freedom with which Christ made them free. They experienced in their own way and time the truth of Paul's words: "Where the Spirit of the Lord is, there is liberty." Accordingly they feared no man and boldly defied kings and bishops. To the princes of Germany Luther speaks with words that burn and blister: "Men will not, men cannot, longer suffer your tyranny and your haughtiness . . . dear princes and lords, know how to direct yourselves accordingly—God will not have it any longer. It is no longer a world as it once was, when you could hunt and pursue people as wild beasts. Therefore give up your blasphemy and power and remember that you act justly and permit God's word to have its way, which it will, must, and shall and you cannot prevent it."

In reference to the organization of new congregations after evangelical ideals he writes: "In such matters, the determining of doctrine, installing or deposing ministers and teachers, one must not in any way turn to human laws, rights, ancient traditions, customs, usages, etc.; for God ordains and directs, though an order may have been established by pope or emperor, princes or bishops, held by half the world or by the whole world; have been in vogue one or a thousand years. The soul is an eternal thing above everything that is temporal; therefore, it must be ruled by eternal words. For it is shameful to rule the consciences of men with human laws and long customs. Therefore in this case one must act according to the Scriptures and the Word of God." This affirmation of

divine sovereignty and human freedom coming from Wittenberg, would have a hearty amen at Geneva, had Calvin been there at that time (1523).

Yet with all these defiant declarations of freedom the Christian is as far removed as the east from the west from the license, anarchy, self-will, unrestrained sensualism of our modern self-styled emancipated humans. The corollary and the necessary consequence of the Christian's freedom from man is the Christian's bondage to God. He is subject to no one through faith, he is servant of every one through love. The sole and controlling purpose of his whole life, his thought, word, and deed, is to honor and to glorify God by obeying his will and thus realizing the abundant life in himself and in others. Anything contrary to this end he fights to the death; anything that fulfills it, he upholds though the whole world is against him. Christians as a rule have been the bulwarks of the state, the obedient servants and heroic defenders of the government, and have led quiet and peaceable lives in all godliness and sincerity.

For further guidance I shall turn to Calvin, who is the most consistent expounder of divine sovereignty in every phase of human life, individual and social. He tells us that a Christian citizen is bound to obey all that the state commands in accord with the moral law which is identical with the law of God. *He has no patience with the literal legalism of some of his followers who desire to found the state upon the Bible as its basic law.*

He proposes two regulative principles for Christian conduct: First, "that we honor God with sound faith and true piety"; Second, "that we live in pure love toward our fellowmen." These are the motives of the word and deed of one who lives in free submission to divine sovereignty.

"All laws," says Calvin, "made according to this rule, directed toward this end limited by these bounds, we have no reason to oppose or disobey." This is the touchstone by which the Christian citizen must determine his observance or non-observance of the laws of the state. It is a serious responsibility to be at the same time a citizen of two worlds that diverge in principle as widely as "the present evil world" and "the world to come." When the laws of the state prevent us from giving due honor to God and from living in love toward our fellows, then there is a tension between two loyalties which may end in tragedy. We shall have to decide, perhaps at great cost, whom we will serve, God or man?

We may assume that as a rule the laws of the state meet Calvin's test, that is, they are in harmony with the will of God and are favorable to the welfare of men. Mr. Lincoln in his Peoria speech spoke as a citizen to fellow citizens, not as a Christian to

Christians, but was in accord, so far as he went, with Calvin's ideal, when he said: "Stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong."

In comparing the state and the Christian community Zwingli shows that the duties of each are not widely different. The state requires that one serves the commonweal, not his own; that dangers be shared in common and fortunes also, if necessity arises; that no one exercise a selfish prudence; that no one exalt himself; that no one stir up strife. The Christian community living under the sovereignty of God, requires that members live in love and that no one be intent upon his own interests but upon that of others. They are to be mutually sympathetic and helpful to one another—weeping with them that weep and rejoicing with them that rejoice; they are to put all their fortunes in their girdles to render aid whenever occasion requires.

The difference between the two orders—the state and the kingdom of God—is found in their respective motives. The citizen is coerced by law, the Christian is constrained by the spirit of God and by love. "The spirit of Christ," says Zwingli, "furnishes that which the state most needs." In our zeal for American institutions we may claim that in a democracy like ours laws are far more just than in a monarchy or in an aristocracy—an assumption that we have no right to make in an *a priori* way. Majorities in a democracy may be more ungodly and inhuman than the decrees of kings in a monarchy. Both must satisfy the requirements of divine sovereignty as defined by Calvin before the Christian can consistently approve them.

Indeed the Christian citizen neither obeys nor disobeys laws because they have been enacted by congress, parliament, or kings. His primary question is: "Do the laws work for justice, chastity, and the welfare of men, not always for their temporal comfort and peace?" - If so, the Christian is constrained for other reasons than those of state; he is obedient to the will of the eternal God. Zwingli says: "The impious man does all things for gain or fame; the pious man for love and fear of God and his neighbors to commit no act that can offend the one or trouble the other."

There was a time when Christians, and they were of the Calvinistic kind, refused to pay tax on tea and cast the cargo into the sea. They revolted against the imperial government though it was ordained of God. Few of us would refuse to justify their act. We were taught in the schools that men flagrantly broke the fugitive slave law and evaded the Dred Scott decision. The Christian conscience and the self-respect of colored races were pierced to the quick by a recent restrictive immigration act of the Congress of the United States. What shall the Christian citizen do about it?

When a government declares war and drafts its citizens for the army, without consulting their convictions, the Christian citizen must square his action with his God as well as with his king. He may have to choose between the rifle which his conscience condemns or the penitentiary as the penalty for his insubordination to the state. When a minority of unlimited resources so manipulates a majority that it can pass economic laws that obviously subvert justice and mercy, what is the Christian citizen to do about it? To say the least, he is in a strait betwixt two and is in danger of choosing the way of acquiescence as the line of least resistance.

One may become quite bold in his demand for law observance, when an amendment is added to the Constitution prohibiting the sale of intoxicating liquors. The presumption is that the government and the majority are in full accord with the sovereignty of God, that through such a law God is honored and men are served in love. But he has a motive for the observance of the amendment of which the natural citizen has no thought. The will of God, the honor of God, the love of man control him. Good Calvinists, at least lineal descendants of Calvin, may not be so ready to abide by laws of the state when they forbid scholarly men to teach the generally accepted hypothesis of evolution in the public schools.

Calvin urges men to submit even to tyrannical and unjust rulers.¹ Men, therefore, are to accept the divine visitation in patience and pray for deliverance which God in his own time will surely grant. Neither Calvin nor Zwingli, however, can justify their breach of the laws of church and state when they turned protestant and founded a new civil and ecclesiastical order that was in direct opposition to that into which they were born. Even a Christian, who is an ardent believer in the divine sovereignty, may be forced to become a rebel and a revolutionist. Zwingli in his Sixty-seven Conclusions justified disobedience when the acts of the ruler were contrary to the word of God. Much may and ought to be borne, and for a long time, by the Christian citizen; but the time may come when tolerance ceases to be a virtue and positive resistance to despotism and unrighteousness is demanded by divine sovereignty.

What is the Christian citizen to do? He must ever be on the alert. Eternal vigilance is the price of godly citizenship. Yet he need not be an intolerable nuisance by making a show of incurable ignorance and colossal conceit through raising false issues in the name of God and of conscience. This is the way of the fanatic who puts his will, his whims, his prejudices, his welfare, in place

¹Zwingli also says to the Anabaptists: "Bear, then, and endure any tyranny which does not interfere with faith; for if it happens not in vain that you live under an implous ruler, God is either punishing your sins or testing your patience." *True and False Religion* p. 926.

of the sovereign will of God. His hand is against every man because no man is ready to submit to his pharasaic meddlesomeness and his censorious judgments.

The Christian, of course, must be true to his Lord while he is a patriot in his land. He will not, as a rule, find a conflict between his loyalty to God and his loyalty to the state—the two usually are the same in principle. He will be a better citizen for being a Christian. If he is a ruler his love will keep him from becoming a tyrant and if he is a citizen his faith will save him from becoming an anarchist. He will not only spontaneously observe the laws but he will courageously help to enforce the laws upon those who are neither Christian nor patriotic. Enforcement is necessary on account of the hardness of men's hearts, for the protection of the law-abiding, and for the welfare even of the refractory and the disobedient citizens themselves.

The Christian citizen obeys the law himself and enforces the law upon others, not because he seeks his personal comfort, the security of the community, a warless and an alcohol-less world and a perfectly just economic order. He may have all these benefits and yet live in a thoroughly godless state. The Bolsheviks heartily endorse such a program of reform and yet they are avowed atheists. There are worse things than war or alcohol. The Christian citizen looks beyond the temporal to the eternal order, beyond the visible to the invisible, obeys and enforces laws for the honor of God. He alone has a motive that is adequate to the task. No man can live right in time unless he lives for eternity. The Church's supreme purpose, which is not the purpose of any other institution upon earth, is to inspire men to live for eternity—for the righteousness, the truth, and the love of God, even when there is apparently hopeless lawlessness upon the earth. Only by changing men's minds and setting their hearts upon the things above is there ever hope of having an ideal state in which righteousness will prevail. The church is primarily an agency to inspire love that freely fulfills law; law-enforcement is a by-product. "Love," says John Wesley, "supplies all the essentials of good breeding without the help of a dancing-master." If the Church would produce only faithful officers enforcing the law instead of citizens voluntarily obeying the law, it would totally fail in its mission. The Church is not an anti-saloon league nor a society for the promotion of socialism; nor a club whose members under the guise of religious liberty give free reign to their appetites and their ambitions. It is a community of men and women who bear the fruit of the Spirit—"love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." It makes godly men and godly men make the state godly and observe its laws.

"IN JOINING ANOTHER DENOMINATION WHAT MUST WE KEEP AND WHAT MUST WE SACRIFICE?"

REV. O. FLOHR

At first glance this theme suggests a wide scope in its application to the words "another denomination" as they indicate no limitations unless we confine them only to Protestant communions. Possibly we might elaborate on this phase of the question and state that all denominations that recognize the doctrine of the Trinity are thereby included. For the sake of clarity we might regard relations with such denominations that have originated from the time of the Reformation as feasible and as a natural sequence thereto include such church bodies that have felt the influence of the Reformation permeate their ecclesiastical polity from the very beginning of their institution. Permit me to name some of these that we should rightfully consider belonging to this group: The Reformed Church, The Lutherans, Presbyterians, Congregationalists, Methodists, Baptists, Moravians, United Brethren, Christians, Quakers and Protestant Episcopalians. A few others possibly could be added to this list, for instance, the Evangelical Church of Christ in the U. S., but suffice it to say, that such are excluded who emphasize only one aspect of the essential Christian teachings. Some of our worthy contemporaries may be surprised because the list of names enumerated appear to give rise to false proportions, nevertheless we wish to show, although some may deny this assertion, that in a general manner all of these communions as well as our own, have an inter-relationship on the basis of Christ's teachings. Some of these denominations reveal Calvinistic, Zwinglian, Lutheran or Wesleyan tendencies co-existent in their creedal foundations, yet regardless of these facts, we must delete them from our study in order to approach the central thought of our subject with an unbiased mind. In due fairness to ourselves as well as these other denominations we must drop denominational lines that hark back to antiquated dissensions for to us they are meaningless, and in the spirit of the Master's high-priestly prayer we should seek after a unity of the spirit with chimerical delusions of selfish sectarianism cast aside. To quote one of our own leaders (Dr. R. Niebuhr) in this movement of church mergers we find this point emphasized very well in the statement: "Precisely because we fail to have any sympathy for these other differences are we not fitted to play the role of mediator between many of the American denominations."

Referring to the question of church unions some timely remarks have been made in a recent article of the *Christian Herald*

reprinting the Sunday afternoon Radio Address of Dr. S. Parkes Cadman under the title: "Can the Churches Unite?" In his characteristic manner he stresses some modern truths when he says: "The Church has to face the fact that there is a strong dislike of authority in modern society. It is assertively individualistic, aware of its rights, prone to exaggerate them. Advices of restraint are resented, restrictions of any kind—disliked. In politics, anarchy caps the climax; in learning, practicality is regarded as the touchstone of truth; in education, knowledge is frequently the tool of material gain; in religion, denials and controversies have a large hearing. All standards are questioned and every hitherto accepted doctrine is assailed.—The salvation of our civilization depends upon fresh fellowships and new inter-communions.—So far as Protestants are concerned, is there not a strategic basis on which to unite for an attack on iniquities that prosper while churchmen wrangle about non-essentials?—In it (The Federal Council of Churches) is not only a present fulfilment but a predictive power of Christian unity. It is often charged that such unity is an iridescent dream; that Protestantism is incurably discordant and schismatic. But domestic discords are being silenced. A nobler music than Presbyterians, Disciples, Lutherans, Baptists, Methodists, Evangelicals, the Reformed Churches and Congregationalists can render singly and alone is being evoked by their symphonic combination.—Wittenberg's courage, Geneva's steadfastness, Canterbury's reverence, Holland's fidelity, the constancy of Huguenot France and the spiritual passion of Wesleyanism are at the command of the Federal Council's forces."

Our theme already is or can be so broad in scope that we dare say that we do not know where to begin nor where to stop, but for the sake of convenience we have restricted our discussion to three major and most important points. These three refer 1. to our polity and administration, 2. to the sacraments, ordinances and rituals, and 3. to the universal, consecrated priesthood.

Our denomination holds an unique position beside other communions in that it has the distinction of being the only church body that is American, both as to its origin as well as to the periods of development. Dr. Baltzer makes this claim and we repeat his assertion as authority for it. To prove that this claim is not a fallacious one we can proudly point to the fact that we have not been compelled to appeal for financial support from Europe at the time that our church was established here. In its administrative departments our denomination is modeled after the federal and state government plan of a republic; only in one particular do we differ in this democratic form of government in that we have no house of representatives, senate nor legislature. The new con-

stitution, recently going into effect, provides in its component branches a substitutionary form thereto, known as the executive, legislative and judicial departments. Otherwise our districts correspond with the states, though smaller in number; our district presidents with the governors; our denominational officers and the respective board chairmen with the president and his cabinet and in this manner down the line. One thing we apparently lack, namely a strong centralization of government with the necessary democratic support. We recommend that all synod boards be consolidated into three or five major boards instead of ten as present plans require. We trust that the new constitution will yet make provision for this as our present system is too intricate if we desire to join another church group. In re to its church polity we would retain the doctrinal statement in toto, however it might be suggested that a new paragraph be inserted in the by-laws as an amendment, wherein a declaration similar to the resolutions of the Indiana and Southern Districts, dealing with church unions, could be made, that it conform to the doctrinal statements of other church communions.

In an article on "The United Church of Canada" Rev. Horstman places the emphasis properly under the caption: Some reflections; "For more than 80 years our own Synod has professed its belief in Church Unity. Standing on the sublime prayer of the Master "That they may all be one" our fathers chose as their motto the words of the Master's greatest apostle, "Giving diligence to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as also ye were called in one hope of your calling." Every pastor and many of our church members know the words by heart. What do they mean to us? Do they mean anything to the present generation? What would be the attitude of many of our pastors and churches if the officers of the Synod were approached with some such proposition as has been realized in Canada? That a divided Protestantism can not successfully carry out Christ's prayers for mankind is all too painfully evident. Are we ready and willing to give real diligence, to work hard, faithfully, persistently, conscientiously to keep the unity of the spirit with other followers of the ministry in the bond of peace?"

Then in two paragraphs that follow this plea for unity he castigates a very distinct and powerful opposition sentiment which feared the loss of some specifically Evangelical element of faith and which regarded every suggestion of such a step in the light of a compromise with those who had "a different spirit." "Is it an outcropping of Teutonic idiosyncrasy and pettiness, combined with a manifestation of self-complacent superiority complex? It is

possible that with the solution of the language problem we may be on the way toward better things." This question has worked often to the detriment of our progress and if you will excuse a trite expression it has been the so-called "nigger in the wood-pile." It might be a commendable policy to enjoin in the naturalization laws of the country that only one language prevails and that all immigrants adapt themselves thereto and adopt this new language, and thus avert the possibility of foisting their peculiar customs on any community.

To our clergy and laymen we would commend a study of the basis on which the United Church of Canada was established as decreed in unmistakable terms in the Preamble, namely:—"We, the representatives of the Presbyterian, the Methodist and the Congregational branches of the Christian faith, as commonly held among us. In doing so, we build upon the foundation laid by the apostles and prophets, Jesus Christ Himself being the chief cornerstone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of christian faith and life. We acknowledge the teaching of the great creeds of the ancient church. We further maintain our allegiance to the evangelical doctrines of the Reformation as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church."

Contentions dealing with the controversial points of the sacraments, ordinances and rituals are of lesser import, for in their contents they seem to be in agreement with the recognized essentials and non-essentials, so that we are prone to condense that part of our treatise. Although we may differentiate between the various dogmas referring to the Lord's Supper can it not be possible that we drop the finer points of theological reasonings adduced by research studies and in the spirit of true fellowship solely adhere to the formula of Christ's institution? On this basis we have nothing to retain and nothing to sacrifice and as far as the mode of administration of the sacraments is concerned we should not try to prescribe definite methods. Modern libertinistic tendencies in this respect, however, should be anathema. We can retain our mode of infant baptism and our preference of sprinkling the candidate should not cause even a scintilla of disagreement in other religious quarters. We would not wish to foist the ordinance of confirmation on others, but for our individual needs we should retain it as a necessary requirement for church membership. We can readily accept the condition imposed by other churches on participants of the Lord's Supper, and admit all such who are baptized members. In an able discussion on the question "Where shall we

go?" one of our own church leaders (Dr. R. Niebuhr) gives a concise statement on the all-absorbing problems correlated with eventual church unions, confirmation being singled out as worthy of retention, but he properly considers confirmation instruction a "pedagogical monstrosity," children are asked to learn meaningless definitions and, except if constant influence is exerted to the contrary, to look upon confirmation instruction as gymnastics in the art of learning by rote." We might recommend a revision of the catechism in such a way that these difficulties be overcome. Copies of revisions have appeared in various forms and as far as they go are commendable, but we would suggest a rearrangement of the contents of our catechism. We would put first things first. The Apostles' Creed should take the prominent place on the first page followed by the three articles of the christian faith, and in consecutive order could be arranged the sacraments, the ten commandments, part three dealing with prayer and conclude with part two the divine attributes. The introduction can either be omitted entirely or added to the study of the ten commandments. All the main features can be added as a final summary, these being The Apostles' Creed, The Lord's Prayer, The words instituting the Lord's Supper, and the Ten Commandments in their successive order. A supplement, brief in form, could be appended asserting the principles upon which church unions have been founded. In regard to rituals we should have more uniformity in our church service programs. We should expect all of our churches to use the two hymnals and none other, Elmhurst Hymnal and The Evangelical Hymnal for the reason that our church is a singing church, and that we retain some of the good chorals and for other obvious reasons we should maintain uniformity in rituals. Despite the prevailing customs now prevalent to inaugurate salaried choirs to substitute for congregational singing it can hardly be considered as a right step toward progress. Much rather would we recommend the Old Testament prototype to congregational singing in that we model our singing to correspond with the chant of the main choir and the response of the second choir, in this instance, the congregation. In the liturgical part of our service we should retain the evangelical form and recommend widespread uniformity, so that our members wherever they may worship, will recognize and appreciate this distinctive feature. Church unions will correct any seeming incongruities.

Attend services in the Reformed, Lutheran (Catholic), or any protestant church and although no name may be inscribed at the portal of the church you will readily recognize what church communion worships there. In some churches variety is preferred but this is often a nexception and not the rule.

Our conception of the consecrated, ordained priesthood, or if you please, an ordained ministry, we would not feel impelled to sacrifice. As the ambassadors of Christ, the successors of the apostles we insist that the rite of ordination must be perpetuated. In other church bodies named in this thesis this same view is held and wherever laxity is tolerated it should be frowned upon.

In conclusion permit me to allude to our church's name and the community church idea. We call ourselves, and are, Evangelical. The official name adopted at the last general conference defines in a general way our doctrinal or creedal status. Unless some objections about our nomenclature are satisfied we may not have a definite name to offer when entering cordial relations with other denominations (this absurd position prevailed two years ago due to technicalities). Frequently we are called Lutheran by our American brethren possibly due to our periodic change of name (or peculiar teutonic type similar to Lutherans). When joining another denomination it may not be necessary to sacrifice our identity with evangelical traditions and beliefs. On the part of individual congregations we should try to eliminate names that seemingly try to describe the vari-colored hue of religious beliefs catered to in that particular congregation, for instance names such as: St. John's Evangelical Lutheran Reformed Memorial Church. Oftentimes our attitude toward individual congregations is vacillating in that we support them as mission fields only to see them be gathered in by other denominations. Had our constitution been strictly applied to a certain congregation personally known to the writer it would have affiliated with the Synod and we would have a strong church added to the group near the Mason and Dixie line. And now a brief comment on the community church idea. According to our tireless mission worker, Rev. J. J. Braun, whom we can consider an authority on this new phase of work, he states: "Church union is not coming from above, it is coming from below. It is coming through the organization of community churches." There is a wealth of material on this subject in the May, 1920 issue of the Magazine for Evangelical Church and Theology and many practical suggestions are given. We believe that the community church if developed under the supervision of the Federal Council of Churches of Christ in America will remedy many over-churched conditions (possibly underchurched too). We could release strong spiritual men from well-developed fields of activity for the new community church territory.

As a resume I would quote Dr. S. Parkes Cadman again: "I think I can rightly say that we are finding a new freedom in increased devotion to our Lord, and a finer charity which includes in its scope every right minded and dutiful citizen of whatever

race or religious persuasion. Our liberty enables us to enjoy the fullest rights and privileges of our several churches, but it also constrains us to pool their respective contributions in a joint stock of evangelical sympathy and support." This bespeaks the same sentiment as our oft-stated slogan: "In necessariis unitas, in dubiis libertas, in omnibus caritas." (In essentials unity; in non-essentials liberty; in all things charity.)

P. S. Submitted in the interest of mutual overtures now pending in regard to church mergers, notably that of our Synod with the Reformed Church and The United Brethren.



MINISTRY AND ORDINATION

PROF. DR. J. EVJEN

(Concluded)

VOICES FROM THE SCANDINAVIAN COUNTRIES

Erich Pontoppidan, about 1750, wrote: "Our evangelical churches do not claim such a necessity for the ordination to the ministry that the power and efficacy of the Word and Sacraments should depend on it, which the Baptists, on the contrary, claim. We claim that when it is necessary, and when no clerical ordination can take place, every other believing Christian man can minister all the ministerialia. We do not read that the apostles themselves were ordained."

C. A. Bjoerling (d. 1883), Bishop in Sweden, opposed to lay activity: "We do not regard ordination as absolutely necessary or think that it exerts any magical influence on those that are ordained to the ministry."

A Norwegian theologian of the twentieth century writes: "The Reformation rejected the sacramental conception of the ordination (but not in England) and conceived of the act as the intercessory prayer of the congregation in behalf of the minister that has been called."

Thus, Ordination has had a "history." Whether it be conducted at synodical gatherings or in the local congregations, by a ministerium alone or by laymen also, with or without the imposition of hands is a practical, not a religious question. It matters more that it be understood in the spirit of the New Testament, and the Reformation.

LAY MINISTRATION

Finally, in closing, a word about the call. The words *rite vocatus* in the Augsburg Confession, Article XIV, refers to the "external call." Luther did not favor the ordination of any one not having a call from a congregation, even if he had passed the required examination and given proof of pastoral ability.

In the Lutheran state churches it has been the exception to permit laymen to preach in the churches. Norway though has been most generous in encouraging laypreaching. Hans Nielsen Hauge opened the way about 1800, having to pay the penalty of years of imprisonment. Archbishop Soederblom has publicly encouraged able laymen's preaching in the churches of Sweden. The official German Church has not given this practice any encouragement.

Germany was more generous in this respect in the days of Luther. But the Enthusiasts, the Spiritualists, by going to extremes, called forth a reaction which has worked much injury to

German Lutheranism, promoting the "Church of the Clergy," the "Church of theology," managed by only technically trained officials, to the great loss of lay activity. The result that many had turned away from the church of the state to the *Gemeinschaftsbewegung*, in which the lay element is predominating.

Considering this, many leading ministers in Germany have from time to time voiced the opinion that every Christian may be a "duly called" person, and as such entitled to speak in the churches as missionaries, students and others, though they have not been ordained in the national church. The call of the congregation to a permanent ecclesiastical charge is no longer held to be necessary in order to ascend a pulpit. This however does not imply that a person admitted to the pulpit, is recognized as able to serve as a minister, which requires long theological training.

Article XIV of the Augsburg Confession, as has been shown before, concerns a practical problem, and not a religious one. It does not proclaim laypreaching as unethical. It does not interfere with the "inner call" except in an outward way, laying down a certain condition before it can claim such regular public expression from a pulpit, as a minister, duly examined, called and installed, is wont to give—all for the sake of order and efficiency. It was and is an error to think that the "inner call" must get its necessary and essential outlet before a large public audience, let us say, a church gathering, where a standard of theological training, and ability to carry it across for effective gospel preaching, is required. The "inner call" may be exercised in scores of other ways, and perhaps much more efficiently in ones every day surroundings, in the family, among friends and acquaintances, by conduct, by communication, in speech or writing, through book and periodical and other channels.

The inner call is the gift of grace which one has received from God. The external, technical call is the congregation's choosing this one to work in a certain sphere. The work of the congregation is the work of many, hence the work must be divided, or the minister must be assigned to the task for which he is best fitted. All Christians have an inner call. It is not limited to the ministers.

THE "INNER CALL" (VOCATIO INTERNA)

In a special way the term inner call has been applied to the minister, to signify an inner attitude of the minister corresponding to the external call, coming from the congregation. Since the term in this meaning is foreign to Scripture, to the usage of the Middle Ages, and to Roman Catholic dogmatics; and since it is a creation of Protestant dogmatics, operating with the high church idea of the ministry: we shall put it in quotation marks. The "inner

call" exists in dogmatics, and nowhere else. It is highly mystical and mystifying, lacking the reality that the actual inner call has (without quotations), which is identical with the gifts of grace, given to a person. All Christians have gifts of peace, though the gifts vary (Romans 12; 1 Cor. 12; Eph. 4). "Aufgabe" answers to "Gabe," the external task to the inner equipment. In view of the confusion often shown in discussing the call to the ministry, it may be well to give the floor to Luther, who used plain language where a later age resorts to pious abstractions.

LUTHER CLAIMED NO "INNER CALL"

There was no inner call, said Luther, unless it furnished external proofs for its existence. Moses had the inner call; he was equipped for his task, because he had gifts. But this inner call did not mean that he entered upon his work with zeal and joy. "Though he already was a great mind at forty, and now an excellent man at eighty, he was opposed to enter upon the 'work of the public ministry'. He refused until he felt God's displeasure, and all this in spite of the fact that he had received glorious promises, that God would be with him."

To Luther the inner call and the immediate call were identical. Moses, the prophets, the apostles he said, had received the inner call. But God made no longer any use of it. He now called his witnesses by the mediate call, the external call, through the congregation or the people.

Luther relates that it was not the Spirit in him, not the "inner call" that urged him to enter upon the ministry and to remain in it. He rather would not have been in it. If everything had gone according to his mind, "nothing but ashes would have been left." But now he was in the office, anyhow. He did not ask for proofs and signs, because he had not received the "inner call." His only boast was that he adhered to the commandment of love. This commandment had called him, it had compelled him to preach. "I cannot boast that I have the Spirit . . . I boast of having the spirit of love. As for the rest, I am a poor, carnal sinner." "I would never stand here and preach in Wittenberg if God had not compelled me to do so, and if I had not been requested to do so by the Elector of Saxony. Thus it is with the other preachers also. For, when people want to compel me, and are insistent with me, and I can do it, or I can not immediately do all that is required of me,—I do as much as I am able to. Then he (the Spirit) impels me through man. Thus we also read in God's commandment: that the Holy Spirit calls also me, and says, Thou shalt love thy neighbor as thyself. No man shall live unto himself, but he shall serve his neighbor. The same com-

mandment obtains in regard to all things, you and me. When the same commandment lays hold of me and is put before me, no resistance avails, unless I want to resist so long that I encounter, for this reason, God's displeasure. This call comes only through men, and yet it is ratified by God. Therefore, consider this, and serve your neighbor. Otherwise others will rush in crosswise and force themselves into the ministry, though nobody has called them or invited them to come." Only missionaries, says Luther, need not be waiting for an external call.

Luther did not boast that he had a revelation or the "inner call." He obeyed the call that God issued through men, the call which has been "formerly confirmed by God's commandment at Mount Sinai: Thou shalt love God and thy neighbor as thyself. When this commandment urges you, then you need no sign; for God has commanded it beforehand, and I must obey. But this is my boasting and defense: I know that I am doing what is right, and that I have been called by the commandment of love."¹

The Reformer's mirror was the law of love, not the "innerliche Berufung" of emotionalism. He stressed duty, and did not claim to possess a burning zeal and a glowing love. He was too much a man of reality to make such a claim. He saw that he had a task to perform, and that he possessed a certain equipment for it; and he knew that if he did not perform this task, somebody else, perhaps a non-dependable enthusiast, would try to perform it. How modestly Luther spoke about the "inner call" of Martin Luther to the ministry! And how freely he talked about Martin Luther's weaknesses! And—yet—what a fire in his soul, when he contented against the errors of his age and proclaimed the Gospel in speech and writing!

Duty forced Luther into the ministry. And duty forced also Calvin into it, though Calvin, like Melancthon, was never ordained. Calvin recognized William Farel as the instrument of God compelling him to give up his literary studies for doing Reformation work in Geneva. Farel told him what was his duty and what would be the fearful consequence of disobedience. Calvin has described the impression Farel made on him: "As if the powerful hand of God stretched out of heaven toward me and bent me."

CALVIN'S "SECRET CALL"

Also Calvin spoke of the "inner call." But he called it the *secret call* (*vocatio arcana*). He says, this call means that we have an "honest testimony in our heart that we accept the office offered to us, not from the motive of ambition, or anything else that is not noble, but that we accept it from a sincere fear of God

¹Erlangen Ed. 13, p. 199 seq. 35, p. 57 seq.

and an ardent zeal for the edification of his Church. . . For those whom God has destined to so an important an office, he first furnishes with talents which are requisite to its execution . . . Hence Paul, in his Epistle to the Corinthians, when he intended to treat of the offices themselves, first enumerates the gifts which ought to be possessed by the persons who sustain these offices.²

It is clear that Luther and Calvin took up the work of the ministry actuated by nothing else than the duty of love. What was determinative for both of them was not their feeling, but God's leading. Both were teachers in theological schools, and laid emphasis on whatever might make men capable for the work of the ministry.

Luther used interchangeably the terms "inner call" and "immediate call." But *his* "call" was nothing but the commandment given at Sinai: Thou shalt love thy neighbor as thyself. He was a believer, he had the gifts to preach and lead, he had the needed knowledge, and the Elector had called him. For him everything was clear.

MISTAKEN DOGMATICS

Traditional Dogmatics, like Luther, used the terms "inner call" and "immediate call" interchangeably. But Dogmatics puts a different content into them. Luther relegated the two terms to the period ending with the destruction of the Temple at Jerusalem, in the year 70 A. D. Without appealing to any "inner call" he pointed to the commandment given at Sinai.

In the course of time, many dogmaticians ceased to treat the immediate call, since it belonged to the age of the Old Covenant. Prophets had had the immediate call, something extraordinary. But in the age of the New Covenant, where the least in the kingdom of heavens is greater than in the prophet John, and where all believers have the Spirit of God as an abiding possession, there was no longer room for the extraordinary call. Dogmatics was therefore constrained to treat the "inner call" as a counterpart to the "external call", applying both to a comparatively narrow field of work, that of the public ministry.

THE CORRECT VIEW OF PRACTICAL THEOLOGY

A more important treatment of the call had been reserved for Practical Theology. One of its most eminent representatives in the eighteenth century, Dr. Erich Pontoppidan, of Norway, to whom we have already referred, of the pietistic and orthodox school, wrote in 1757: "The inner call does not consist of an immediate revelation, or that our Lord in a prophetic manner should breathe into anyone the commandment, Thou shalt preach the gospel, which

²Calvini Institutio, Ed. by A. Tholuck, 1846, IV, 3, 11.

would be the same as the immediate call of the prophets. It is sufficient for an inner call that the subject, cognizant of outward comfort, finds that the pleasure and disposition of his heart is directed, in strength and steadfastness, to the office of the ministry above all other offices."

Regarding the vocation of the ministry in general, Pontoppidan writes: "I am not of the opinion that one should ascribe to the vocation of the ministry any other kind of *divineness*, in the planted church, than the divineness, which can also be said to be in the vocation of a good judge or of another honest official. A good man in the government has just as much a divine call. We are to be reminded of this here, because I have noticed that the *idea divinitatis* (idea of divineness), which so many cherish concerning their ministerial vocation, is exaggerated, too strongly stretched, as if it contained something wholly or partly prophetic and extraordinary.

Pontoppidan, though a strong pietist, insisted on theological training as a prerequisite for the ministry: If a person desired to be a minister and had not studied, "he would first have to submit to human ordinances, for the sake of the Lord, and study enough to be regarded as a "Litteratus." For, a teacher in the Church must in some respects be superior to his auditors, even if the great business in which he is daily engaged—conversion, faith, sanctification—can be sufficiently learned from the Bible alone."

THE GHOST OF THOMAS AQUINAS

The older system of Dogmatics was at loss as what to do concerning the charismata. It adhered to the definition formulated by Thomas Aquinas, that the charismata were the "peculiar privilege of the apostolic and primitive Church." Cherishing this Catholic view, it failed to perceive that the inner call is nothing but having charismata, and that both are far more comprehensive than the narrow product turned out by Dogmatics as a special "inner call," exclusively bound to the office of the ministry. For a long period, Dogmatics was satisfied with dwelling on the meditation of the objective factors of God's Word and the Church. But finally it began to consider more seriously subjective factors.

When the attention began to be more generally directed to the charismata, there was at first a great deal of groping in the dark. It is not long since we were taught that the gifts of grace were given, not for the purpose of creating the ministerial office (because this, so it was held, was instituted by God), but for the purpose of helping the office by establishing ministries of less importance; for example, the diaconate. The blame for this narrow view lay with the deficient comprehensions among the dog-

maticians of the concept of "charism" and their overevaluation of the ministerial office. And this, notwithstanding the fact that Hoeftling, as late back as 1852, made the striking and correct statement, that "the inner call to the church office is the same as the charismatic gift. This gift comes from the Lord of the Church Himself or is caused by the Holy Spirit: Its product is *clerus naturalis*." Here, in essence, is what Professor Georg Sverdrup stated that the "inner call" consists essentially in the gift of grace from God.³

VINET AND OOSTERZEE

The happy line of thought leading from Pontoppidan to Hoeftling, both Lutherans, failed to get any recognition from Reformed scholars like the French-Swiss theologian Alexandre Vinet and the Dutch theologian Oosterzee. Vinet's *Pastoral Theology* devotes about fifty pages to the "inner call" of the pastor without paying any attention to the gifts of grace. Piety seems here to be the substitute for what Scripture calls gifts of grace. Oosterzee's *Practical Theology*, treating the call, makes this the essential factor: The testimony of the conscience that we really feel that we are inspired and impelled by a zeal for the house of God."

Vinet and Oosterzee, interesting as they otherwise are to students of pastoral theology, fail to understand the significance of the gifts of grace, and therefore fail to understand that type of congregation, in which all believing members seek their own salvation and that of their fellowmen; that is the congregation in which all shall have a part in the cure of souls—not only the minister and his councilmen. It is needless to add, though, that this view does not imply an indiscriminate use of the pulpit.

THE RECOVERY OF FORGOTTEN SCRIPTURAL TRUTH

German Theology has done much to revive the study of the Charismata. Special credit in this connection is due to the pioneer treatment given them in J. T. Beck's Lectures on Ethics; to the contribution *Gnadengaben*, an article by H. Cremer in Herzog-Hauck's *Realencyclopaedie*; to Mor "Der Begriff des Charisma" by Moritz Lauterburg, in Berne, Switzerland; and above all others to the brilliant *Kirchenrecht* of the eminent Leipzig jurist Rudolf Sohm. Among later German writers on the subject can be mentioned Hupfeld, of Rostock; v. d. Goltz, of Greifswald; and especially Fr. Rendtorff, of Leipzig.

In the United States the most valuable literature on this subject has come from Augsburg Theological Seminary, Minne-

³Cfr. J. O. Evjen, Luther's Ideas Concerning Church Polity, in *The Lutheran Church Review*, July, 1926, pp. 212 seq. Article, Georg Sverdrup, by J. O. Evjen, in Herzog-Hauck, P. R. E. vol. XXIV. J. O. Evjen, Naadegaverne og Embedet, 1920. Georg Sverdrup, Samlede Skrifter i Udvalg, 1912, vol. VI.

apolis, Minnesota, through its representative professors S. R. Gunderson, Sven Oftedal, and Georg Sverdrup.

No modern church history of any scientific value and no modern scientific work on New Testament Exegesis treating early church organization fail to recognize the vast difference between the recovered scriptural conception of the gifts of grace and the inflections to which they were subjected at the hands of the dogmatists in the age of orthodoxy.

THE NEED FOR THEOLOGICAL TRAINING

This renewed appreciation of the gifts of grace has not made the study of theology superfluous. In fact, it has shown so much more effectively the need of it. Hence, no candidate for the ministry, in justice to the times in which he lives, should neglect the aid that a thorough training in theology, and in all that constitutes its prerequisites, can give him. Even his gifts of grace, if he recognizes them, will not excuse him from this. For, living in our age, he has to be more or less a technician in his chosen field. This he cannot be without an adequate training. Paul was a man with many charismata; but what a training he had, extending through years after his conversion! What masterpieces his letters are! And how inspiring his teaching must have been, when he, according to Acts 19, 9 seq. (codex D) delivered lectures daily, between 11 a. m. and 4 p. m., for two years at Ephesus.

Theological training is needed to-day, more than ever before. But this training alone does not make a man a suitable candidate for the ministry. He must have, which is self-evident, certain "natural graces." But he must especially have gifts of grace as a spiritual equipment.

VARIOUS MINISTRIES BUT ONE FELLOWSHIP

His inner call is the possession of gifts of grace. It is essentially not different from the call, or mission, that every other Christian has. Paul's chief call, or what he called *his* ministry, was not what our age calls the office of a minister. He had been called, commissioned to preach the gospel to the heathen; he had been entrusted to reveal a mystery, hidden for ages; namely, that the Gentiles, too, were heirs to the kingdom. This was his gospel, his mission, his ministry.⁴ As for our age, the work of one pastor will be much like that of another, this being due to the manner in which our churches organize their work. But the pastor is spiritually no greater than a layman. No ordination can change this.

⁴Eph. 3: 7. In 2 Cor. 5: 18 Paul says the "ministry of reconciliation was given unto" us." This ministry operates through the preaching of the gospel. It is not the exclusive ministry of apostles, is no apostolic prerogative and neither verse 18 nor verse 20, "We are ambassadors," presuppose any office holders or privileged class on the Church (Rietschel, *Lehrbuch der Leturgek* II, 411.)

He stands no nearer to God than does an unordained Christian. He fellowships with God just as the latter does.

The most intimate fellowship between personal beings—and God and men are personal beings—consists in this, that the one and the same ultimate goal is the object of their will. It is the will of God that all men shall “come unto the knowledge of the truth.” But this is also the will of every Christian believer, of the lay as much as of the clergy. The object of our will determines what we work for. God’s will is perfect, and his work is perfect. Our will is imperfect; our work likewise, in attempted totality and in actual division.

In the Christian church there is division of work, though the Spirit is undivided. The *fruit* (singular, Gal. 5, 22) of the Spirit is qualitatively the same in all Christians, but the *gifts* (plural) of the Spirit (I Cor. 12) vary. The claim, though, that the fruit and gifts of the Spirit operate differently in and through ordained people than in and through the unordained, is a Catholic view, unable to distinguish between the levitical priesthood of the Old Covenant, and the universal priesthood of the New.

In an hour of deep emotion, thinking of the wealth Israel possessed in its temple worship, which had been ordered by divine law, Paul cried out in melancholy admiration “Whose is the law and the service?” (Romans 9, 4). But the same Paul, comparing the greater thing which he had gained in Christ to that advantage once enjoyed by Israel, uttered the non-compromising statement that he considered that advantage to be loss and refuse (Phil. 3, 80). Paul’s church was without priest and sacrifice. It was the church of the Word and prayer.⁵

This church is a purely spiritual quantity: ecclesiastical ordinances do not belong to its essence. But this does not mean that every member of it can do whatever he wants to do in *practice*. For the sake of order, an office is quite necessary. But, as has been stated before, it is an error to claim that the church receives a special manifestation in this office, and thus to “massivate” a spiritual quantity. The office exists only for the order’s sake, *de jure humano*. The reason for its existence is not dogmatical, but technical.⁶

The ordination to this office is likewise a matter of outward order, *de jure humano*. No dogmatical reasons can be assigned for it.

Let the custom of ordination remain as long as it “benefits” and “edifies,” (1 Cor. 10, 23). Let the office of the ministry be

⁵Franz Rendtorff, *Die Geschichte des evang. Gottesdienstes*, 1914, p. 10.

⁶Friedrich Flemming, *Die treibende Kräfte in der lutherischen Gottesdienstreform*, 1926, p. 15.

encouraged and become more and more what Luther asked it to be—not an *officium*, a meritorious work performed by priests in behalf of the congregation, but a *beneficium*, a testament, or will, for the congregation and administered by the congregation of believers.⁷

This congregation is not a priestly directed institution of salvation, in which lay people acquire salvation and are assured of it through a mediating order of priests—but it is a congregation in which all believers are brothers—*fratres equales*.⁸ The fratres may form organizations and are free to elect and ordain men, able to serve them with the Word.

⁷Franz Rendtorff, *Die Geschichte des christlichen Gottesdienstes*, 1914, p. 11.

⁸Friederich Flemming, *Die treibenden Kräfte in der lutherischen Gottesdienstreform*, 1926, p. 13.

Zum vierhundertjährigen Jubiläum des „Christlichen Katechismus“ Dr. Martini Luthers.

Von Dr. C. Schieler.

Vierhundert Jahre sind nun verflossen, seitdem der große Reformator Dr. Martin Luther seinen Kleinen Katechismus geschrieben und in die Welt gesandt hat. Unzähligen ist dies Büchlein Lehrer des Heiles, Führer zum Glauben, Leitstern des Lebens geworden. Und noch ist er es und wird es bleiben trotz der gewaltigen Fortschritte, welche seither, in diesen vierhundert Jahren, auf dem Gebiet des Wissens gemacht worden sind. Der eigentliche Titel des Büchlein ist: **Der lautere Lehr-Brunn Israelis gib Lehrwasser die Fülle, das ist der Christliche Katechismus Dr. Martini Lutheri.** Vielfach nennt man es den „kleinen Lutheri.“

Mit vollem Recht gedenkt man jetzt der Abfassung dieses Katechismus und rühmt seine Verdienste um den religiösen Unterricht der Kinder. Aber nicht bloß Lutheraner sollten dies tun; auch die „Evangelischen“ haben eine Ehrenschild einzulösen, da ja der Katechismus zu den symbolischen Büchern Ihrer Kirche gehört neben und mit dem „Heidelberger Katechismus.“ Aus diesem Grund sind diese Zeilen geschrieben.

Gehen wir zurück auf den Ursprung dieses Katechismus Luthers so sei vor allem konstatiert, daß Luthers Katechismus nicht das erste Lehrbüchlein dieser Art gewesen ist. Vorausgegangen waren der Katechismus von **Brenz** („Die Fragestücke des christlichen Glaubens für die Jugend zu Schwäbisch-Hall“) 1527 und 1528, derjenige von **Althammer** (Katechismus das ist Unterweisung zum christlichen Glauben, wie man die Jugend lehren und ziehen soll, in Frageweis und Antwort gestellt) 1528 und der von **Lachmann** (Katechesis oder Unterricht für Kinder, wie er in Heilbronn gelehret und gehalten wird) 1528. Damit ist aber nicht gesagt, daß diese Arbeiten Luther zum Vorbild gedient haben. Mannigfaltige Vorarbeiten: 1518 Auslegung deutsch des Vater Unfers für die einfältigen Layen usw.; lateinisch die zehn Gebote mit kurzer Auslegung nebst kurzer Vermahnung vom würdigen Gebrauch des Abendmahls; 1520: „ein kurz Form der zehn Gebot, des Glaubens, des Vaterunfers“ waren vorausgegangen; zuerst in der deutschen Messe 1526 zeichnete er das Ideal eines Katechismus, welches er im Jahre 1529 verwirklichte.

Was das Wort **Katechismus** betrifft, so sei nur in Kürze bemerkt, daß es aus dem Griechischen stammt („kateschismós“ = Unterricht, Lehre, darin man unterrichtet wird). Es entnimmt seine Bedeutung von dem lateinischen Wort „catechizare“ und bezeichnet zunächst die unterrichtende Tätigkeit. Im **Mittelalter** be-

zeichnet „catechismus“ innerhalb des Taufritus den Frageakt, mit dem sich der Taufende an den Paten wendet, noch zu Luthers Zeit, und in dessen Sprachgebrauch das Abfragen der Katechumenen. Als Bezeichnung eines Buches wird das Wort zuerst von Luther in einem Brief vom 2. Februar 1525 gebraucht und dann von Althammer 1528 für sein Buch verwendet. Seit dem Erscheinen von Luthers Katechismus 1529, „des Klassischen Normalbuches“ dient das Wort zur Bezeichnung des dem Katechumenen-Unterrichtes zu Grunde liegenden Handbuches. Als wesentliche Merkmale desselben betrachtet man: 1. bekennnismäßiger Charakter; 2. Vollständigkeit in Wiedergabe der Fundamentalt Wahrheiten des Heils und Vollständigkeit das heißt kurze und blündige Darstellung dessen, was ein jeglicher Christ zu seiner Seligkeit notwendig ist; 3. die hierdurch bedingte Form der Darstellung in Frage und Antwort. Nun redet man auch von Katechismen anderer Wissenschaften, zum Beispiel Katechismus der Gesundheitslehre; der Landwirtschaft, der Physik usw., weil die betreffenden wissenschaftlichen Materien in Form von Fragen und Antworten dargestellt werden, jedenfalls zu leichterem und besseren Verständnis derselben. Was den **Stoff des Katechismus** betrifft, so legt schon das christliche Altertum dem Katechumenen-Unterricht das Apostolische Glaubensbekenntnis („Symbolum“), Vaterunser und die Sakramentenlehre zu Grund. Das Mittelalter fügt im Interesse der Erziehung zum kirchlich-liturgischem Verständnis Gloria und Ave hinzu, im Interesse der Beichterziehung die Lehre vom Gesetz, den Geboten Gottes, zuerst im Anschluß an Schriftstellen wie Matth. 22, 36—40; 7, 12; 1. Kor. 13, 13; Matth. 5, 3—11; Jes. 11, 2; Matth. 25, 35 ff., später an den Dekalog. Bezüglich des von der alten und mittelalterlichen Kirche überkommenen Stoffes sagt Luther: „Dies ist nicht ohne sonderliche Ordnung Gottes geschehen“; und Brenz schreibt: „Dadurch, daß unsere Vorfahren den Dekalogus, das apostolische Glaubensbekenntnis und das Vaterunser ihre Kinder auch zu Hause hersagen ließen, hat Gott in der furchtbaren Finsternis, womit bisher die Religionslehre bedeckt war, als durch einen **Hauskatechismus** sich eine Kirche erhalten.“ (Vorrede zu dem übersehten Katechismus von Melancthon, 1540). Die Reformation hat diesen überkommenen Stoff in weiser Pietät und mit pädagogischem Scharfblick festgehalten, unter evangelischem Gesichtspunkt gesichtet und geordnet und so die Fundamente und Richtpunkte des Heilsunterrichtes gewertet und dargestellt. **Das ist hauptsächlich Luthers Verdienst durch die Abfassung seines „Kleinen Katechismus.“**

Zur Abfassung seiner beiden Katechismen, des „Großen Katechismus“ sowie des „Kleinen Katechismus,“ drängten den Refor-

mator die traurigen Erfahrungen, die er bei seinen Kirchenvisitationen gemacht hatte. „Daß wir den Katechismus so fast treiben und zu treiben beide begehren und bitten, haben wir nicht geringe Ursachen, diemeil wir sehen, daß leider viel Pfarrherrn und Prediger hierin sehr säumig sind und verachten beide ihr Amt und diese Lehre, etliche aus großer, hoher Kunst, etliche aber aus lauter Faulheit und Bauchsorge, welche stellen sich nicht anders zur Sache, denn als wären sie um ihres Bauchs willen Pfarrherrn oder Prediger und müßten nichts tun, denn der Güter gebrauchen, weil sie leben, wie sie unter dem Papsttum gewohnt.“ (Vorrede zum „Großen Kat.“) Und in derselben Vorrede stellt er denjenigen, die da meinen, „der Katechismus sei eine schlechte, geringe Lehre, welche sie mit einem Male überlesen und dann alsobald können, das Buch in Winkel werfen und gleich sich schämen, mehr drinnen zu lesen“ — sich selber als Vorbild hin: „Ich bin auch ein Doktor und Prediger, ja, so gelehrt und erfahren als die alle sein mögen, die solche Vermessenheit und Sicherheit haben,“ dennoch lese und spreche er wie ein Kind auch von Wort zu Wort des Morgens und wenn er Zeit habe, die zehn Gebote; Glauben, das Vater Unser, Psalmen usw. und dazu müsse er noch täglich dazu lesen und studieren und könne dennoch nicht bestehen, wie er gern wollte, und müsse ein Kind und Schüler des Katechismi bleiben und bleibe es gern. Zum Schluß bittet er nochmals alle Christen, sonderlich die Pfarrherrn und Prediger, sie sollten nicht zu frühe Doktores sein und alles zu wissen sich dünken lassen, sondern sich täglich wohl darinnen üben und immer treiben. Wenn sie aber mit Fleiß den Katechismus studierten und lehrten, würden sie inne werden, „welche Frucht sie erlangen werden und wie seine Leute Gott aus ihnen machen werde.“ So dachte der Reformator von der Wichtigkeit und Notwendigkeit des Unterrichtes der Jugend in dem Katechismus. Aus dieser Erkenntnis drängte sich ihm, der so unendlich viel zu tun und so unendlich viel zu sorgen hatte, die Notwendigkeit auf, seine beiden Katechismen zu schreiben, den „Großen,“ um die Prediger zu unterrichten, wie sie den Unterricht der Kinder in der Religion zu erteilen hätten, um erfolgreich zu arbeiten und den „Kleinen,“ um die Wahrheiten zusammenzustellen, welche die Kinder erlernen müßten.

Da wir den „Großen“ doch nicht ganz übergehen dürfen, so genüge das Folgende. Zuerst bringt er die „nötigsten Stücke, die man zum ersten lernen muß, von Wort zu Wort erzählen und soll die Kinder dazu gewöhnen, täglich wenn sie des Morgens aufstehn, zu Tisch gehn und sich des Abends schlafen legen, daß sie es müssen aufsagen“: die zehn Gebote Gottes — in ganz kurzer Form (zum Beispiel 1. Du sollst keine andern Götter haben neben

mir — 3. Du sollst den Feiertag heiligen — 4. Du sollst Vater und Mutter ehren usw.), ferner die Hauptartikel unsers Glaubens, dann das „Gebet oder Vater Unser, so Christus gelehrt hat.“ Hieran folgt: Von der Taufe, Vom Sakrament (Abendmahl). Hieran schließt er die Erklärung der Gebote, der drei Artikel des Glaubens, des Vater Unfers, der Taufe und des Abendmahls. In der Lehre von der Taufe wendet er sich in seiner derben Weise gegen die damaligen Wiedertäufer und ihr Unwesen, die Abendmahlslehre behandelt er aber rein sachlich, ohne Bezug auf die damaligen Streitigkeiten. Es ist ein köstlich Buch dieser „Große,“ voll der wichtigsten Wahrheiten, die jeder Pastor beherzigen sollte, voll einfacher, leicht faßlicher Erklärungen, voll des Geistes Gottes. Schade, daß es nicht genügend beachtet wird, auch in unsern Tagen! Es übertragt doch weit, weit so manches jetzt so sehr gepriesene Buch!

Wenden wir uns jetzt ausschließlich dem **Kleinen Katechismus** zu! In den ersten Monaten des Jahres 1529 hatte Luther den „Großen,“ ursprünglich einfach betitelt „Deutsch Catechismus“ geschrieben. Kurz darauf folgte der „Kleine Katechismus“ (auch Enchiridion genannt), der die alten drei Hauptstücke der zehn Gebote, des Glaubens und des Vater Unfers und ferner die Lehre von Taufe und Abendmahl, wie es für Kinder und Einfältige passen sollte in Fragen und Antworten fassen sollte. Im Eingang erklärt Luther: „Diesen Katechismus oder christliche Lehre in solch kleine, schlechte, einfältige Form zu stellen, hat mich gezwungen und gedungen die klägliche, elende Not, so ich neulich erfahren habe, da ich auch ein Visitator war; hilf, lieber Gott! wie manchen Jammer habe ich gesehen, daß der gemeine Mann doch so gar nichts weiß von der christlichen Lehre, sonderlich auf den Dörfern, und leider viel Pfarrherren fast ungeschickt und untüchtig sind zu lehren.“ Darum bittet er die Brüder im Pfarramt, sie möchten sich des Volks erbarmen, den Katechismus in die Leute und sonderlich ins junge Volk bringen helfen und dazu, wenn sie es nicht besser vermögen, „diese seine Tafeln und Formen vor sich nehmen und dem Volk von Wort zu Wort Vorbilden.“

Nach einer in Straßburg gedruckten Ausgabe, welche selbst in den alten Lettern hergestellt ist, beginnt der Katechismus also: **Kurze Erklärung der sechs vornehmsten Hauptstücken unsrer Christlichen Religion.** Welches Glaubens bist du? — Ich bin ein Christ. (Sehr gut! Die Antwort lautet nicht: Ich bin ein Lutheraner.) — Warum bist du ein Christ? Antwort: Dieweil ich getauft bin in dem Namen Gottes des Vaters usw., an Jesum Christum glaube und seinen Namen bekenne. — Was glaubt ein Christ, und wieviel sind Hauptstücke der christlichen Lehre? — Antwort: Sechs. — Welches sind sie? Antwort: 1. Die heiligen Gebote; 2. Der christ-

liche Glaube; 3. das Vater Unser; 4. Die heilige Taufe; 5. Das heilige Abendmahl; 6. Die Absolution, oder Schlüssel des Himmelreichs. Alsdann werden diese Hauptstücke, eines nach dem andern in Fragen und Antworten erörtert. Die Antworten stimmen oft mit denen unsers Evangelischen Katechismus überein. Nur das fällt auf, daß jede Antwort bei den Geboten anfängt mit den Worten: Wir sollen Gott fürchten und lieben, daß wir . . . usw. Die Einteilung der Gebote ist verschieden von unserm Katechismus, indem unser erstes und zweites Gebot in eines, als erstes zusammen gefaßt und unser zehntes in zwei Gebote auseinandergehalten sind. Dem Katechismus ist angehängt eine „**Weitere Erklärung des Katechismus**“ mit einem „Eingang,“ worin er unsre **Möglichkeit, selig zu werden** in acht Fragen und kurzen, sehr einfachen Antworten und dann über die **Bibel** in zweiundzwanzig Fragen und Antworten Belehrung gibt. Ein Katechet, der es mit dem Unterricht der Kinder ernst nimmt und dem das Memorieren des Katechismus seitens der Kinder nicht als alleinige Aufgabe gilt, kann aus diesen Fragen und kindlich einfachen Antworten sehr viel lernen. Da ist auch eine Frage (25): Was ist der Katechismus? Antwort: „Ein kurzer Begriff aus Gottes Wort von unserm Glauben und Leben, in Frag und Antwort verfaßt.“ Ferner Frage 26: Wer soll den Katechismus treiben? Antwort: „Nicht nur Lehrer, sondern auch Hausväter und Hausmütter.“ 5. Mose 6, 6. 7. Die Lehre von den Geboten wird sehr ausführlich erklärt; hierauf behandelt er die Sünde, die Arten derselben und die Strafen für dieselben.

Das zweite Hauptstück handelt vom „Christlichen Glauben“ in nur drei Fragen über Gott den Vater, den Sohn und den Heiligen Geist und die Antworten hierauf sind was wir in unserm Katechismus als Summa des Glaubens an Gott Vater usw. haben, ganz wortgetreu. Man hat schon oft Klage geführt über diese langen Antworten. Und doch hat Luther, der sich gerade in seinem Katechismus als vortrefflichen Pädagogen erweist, sie für seinen Katechismus entworfen. Es sind köstliche Antworten, einfach, leicht verständlich auch für Kinder und erschöpfend alles zusammenfassend. In der Erklärung dieses Hauptstückes behandelt er die Lehre von Jesus Christus sehr ausführlich, Anklänge an unsern Katechismus finden sich sehr viele darin.

Das dritte Hauptstück handelt vom „Heiligen Vater Unser“ und in der Erklärung zeigt sich der Reformator als **Mann des Gebetes**, indem er auf die Notwendigkeit des Gebetes und die rechte Art des Betens in einer Reihe von Fragen und Antworten eingeht.

Das vierte und fünfte Hauptstück handelt von den **Sakramenten**. Das „Sakrament des Altars“ wird sehr ausführlich erklärt

und hier sind die Antworten auffallend lang ausgefallen, auch etwas schwieriger, was durch den Gegenstand gerechtfertigt erscheint. Aber er vermeidet sorgfältig den damals herrschenden „Abendmahlsstreit.“ Objektiv setzt er seine Lehre auseinander.

Das sechste und siebente Hauptstück hat das „**Amt der Schlüssel, Buße, Beicht und Absolution**“ zum Gegenstand. Unter dem „Amt der Schlüssel“ ist verstanden das durch die Prediger des Evangelii auszuübende Amt, Sünden zu vergeben oder zu behalten. Hier wird die Notwendigkeit der Buße betont, die „Buße der Stehenden und die Buße der Gefallenen.“

„Endlich, weil ein jeder Christ insonderheit seinen Stand und Beruf nach Gottes Wort und Willen anrichten und führen muß, so beschließet der Katechismus mit der Christlichen **Hauستafel**“ — enthaltend Morgensegen, Abendsegen, das Benedicite vor dem Essen, das Gratias oder Danksgiving nach dem Tisch und ein Gebet, ehe man das Sakrament empfahet und ein solches, eine Danksgiving, wenn einer das Sakrament empfangen hat. „Insonderheit aber begreift in sich die christliche Hauستafel **etliche denkwürdige Sprüche** für allerlei heilige Orden und Stände.“ Den Schluß des wertvollen Büchleins bildet ein „**Spruch-Büchlein**,“ das Sprüche (Schriftstellen) für alle Hauptstücke des Katechismus bietet. Wie Luther den Katechismus bewertete, zeigen die von ihm angeführten Sprüche 1. Petri 2, 2; 2. Sam. 23, 2; 1. Petri 3, 15; Joh. 1, 17; Gesch. 15, 11.

„Ein jeder lern seine Lektion,

So wird es wohl im Hause stohn“ —

ist das Schlußwort.

Vor allem an die Geistlichen hat Luther sich gewendet, daß sie so dem Volk die christliche Wahrheit einprägen möchten. Er wollte aber auch jeden Hausvater anweisen, wie derselbe jenes alles „seinem Gesinde einfältiglich vorhalten“ und sein Gesinde lehren soll, zu beten, sich zu segnen und Gott Dank zu sagen. Im Inhalt beschränkte sich Luther auf die höchsten, einfachsten und durchweg praktisch bedeutsamen christlichen Grundwahrheiten, ohne jeden polemischen Zug. Ja, er schreckte nicht zurück auch Altlieferies, sofern es dem Geist des Evangeliums entsprach, herüberzunehmen, so in seiner Erklärung des Vater Unfers. „Wie sehr er mit seiner Originalität und Schlichtheit, seiner Tiefe und Einfalt nicht bloß den damaligen, sondern allgemeinen und bleibenden Erfordernissen entsprach, hat der Gebrauch von Luthers Katechismus im Lauf der Jahrhunderte und bei so verschiedenartigen Bildungsstufen bewährt. Abgesehen von der Bibelübersetzung ist diese kleine Schrift Luthers seine für unser Volk wichtigste und wirksamste.“

Das Verhältnis des Christentums zu Logik und Erkenntnistheorien.

Von Prof. Dr. Grünmacher.

Hat das Christentum Beziehungen zum seelischen Leben, zur Geschichte und Natur, so kann es ihm auch nicht an Verührungen mit dem erkennenden Bestandteil unsrer Seele und der objektiven Erkenntnis von Natur und Geschichte fehlen. Das seelische Leben des Menschen verläuft in einer doppelten Beziehung zur Außenwelt. Einmal nehmen wir ihren Inhalt in unser Wesen hinein, dann aber suchen wir unsre Eigenart auch in die Umwelt zu übertragen. Von Kind an dringen ununterbrochen Bilder der Welt von Meer und Bergen, von Menschen und Büchern in unser Inneres und schaffen ihnen entsprechende Abbildungen und Begriffe. Wir nennen diese geistige Betätigung das **Erkennen**, aus dessen einzelnen Bestandteilen allmählich eine immer umfassendere Abspiegelung der Wirklichkeit und zuletzt ein ganzes Weltbild entsteht. Aber der Mensch begnügt sich nicht mit dieser rezeptiv theoretischen Aufnahme der Welt. Er sucht vielmehr auch umgestaltend in diese einzugreifen. Schon das Kind will ein ihm gegebenes Spielzeug ändern, der Erwachsene ein Stück Natur gestalten und in der Geschichte mitwirken. Diese praktisch aktive Betätigung ist die des **Willens**. Zwischen Erkenntnis und Willen schafft eine dritte Funktion des geistigen Lebens eine Vermittlung und Verbindung: das **Gefühl**. Die Eindrücke der Außenwelt werden mit Lust oder Unlust aufgenommen und auf Grund davon mit positiven oder negativen Wertgefühlen begleitet. Natureindrücke können ganz verschiedene Stimmungen auslösen und Menschen werden als freundlich oder feindlich empfunden. Solche Gefühlsregungen setzen den Willen in Bewegung. Wertloses suchen wir aus der Natur zu entfernen und Nützliches in ihr zu schaffen. Feindlichen Menschen gehen wir aus dem Weg und Freunde ziehen wir näher heran. Aber auch umgekehrt rufen Handlungen entsprechende Gefühlsreaktionen hervor, die ihrerseits wieder unser Erkennen beeinflussen. Kühne Taten rufen lebhafteste Gefühlsimpulse hervor und spornen die Erkenntnis zu neuen Ideen an.

Gibt es kein seelisches Leben, das nicht in dem hin und herwogenden Rhythmus des Erkennens, Fühlens, Wollens verläuft, so muß an ihm auch der religiöse und christliche Glaube, sofern er ein seelisches Erlebnis ist, teilnehmen. Der fromme Mensch gewinnt bestimmte Erkenntnisse von der Natur als Schöpfung Gottes, von der Geschichte als Stätte göttlicher Weltregierung. Auf Grund dessen macht sich schon das Kind gewisse Vorstellungen von der Gottheit und der Erwachsene sucht sie immer reiner und tiefer

zu gestalten. Auf Grund dieser Erkenntnisse greift der religiöse Mensch in die Welt und ihr Geschehen ein. Diese Handlungen sind von starken Gefühlen des Wertes und Unwertes begleitet, je nachdem es ihm gelingt das Göttliche zu realisieren oder nicht. Dieses religiös sittliche Handeln bringt dem religiösen Gefühlsleben und durch dieses auch der Erkenntnis eine Kräftigung und einen Zuwachs. So umfaßt der religiöse Glaube in unauflöslichem Zusammenhang und wechselndem Rhythmus Denken, Fühlen und Wollen. Gerade weil der **religiöse Glaube** eine das ganze Seelenleben in Anspruch nehmende Erscheinung ist, macht auch das **theoretische Erkennen eine seiner Wesensbestandteile aus**. Dadurch aber ergeben sich für ihn Berührungen mit dem menschlichen Erkennen überhaupt und den dieses berührenden Grundfragen. Die Gesetze des menschlichen Erkennens untersuchen die philosophischen Wissenschaften der **Logik** und **Erkenntnistheorie**. Mit ihnen sich auseinander zu setzen, gehört auch zur Aufgabe der Apologetischen Theologie.

I.

Die rein formal gefaßte **Logik** hat die Formen und Gesetze des normalen menschlichen Denkens zu untersuchen und festzustellen. Sie konstatiert etwa, daß wir Ereignisse uns nach dem Gesetz der Kausalität verlaufend vorstellen müssen. Jedes Geschehnis hängt von einem vorangehenden ab und wirkt auf ein folgendes und zwar müssen Ursachen und Folgen im Verhältnis der Gleichartigkeit zueinander stehen. Ferner konstatiert die Logik, daß man nicht von derselben Sache unter genau den gleichen Gesichtspunkten Widersprechendes feststellen darf, also nicht dieselbe Frucht gleichzeitig als groß und klein, schwarz und weiß bezeichnen kann. **Diese formalen logischen Grundsätze gelten auch für das christlich religiöse Erkennen** und erst recht für seine wissenschaftliche Darstellung. Erlebt ein Mensch durch Christus göttliche Wirkungen, so muß er in ihm eine entsprechende göttliche Kraft als Ursache annehmen. Wird er von Christus zur Nächstenliebe angehalten, so kann von diesem nicht zugleich die Forderung der Feindschaft gegen Mitmenschen ausgehen. Im wissenschaftlichen System müssen die Aussagen von Sünde und Gnade einander entsprechen. Denn wie sich Gott der menschlichen Sprache und ihrer grammatischen Formen bei seiner Offenbarung bedient, so läßt er auch die Erkenntnis des Ewigen in den von ihm selbst geschaffenen logischen Gedankengängen vom Menschen aufgenommen und verbreitet werden. Denn ohne sie wäre ein Verstehen und eine Verbreitung der göttlichen Gedanken unmöglich. Auch für den religiösen Glauben und das theologische Erkennen gelten unverbrüchlich die Gesetze der Logik. — Mit dieser Feststellung aber ist nicht gesagt, daß die formale Logik das

Recht hat, widerspruchsvolle Tatbestände der Wirklichkeit künstlich miteinander auszugleichen. Formaler Rationalismus darf nicht tatsächlichen Irrationalismus umgestalten. Besteht bei konsequent durchgedachter göttlicher Allmacht auf der einen und menschlicher Freiheit auf der andern Seite ein Widerspruch und sind beide doch unaufgebbare Tatbestände des religiösen Erlebens, so darf die Logik nicht einen von beiden schädigen, um formale Widerspruchslösigkeit herzustellen. Vielmehr wird die Wirklichkeit hier in der Form der logischen Paradoxie, die auch zu den normalen Bestandteilen, des menschlichen Denkens gehört, wiederzugeben sein. So hat es Paulus gehalten in dem Satz: „Schaffet, daß ihr selig werdet mit Furcht und Zittern, denn Gott ist es, der beides in euch wirkt, das Wollen und Vollbringen.“ Freie sittliche Betätigung wird hier paradox auf die Allwirksamkeit Gottes begründet. **Irrationalismus in der Wirklichkeit darf nicht durch den Rationalismus der formalen Logik inhaltlich umgestaltet werden.**

II.

Die philosophische Erkenntnistheorie beschäftigt sich zunächst mit dem **Ursprung beziehungsweise den Quellen unsrer Erkenntnis**. Der Rationalismus behauptet, daß unsre ganze Erkenntnis wesentlich aus der angeborenen Vernunft erwächst und die in ihr liegenden Möglichkeiten nur logisch entwickelt zu werden brauchen. Die Außenwelt hat höchstens die Bedeutung, die Vernunft zum Funktionieren zu bringen, wie ein Sonnenstrahl die im Boden liegende Saat zum Keimen veranlaßt. Auch die grundlegenden religiösen sittlichen Erkenntnisse sind der menschlichen Vernunft angeboren, wie der Glaube an Gott, die Unsterblichkeit und die zehn Gebote. Auch ohne jede Kunde von der Geschichte Jesu, würde jeder Mensch Kraft eigenen Nachdenkens zu wesentlich gleichen religiösen Erkenntnissen kommen. Das erwartete Rousseau von seinem auf einsamer Insel allein mit seiner Natur und Vernunft aufwachsenden Bögling. Eine solche rationalistische Erkenntnistheorie schließt aber die Gefahr in sich die Religion zu rationalisieren und subjektivieren und gerät dadurch mit den objektiven metaphysischen und geschichtlichen Elementen des Christentums in Spannung. Gott wird zum menschlichen Vernunftprodukt, die Offenbarung nur zur Bestätigung der natürlichen Erkenntnis, die Geschichte Christi nur zu einer durchsichtigen und im Grund nebensächlichen Verhüllung eines angeborenen „Christus in uns.“ Infolgedessen kann sich eine Religion, die entscheidend auf einer Offenbarungsgeschichte ruhen will nicht mit geschichtsloser Vernunft vertragen. Sie kann aber das in dieser Theorie nicht fehlende Wahrheitsmoment sich aneignen. So wenig in der natürlichen Sphäre das Auge die Sonne sehen könnte, wäre es nicht — um mit Goethe zu reden — selbst sonnenhaft, so

kann die Welt vernünftig nur von einer entsprechenden Anlage des Menschen erfaßt werden. Auch in dem Gebiet der Religion ist es nicht anders; hätte uns Gott nicht Vernunft und alle Sinne als Schöpfer gegeben, so vermöchten wir auch niemals zu einem „vernünftigen Gottesdienst“ zu gelangen. Unser Geist muß auch auf die Erkenntnis des Ewigen angelegt sein, wenn er das Ewige erfassen will, sobald es ihm in der Erscheinung Jesu entgegentritt. Mit Recht hat man darum in der gesamten neueren Theologie eine religiöse Anlage, zu der auch eine entsprechende Erkenntnisfähigkeit gehört, im Geist des Menschen angenommen.

In der Frage nach dem Ursprung der menschlichen Erkenntnis steht dem Rationalismus schroff gegenüber der **Sensualismus** oder **Empirismus**. Nach dieser Meinung kommen dem Menschen alle Erkenntnisse aus der Welt der Wirklichkeit durch die Vermittlung seiner Sinne. Der menschliche Geist ist leer und weiß wie ein Blatt unbeschriebenes Papier. In ihn ziehen durch das Tor der Sinne die Abbilder der Welt und schaffen ein buntes und farbiges Bild im Geist. — In der Tat stammt ein gut Teil unserer Erkenntnisse auf allen Gebieten aus der Außenwelt, aus der Natur und der Geschichte. Wir sind Augen- und Ohrenmenschen und was zunächst nur eine Füllung der Sinne war, wird zum Inhalt unsers Geistes. Auch in der christlichen Religion ist es nicht anders. Eine „Bilderbibel“ gilt dem Kind die ersten Anschauungen von dem Gang der Offenbarungsgeschichte. Belehrender Unterricht erzeugt in den Heranwachsenden christliche Vorstellungen, die durch Predigt und eigene Lektüre wie Lebenserfahrungen vertieft werden. Gerade die vom Christentum beanspruchte geschichtliche Objektivität kann nur von Außen nach Innen dem einzelnen Subjekte zugänglich gemacht werden. Allein das Objektive und Empirische würde niemals in eigenen Besitz verwandelt werden, wenn nicht eine innere Resonanz sie aufnähme.

Rationalistische wie empiristische Erkenntnistheorie sind einseitig; nur ihre Verbindung macht das Entstehen wirklicher Erkenntnis begreiflich. Eine solche Verbindung hat der — rechtverstandene — Kant vollzogen. Denn nach seiner Meinung wird der von außen kommende empirische Stoff von den apriorischen Formen des menschlichen Geistes zu Erkenntnissen verarbeitet. Der äußere Stoff ist Chaos, ungeordnet, blind; die Form ist zwar geordnet, aber völlig inhaltsleer. Erst wenn der Rohstoff der Empirie von den Kategorien des Geistes und seiner Anschauung geformt wird, entsteht wirkliche Erkenntnis. Oder von der andern Seite gesehen: erst wenn in den Rahmen des menschlichen Geistes wirklich Bilder eingestellt oder seine Fächer mit Material gefüllt werden, entsteht geistiger Besitz. Nach den Regeln dieser einzig möglichen und zu-

treffenden philosophischen Erkenntnistheorie, vollzieht sich auch das Zustandekommen christlicher Erkenntnis. Unser natürlich menschliches Wesen ist erkennend, fühlend, wollend, negativ und positiv auf das „Heilige“ angelegt. In uns lebt Furcht vor etwas Unennbarem, Sehnsucht nach etwas Unbegreiflichem. Was es aber ist, wissen wir nicht und schaffen uns höchstes phantastische Gebilde wie die Fetische der Primitiven. Tritt aber die christliche Verkündigung im Wort von außen an den Menschen heran und verwandelt sich ihr sinnlicher Klang in geistige Erkenntnis, dann wird es dem Menschen klar, wovor er sich fürchtet und wonach er verlangt, nämlich nach dem heiligen Gott, der zugleich die Liebe ist. So kommt die christliche Erkenntnis philosophisch völlig einwandfrei zustande, indem sie aus der Verbindung einer doppelten geistigen Wurzel erwächst, einem angeborenem geistlichem Vermögen und einer aus der objektiven Empirie kommenden Verkündigung von Gott.

III.

Das zweite Hauptproblem der Erkenntnistheorie beschäftigt sich mit der Frage nach der Gültigkeit, beziehungsweise der nach den Grenzen unsrer Erkenntnisfähigkeit. Sind wir wirklich in der Lage, eine objektive Welt zu erkennen, und wenn das der Fall ist, wie weit vermag unser Geist in die Eigenart außer uns bestehender Dinge einzudringen? Der naive Mensch ist Realist. Ihm erscheint es selbstverständlich, die erste der gestellten Fragen mit einem runden Ja zu beantworten. Die Dinge sind so, wie wir sie denken oder wie wir sie wahrnehmen. Ist er Rationalist, so fallen für ihn Denken und Sein, ist er Empirist sinnliche Wahrnehmung und Wirklichkeit zusammen. Allein es bedarf keiner tiefgehenden Ueberlegung, um diesen naiven Realismus zu erschüttern. Wir denken doch viele Gedanken, die irrtümlich sind und denen keine oder doch eine ganz andersartige Wirklichkeit entspricht. Der primitive Mensch nimmt vollkommen andre Ursachen für elementare Naturerscheinungen an, als der moderne Gebildete. Welch eine Fülle von Irrtümern, falschen und halbwahren Gedanken über die objektive Welt hat sogar die Wissenschaft aufgehäuft! Darum fallen Denken und Sein durchaus nicht einfach zusammen. Ebensowenig schafft die sinnliche Wahrnehmung eine zuverlässige und ungetriebte Photographie der Wirklichkeit. Hat doch die Untersuchung unsrer Sinne gezeigt, daß diese nicht nur rezeptiv sind, sondern vielfach produktiv oder mindestens die aufgenommenen Eindrücke umgestaltend funktionieren. Die Farben schafft erst das Auge und nicht kommen sie aus der Welt der Dinge. Unfre Sinne täuschen nicht selten. Infolge dieser und vieler anderer Tatbestände ist der naive Realismus in der Erkenntnistheorie überwunden. Gerade auch der religiöse Mensch weiß, daß zwischen seinen Gedanken über Gott und dessen

majestätischer Wirklichkeit eine gewaltige Klust besteht und auch der schlichte Gläubige ist davon überzeugt, daß ihm selbst ein sakramentaler Genuß nicht die himmlischen Güter so genießen läßt, wie sie in Wirklichkeit sind.

Bei dieser Sachlage hat die Philosophie eine ganz gewaltige Arbeit auf die erkenntnistheoretische Frage nach der Gültigkeit und den Grenzen unsrer Erkenntnis verwandt und die verschiedensten Versuche zu ihrer Lösung gemacht. Besonders Flug sich dünkende Männer, die sogenannten Empirio-kritizisten, wollten um die letzte Jahrhundertwende nachweisen, daß es überhaupt keine Frage in dem Sinne gebe, was menschliche Subjekte von außer ihnen bestehenden Objekten zu erkennen vermöchten. Denn beide sollten nur in unlösbarem und ununterscheidbarem Zusammenhang gegeben sein. Aber diese Lösung ist zu weise, da unsre Erfahrung gewiß Objekte und Subjekte auf das Engste verbindet, aber ebenso auf das Deutlichste trennt und zu der Frage, wie das Subjekt vom Objekt etwas wissen kann, nötigt. — Eine wirklich ernst zu nehmende Lösung gibt die sogenannte **idealistische Erkenntnistheorie**, die selbst aber wieder in eine Reihe von Unterarten zerfällt. Gemeinsam ist diesen allen der Ausgangspunkt von der geistigen Innenwelt des Menschen. Sie allein ist jedem sicher und unmittelbar gegeben und nur durch sie und in ihr kann er alles übrige erfassen. Der **subjektive Idealismus** bleibt bei dieser geistigen Innenwelt des Subjektes stehen, hält nur sie für erkennbar, sodaß sie zugleich Ausgangspunkt und Grenze aller Erkenntnis bleibt. Danach existieren nur Bewußtseinsinhalte und auch die sogenannte Außenwelt ist nur ein besonderer Bestandteil der Innenwelt. Man hat diesen Standpunkt gut und knapp durch die Zusammenfassung zweier lateinischer Worte charakterisiert als: Solipsismus. Vorhanden und erkennbar bin allein ich selbst. — Jedoch diese Theorie ist weder logisch einwandfrei noch erklärt sie die in der inneren Erfahrung gegebenen Tatbestände. Das Faktum, daß ich vorübergehende Menschen nur im Spiegel sehe, berechtigt mich doch noch nicht zu dem Schluß, daß diese Menschen nur im Spiegel existieren und von ihm geschaffene Schattenbilder sind. In Gegenteil nötigt mich der Wechsel der Erscheinungen, die ich im Spiegel wahrnehme, zu der Annahme, daß es sich um von außen kommende Wirkungen handelt. Wären alle unsre Gedanken nichts anders als subjektive Gebilde unsrer Phantasie, so bliebe unbegreiflich, warum der Mensch überhaupt eine Außenwelt annimmt und sie so oft wechseln läßt. Denn ihr Inhalt ändert sich ununterbrochen und zwar gerade auch dann, wenn ich es nicht wünsche. Geliebte Gestalten verschwinden und ungeliebte drängen sich auf. Wären wir wirklich die alleinigen Schöpfer aller Objekte, so blieb es unbegreiflich, warum wir unter

dem eisernen Zwang stehen, hebt einen Baum und dann das Meer zu schauen, warum unser Erkenntnisgebiet ein so begrenztes und im Augenblick nicht zu änderndes ist. — **Der subjektive Idealismus hat zwar darin recht, daß uns alle Wirklichkeit nur durch und in der Abspiegelung unsers Geistes zugänglich wird, aber er irrt, wenn er den im Geist vorhandenen Nötigungen, die zur Annahme einer besondern Außenwelt führen, nicht folgen will.**

Eine zweite Richtung, die man wohl als diejenige des — allerdings verschieden gedeuteten — Philosophen Kant bezeichnen kann, gibt zu, daß die subjektive Erfahrung uns zur Annahme eines objektiven „Ding an sich“ nötigt. Aber mehr als diesen Hinweis soll unsre Erfahrung nicht enthalten, sodaß jenes „Ding an sich“ unerkennbar bleibt. Man spürt zwar das Wehen des Windes, aber man weiß nicht, woher er kommt und was er ist. Allein bei einem konsequenten Denken führt diese Meinung entweder zu dem subjektiven Idealismus zurück oder in einer andern Richtung vorwärts. Wenn ich nur das Vorhandensein eines Menschen behaupte, ohne von seiner Gestalt oder Stimme das Geringste zu erfassen, wird es mir bald zweifelhaft werden, ob er wirklich da war und es sich nicht nur um ein Gebilde meiner Phantasie handelte. Denn war er tatsächlich da, dann werde ich doch auch einen oder den andern Zug seines Wesens, seine Größe oder seine Gewandung erfaßt haben. Diese letzte Meinung bestätigt die dritte Erkenntnistheorie, die man den **realistischen Idealismus** zu nennen pflegt. Auch er nimmt den Ausgangspunkt für alle Erkenntnisse im menschlichen Bewußtsein, leitet aus diesem aber auch Vorhandensein wie Erkennbarkeit einer objektiven Außenwelt ab. Nach seiner Auffassung haben alle Wirkungen eine Ursache und das Kausalgesetz hat transsubjektive Gültigkeit und rechtfertigt, aus den subjektiven Erkenntniswirkungen auf objektive Erkenntnisursachen zu schließen. Bilder im Spiegel weisen notwendig auf Gegenstände und Menschen außerhalb des Spiegels hin, die sie hervorgerufen haben. Aus den Bildern kann ich gewiß nicht ihre Schöpfer in jeder Richtung, aber doch ihre dem Spiegel zugewandte Seite wahrheitsgemäß erkennen. Letzlich folgen wir in der Setzung einer objektiven Wirklichkeit einer von diesen selbst ausgehenden Nötigung, der wir uns nicht entziehen können und tatsächlich auch kein vernünftiger Mensch sich entzieht. **Der Realismus ist letztlich eine Vernunftnotwendigkeit.**

Dieser idealistische Realismus unterscheidet sich aber doch von dem zuerst besprochenen naiven Realismus, zu dem er in gewissem Sinne wieder zurückkehrt, dadurch, daß er einen **kritischen Charakter** trägt. Er vergißt nicht die Zusätze und Veränderungen, welche die Wirklichkeit durch meine Sinneswahrnehmungen und meine Be-

griffsbildung gewinnt und sucht diese kritisch von der objektiven Welt zu unterscheiden und abzulösen. Er will feststellen, wieviel bei einem Bild auf die Rechnung des Spiegels kommt und wieviel der Außenwelt zuzuschreiben ist. Das ist gewiß eine sehr schwierige und immer nur annähernd zu lösende Aufgabe, für welche die Philosophie aber doch eine ganze Reihe brauchbarer Kriterien aufgestellt hat besonders in dem großen Werke des vor nicht langer Zeit verstorbenen Philosophen Kälpe: „Die Realisierung.“ **Der kritische Realismus oder realistische Idealismus bietet die beste und zutreffendste Lösung der erkenntnistheoretischen Problemen durch die Annahme einer erkennbaren Außenwelt.**

In dem religiösen Erkennen des Glaubens liegt die unmittelbare Gewißheit, eine objektive über- und innerweltliche Wirklichkeit zu erfassen. Kein religiöser Mensch zweifelt daran, daß Gott außerhalb seiner Persönlichkeit real existiert. Von dieser zentralen Gewißheit aus verbürgt sich ihm auch die Existenz, der von Gott geschaffenen Welt und ihrer Menschheit, die von Gott zum Gegenstand seiner Liebe bestimmt ist. Es würde der Wahrhaftigkeit Gottes widersprechen, wenn er den Menschen mit der phantastischen Illusion einer nicht vorhandenen Welt beschenkt hätte. **Unabhängig von jeder philosophischen Erkenntnistheorie behauptet der Christ aus eigenen religiösen Motiven die Objektivität Gottes und der Welt.** Insofern besteht eine Unabhängigkeit der religiösen Erkenntnis von jeder philosophischen Erkenntnistheorie. Aber es würde für den Glauben doch eine starke Belastung bedeuten, wenn nur er Realitäten erkennen würde, während im übrigen die Welt für das natürliche Erkennen unerfaßbar bliebe. Umgekehrt empfängt der Glaube eine starke Gewißheit seiner Erkenntnis, wenn auch das übrige Erkennen nach den gleichen Gesetzen die Wirklichkeit erfährt.

Für den religiösen Glauben ist der subjektive Idealismus eine völlig unerträgliche Theorie, weil er die gerade für die Religion unentbehrliche Erreichung ihrer Objekte unmöglich macht. Aber auch mit dem Phenomenalismus Kants vermag er sich nicht zu vertragen. Denn dem Glauben genügt nicht die bloße Existenz des Heiligen, sondern er will an ihm auch bestimmte Funktionen, wie seinen beurteilenden, aber auch vergebenden Charakter erkennen. So gewiß der religiöse Mensch weiß, daß er Gott nicht reiflos erkennt — nicht so wie Gott sich selbst erfährt —, so gewiß ist ihm doch auf der andern Seite eine der Wirklichkeit entsprechende Erfassung der ihm zugewandten Wesensseite Gottes. **Das religiöse Erkennen vermag sich nur mit dem kritischen Realismus zu vertragen.** Dieser entspricht wirklich seinem eigenen Wesen. Er bestätigt die unmittelbare Gewißheit des Glaubens, göttliche Realität erfassen

zu können durch eine entsprechende wissenschaftliche Theorie. Er leitet aber den Glauben auch zu strenger Selbstzucht an, alle subjektiven Zutaten von der religiösen Wirklichkeit abzulösen. Er lehrt unterscheiden zwischen ernster Erkenntnis und leichter Schwärmerei, macht darauf aufmerksam, daß nicht jedem Bild die Sache genau entspricht. Aufgabe theologischer Wissenschaft ist es, den prinzipiellen Grundsatz des kritischen Realismus auf die einzelnen Erkenntnisse des Glaubens anzuwenden. Tut sie das, so entsteht eine auch wissenschaftlich-erkenntnistheoretisch gesicherte Erfassung der christlichen Realitäten. Die christliche Weltanschauung kann somit nach der gleichen erkenntnistheoretischen Methode gebildet werden, wie alle auf Objektivität Anspruch erhebende philosophische Gedankenwelt.



Erwiderung auf „Die Parusie Jesu Christi— die Hoffnung der Christen.“*

Von Pastor S. Niedernhoefer.

Alles hat seine zwei Seiten und die religiösen Anschauungen sind nicht nur zwei- sondern vielseitig. Ganz gewiß auch die Auffassung und Auslegung der Parusie Christi. Es soll nun von vorne herein festgestellt werden, daß auch der Schreiber dieser Erwiderung an dieselbe ganz bestimmt glaubt. Nur das „wie“ derselben ist für ihn verschiedenartig. Für diese meine Ueberzeugung habe ich ebenso viele und gute und vielleicht noch bessere Schriftbeweise und außerdem mehr natürliche, geschichtliche und logische Beweise; diese aber sind wohl ebenso berechtigt, wie die vorherigen. Die christliche Kirche, das ist ja wohl allgemein bekannt, war noch nie in der Auffassung und Auslegung dieses Punktes einig, sie hatte immer Vertreter verschiedener Anschauungen. Das ist nicht zu verwundern. Auch hat es noch nie an solchen gefehlt, die alle anders Denkenden im Hauch und Bogen kurzerhand als unglaublich bezeichneten, ja wohl gar als Verleugner des Herrn und Bundesgenossen des Antichrists. Es kommt in allen diesen Fällen immer wieder darauf an, ob man im Alten oder im Neuen Testament verankert ist. Und in diesem Stück helfen die Worte und wenn es deren noch so viele wären, nichts. Es kann in dem einen wie in dem andern Fall gelten: „Der Buchstabe tötet, aber der Geist macht lebendig.“ Es kann in unsrer Zeit so wenig geleugnet werden wie in früheren Jahren, daß es immer eine alte und eine neue Anschauung gab, auch wenn man es nicht gerne zugestehen will, nur durfte nicht immer die neue Anschauung zum Ausdruck gebraucht werden, wenn die alte Anschauung in voller Macht war. Wenn nun bemerkt wurde „im Alten oder Neuen Testament verankert,“ so muß das recht verstanden werden. Im Neuen Testament offenbart sich Geist und Leben aber auch tötender Buchstabe, und ebenso gilt das vom alten Testament. Im weiteren Verlauf dieser Darlegung mag sich das ja in etwas erklären.

Gleich im Eingang des angegebenen Artikels heißt es: „Nicht bloß sein unsichtbares Kommen — sondern seine aller Welt sichtbare Erscheinung hat der Herr vorausgesagt.“ Eine solche **sichtbare** Erscheinung mußte doch eine solche mit einem natürlichen, oder wie Paulus in 1. Kor. 15 sagt **animalischen** Leib sein. Ist eine solche Erscheinung über alle Zweifel gewiß? Hat wirklich der Herr eine solche vorausgesagt? Diese Erscheinung ist doch eine solche für alle Welt, für alle Menschen. Kann ein physischer Leib an allen

* Siehe Märznummer 1929, S. 122 ff.

Orten zugleich sein und gesehen werden? Ein Geistleib aber ist unsichtbar, wie auch Gott unsichtbar ist, noch nie gesehen wurde und nicht gesehen werden kann, 1. Tim. 6, 16. Und kann denn Jesus nur auf solche Weise seinen Einfluß gelten machen und seine Macht offenbaren? Was ist der Christen Erfahrung während der vergangenen zweitausend Jahren? Hat der Herr zudem noch nicht anderswo die Worte gebraucht: „Setze dich zu meiner Rechten bis ich deine Feinde zum Schemel deiner Füße mache?“ Muß man nicht aus diesen Worten die Ansicht gewinnen, daß sein sichtbares Erscheinen *vor* der Vollendung nicht stattfindet? Nach der Ansicht aber von Bruder Schweizer müßte Jesus selbst persönlich erscheinen und die Vollendung durch physische Macht, die gewaltige Umwälzungen notwendig machen müßten, durchsetzen. So etwas aber hat Jesus nicht einmal von seinen Jüngern als er bei ihnen war erwartet. Man denke ferner an die vielen Gleichnisse, besonders an die Worte Markus 4, 28. Alles wächst bis zur Vollendung. Dieses Wachsen ist ein inneres, so ist die Umwälzung, alles geht freilich sehr langsam, ist aber nichtsdestoweniger sicher. Auch wird auf diese Weise die „Ehrenrettung Jesu“ sich vollziehen. In der Auffassung aller dieser Vorgänge kommt es immer auf des Einzelnen gesamte Stellung an. Aber gewiß ist, wenn die Macht seines Geistes, seiner Wahrheit und Liebe uns nicht überwindet, dann kann es auch eine persönliche Erscheinung nicht. Noch nie hat nur Macht einen Menschen überzeugt und gewonnen. Und auf das kommt es an. Der Herr will keine unterworfenen Sklaven, sondern freie durch den Geist gewonnene Gottesmenschen. Laßt die Gotteskinder wirklich einmal von diesem Geist durchdrungen, belebt und in ihrem ganzen Tun geleitet werden und die Welt wird Wunder erleben! Vergleiche hierzu Offenbarung 18.

Doch weiter „Das Gericht über Satan, den Fürsten der Welt.“ Dies Kapitel vom Satan muß wohl zum schwersten in der ganzen religiösen Anschauung gerechnet werden. Die alte Frage stirbt nicht, sie ist immer wieder da und sie lautet: Ist der Satan eine Persönlichkeit, oder ein Prinzip? Und zu diesen gibt gerade die Bibel die Veranlassung. Ist der Satan das „Böse“? Und was bedeutet das? Offenbart sich dasselbe vor allem in dem natürlichen Menschen, der noch im halben oder völlig tierischen Zustand lebt und von der Beeinflussung des Geistes Gottes unberührt geblieben, der nur seinem natürlichen, fleischlichen Trieb nachlebt, wenn er nicht durch eine stärkere Macht daran verhindert wird? Bleibt auch in dem „Wiedergeborenen“ der alte Naturtrieb noch eine Macht, mit der er fortwährend im Kampf steht? Ist das etwa der „alte Adam“ in uns? Erkannte das Jesus und seine Jünger so, wenn er oder seine Jünger die „Teufel“ austrieben? Oder ist der Teu-

fel wirklich eine bestimmte Persönlichkeit, wie wir ja auch von Gott als einer Persönlichkeit reden? Ist er eine solche Persönlichkeit, dann kann er aber nur einen „Geistleib“ haben und der müßte dann wiederum dem Geistleib Gottes gleichartig, ja sogar dem selben gleich gestellt werden. Alles, was dann von Gott gesagt wird, müßte dann auch vom Teufel gesagt werden. Allgegenwart und Allmacht müßten dann auch seine Eigenschaften sein, denn vor ihm ist ja Niemand zu keiner Zeit und an keinem Ort völlig sicher. Das wäre aber ein Zugeständnis, daß auch der Satan ein Gott wäre und wir wären dann mitten im Heidentum. Und will man logisch und aufrichtig sein, dann muß man sagen, daß das Wissen und Können des Satans das des Gottes übertreffe. Denn was auch Gott unternimmt, der Satan kommt ihm immer wieder zuvor und verdirbt auch das Beste und schönste Gotteswerk. Selbst die Erlösung, so durch Jesus Christus geschehen ist. Denn nach derartigen Darstellungen, wie wir sie leider so oft in christlichen Zeitschriften finden, ist die Menschheit, auch die gesamte Christenheit genau genommen, noch heute ebenso gebunden, geknechtet und zu allem Schlechten verurteilt und zu allem Guten untüchtig (so muß es ja jeder Konfirmand und alle wahren (?) Christen bekennen), daß alle Versuche, auch der besten Menschen im Sand verlaten müssen, also kurz nichts bezwecken. Alle gute Werke sind nur „glänzende Laster.“ Was ist nun die Wahrheit? Wenn der Satan nun wirklich eine Persönlichkeit ist und noch heute existiert, was für einen Zweck hatte dann die ganze Tätigkeit Jesu gehabt? Ist er nicht gekommen, die Werke des Teufels zu zerstören? Es ist ja nicht geschehen weder durch seine Tätigkeit, sein Leiden und Sterben, noch durch seiner Jünger Werk, denen doch die Fülle des Geistes gegeben und die ja noch größere Werke tun sollten, als der Herr. Der Satan existiert weiter und seine Macht wird von Tag zu Tag größer und anmaßender. Na die Welt liegt noch immer im Argen. Wirklich? O was für eine arme christliche (?) Religion! Wie trostlos! Na wir sind die Elendesten unter allen Menschen, wir haben keinen Erlöser von Sünde, Tod und Teufel. Das ist eine Ansicht und ich beneide keinen einer solchen Ansicht wegen, aber es ist nicht meine. Was hat denn Jesus nach Lukas 10, 18 gesehen? Er sah den Satan vom Himmel (welchem) fallen, als ein Blitz. Wohin fiel er? Auf die Erde, nach Offb. 12, 9. Geschah, was hier berichtet, zur selben Zeit als Jesus es sah nach Lukas 10, 18? Es kann doch wohl so verstanden werden. Und was hat dann Jesus getan? Er hat uns nach Kol. 1, 13 „errettet von der Obrigkeit der Finsternis und hat uns versetzt in das Reich seines lieben Sohnes.“ Denn Gott war in Christo. Das ist aber noch nicht alles. 2. Petri 2, 4 lesen wir: „Denn so Gott der

Engel (gehörte der Satan nicht zu diesen Engeln?), die gesündigt haben, nicht verschonet hat, sondern hat sie mit den Ketten der Finsternis zur Hölle verstoßen, und übergeben, daß sie zum Gericht behalten werden.“ Was meinen diese Worte? War schon geschehen, was er hier beschreibt, oder sollte das erst im tausendjährigen Reich geschehen? Die Antwort gebe sich jeder selber, wenn er glaubt, daß er lesen kann. Wenn der Satan zur Hölle verstoßen wurde und dort mit Ketten der Finsternis gebunden, wie kann er denn zu gleicher Zeit, der Versucher, der Verführer und der größte Umstürzler der Welt bis heute noch sein? Etwas stimmt hier nicht. Gehen wir weiter. Ein anderer Gedanke muß hier noch eingefügt werden. Wenn Satan eine Persönlichkeit ist, aber nicht ein ungeschaffener zweiter Gott, dann ist er auch eine Kreatur Gottes. Es muß dann auch auf ihn bezogen werden, was ein schöner Spruch sagt: „Was unser Gott erschaffen hat, das will er auch erhalten, darüber will er früh und spät mit seiner Gnade walten.“ Sollen wir diesen Trostspruch als unbiblisch bezeichnen? Dann müssen wir mit ihm auch Bibelsprüche streichen. Da heißt's: „Von ihm, durch ihn und zu ihm sind alle Dinge.“ Weiter: „Auf daß Gott sei alles in allem.“ Ferner: „Alle Knie im Himmel, auf Erden, und unter der Erde (ist da nicht die Hölle?) werden sich beugen und alle Zungen bekennen, daß er der Herr sei.“ Kann man sich abgefallene Engel, und wenn sie einen Geistleib haben, anders denken als mit Knien und Zungen? Aber nun will man wieder den Satan noch seine Engel selig werden lassen, weil die Schrift **auch** noch sagt, daß sie in den feurigen Pfuhl geworfen werden. Und wir glauben das so gerne, weil es unsrer Selbstgerechtigkeit so sehr entspricht. Wir sind gesichert vor der Strafe, aber all die andern! Wie will man aber in aller Ehrlichkeit diesen unzweideutigen Widerspruch lösen? Dann, wenn man sich entschließen würde „Satan und seine Engel“ als Bezeichnungen des bösen Prinzips anzuerkennen und das muß aus unserm Herzen und der ganzen Welt ausgerottet werden. Und da braucht man ganz und gar nicht der Schrift irgendwelche Gewalt anzutun. Die Schrift ist voller Bilder, sie redet auch von Gott in mancherlei Bildern, ebenso vom Grab, von Hölle, von Strafe und Belohnung, die Bilder und Gleichnisse sind unzählig möchte man sagen. Warum nimmt man nun so manche Bilder als wirkliche Darstellungen trotzdem kein Mensch im Stand ist sie voll und ganz zu erfassen und außerdem auch noch nie die geringste Erscheinung erfahren wurde? Sollte man nicht durch Paulus nach Kol. 2, 18 sich warnen lassen, man denke nur „in Demut und Geistlichkeit der Engel, daß er nie keins gesehen hat“? Dazu nehme man noch den dreißigsten Vers desselben Kapitels. Welche Verirrungen und welche Verwirrungen

wurden schon durch ganz falsche Auffassungen einfacher biblischer Bilder verursacht! Wie oft hat man schon die größten Ungeheuerlichkeiten aus der Bibel herausgelesen! Wie oft hat man schon die Bibel gebraucht, um die größten Schändlichkeiten zu sanktionieren. Und das weiß man, das ist kein Geheimnis. Aber man kommt immer wieder zu seiner eignen Entschuldigung und sagt: „Die Bibel ist Gottes unfehlbares Wort“ und fügt so tief ernst hinzu: „Wenn dein Wort nicht mehr soll gelten, worauf soll der Glaube ruhn? Mir ist's nicht um tausend Welten, aber um dein Wort zu tun.“ Aber tun das nicht alle, auf allen Seiten? Das würde uns hinüberführen auf das Gebiet der Inspiration. Es kann ja hier nicht auf die Sache näher eingegangen werden, aber einige Andeutungen müssen nun gemacht werden. Wann fing die Inspiration an? Gewiß mit dem ersten denkenden Menschen. Was ist die Inspiration? Eine göttliche Beeinflussung menschlichen Denkens und Verstehens. War das Verstehen und die Fähigkeit zum Verstehen von jeher immer dasselbe? Ist es bei allen Menschen das Gleiche? Gewiß nicht. Die ersten Menschen konnten nicht verstehen, wie wir heute verstehen. Oder bezweifelt das Jemand? Dann frage dich nur: Warum hat denn Jesus zugenommen an Weisheit, Alter und Gnade bei Gott und den Menschen? Das scheinen sehr einfältige Fragen. Ja sie sind's, aber die Einfalt der Menschen ist noch größer. So kann denn Gott mit den Menschen nur nach der Erkenntnis derselben verkehren und sich ihnen offenbaren. Darum sehen wir ein ununterbrochenes Wachsen in der Erkenntnis und ganz gewiß auch in der ganzen Schrift. Kann man das ableugnen? Das macht es doch über alles klar, daß Gott niemals einen Menschen niedergezwungen und ihm nun diktiert hat, was er zu schreiben hatte. Dafür ist die Mannigfaltigkeit der biblischen Ansichten und das beständige Wachsen der Erkenntnis genügender Beweis. Wann aber hat die Offenbarung oder Inspiration aufgehört? Mit dem Schreiben des letzten Buches der Bibel? Wirklich? Ist Gott (nur) ein Gott der Toten? Hat er nur zu den Menschen vor zweitausend Jahren geredet? Ein solcher Gedanke ist absurd. Gott ist nicht nur der Juden, er ist auch der Heiden Gott, auch unser Gott. Und noch heute offenbart er sich wie vor alten Zeiten und wenn das nicht so wäre, dann wäre er nicht der Gott von Ewigkeit zu Ewigkeit. Und daß er ohne Ende der Menschheit sich offenbart, hat Jesus bezeugt. „Der Geist wird euch in alle Wahrheit leiten . . . und ihr werdet größere Werke tun, denn ich.“ Ferner: „Der Mensch lebt nicht vom Brot allein, sondern von jeglichem Wort, das aus dem Mund Gottes geht.“ „Menschen“ sind wir aber heute auch noch. Und so sehen wir, daß das Wort Gottes nicht nur an die Schrift gebunden ist, weder war's damals noch

ist es heute. Waren denn die Schreiber der biblischen Bücher unfehlbar? Konnten sie sich nicht irren? Die Schreiber selbst waren anderer Meinung. Einer bekennt: „Wir fehlen alle mannigfaltig.“ Und geirrt haben sie sich, sogar sehr. Oder ist das zu viel gesagt? Nun dann denke man nur an ihre Ansicht in bezug auf die Parusie Christi. Sie erwarteten eine solche ja zu ihren Lebzeiten. Haben sie sich getäuscht? Ganz gewiß. Nun wenn sie sich darin getäuscht haben, könnten sie sich nicht auch in der Beschreibung der Form, der Art und Weise des Kommens getäuscht haben? Oder ist selbst ein solcher Gedanke schon gottlos? Wenn dem aber so wäre, wer sollte dann einen Reinen finden unter denen keiner rein ist? Erklärt nicht eine jede Kirchengemeinschaft, ja fast jeder selbständiger Denker, die Schrift, wie es eben am besten paßt? Meistern wir genau genommen mit einer jeden Predigt nicht die Bibel? Man sei doch ehrlich und hüte sich, daß man nicht einen Bösen aus der Bibel macht, dem man den besten Platz im Hause anweist, ihn als heilig verehrt und im übrigen sich herzlich wenig um ihn kümmert. Oder ist derartiges fremd? Es gibt ja außer der Bibel noch andre göttliche Institute, wie zum Beispiel die Beschneidung und das Opfer im Alten Bund und die gesamte christliche Kirche des Neuen Bundes? Ist das alles heilig und unveränderlich? Wie springt so mancher von einem zum andern und ist dann so leicht geneigt das Vorherige gering zu achten, ja noch öfter zu verachten. Und doch hat alles einen Zweck und ist der erreicht, muß der Mensch freier, selbständiger werden. Es soll uns alles zu Gott, der Quelle alles Lebens und Seins, führen. Ist das erreicht dann wird erfüllt was Jesus sagt Joh. 17, 3: „Das ist aber das ewige Leben, daß sie dich, daß **du allein** (man lege allen Nachdruck auf diese beiden Worte) wahrer Gott bist, und den du gesandt hast, Jesum Christum **erkennen**.“ Und welche Herrlichkeit enthält diese Erkenntnis! Das wahre Wesen der wahren Religion! Sie steht über aller Form, über allen toten Buchstaben. Verwirft man damit das Wort, reißt man sich völlig los von demselben? Nimmermehr, es ist und wird immer mehr die Quelle des Lebens, in ihm sucht man und findet. Unter solcher Führung findet man auch Befriedigung in seiner Auffassung betreffs des Satans. Es ist ja Tatsache, es gibt heute tausende von Menschen und zwar in allen Kirchenkörpern, auch in sogenannten Sekten unter Laien und Pastoren, die die alte Anschauung ohne Gewissensbisse neben hingelegt haben und sich zu einer reineren, klareren, und im allgemeinen viel mehr biblischen Auffassung aufgeschwungen haben. Sie wissen von der Macht des Bösen in der Welt und in dem Leben der Menschen, auch der Christen. Haben sie dazu ein Recht? Wollen uns ein wenig weiter umsehen, ob die Bibel selbst dazu ein Recht gibt.

Was würde wohl die Christenheit heute sagen, wenn jemand auftreten würde und öffentlich verkündigen: das, was die Kirche, ja alle Vertreter der christlichen Religion bis heute von der Erlösung durch Jesum Christum verkündigt haben, ist eitel Zug und Trug, weiter nichts als eine furchtbare Täuschung. Kein Mensch ist erlöst und alle Menschen sind heute noch unter der Macht des Teufels und das wird so bleiben, bis der Herr wiederkommt und zwar diesesmal persönlich vom Himmel mit großer Macht und Herrlichkeit. Ich frage noch einmal, was würde man von einer solchen Verkündigung denken? Wäre es nicht furchtbar, schrecklich so etwas zu lehren? Nicht wahr? Aber, was ist denn die ganze Teufelsgeschichte, man verzeihe mir diesen starken Ausdruck, genau genommen anders? Wir sind alle als Adamskinder rettungslos der Macht des Teufels unterworfen, selbst die Besten sind hilflos! Wo ist denn die Macht Jesu, des Heilandes der Menschen? Wozu haben wir denn den Triumphgesang eines Paulus Römer 8? Warum wird uns denn das Wort in den Mund gelegt: „Unser Glaube ist der Sieg, der die Welt überwunden hat?“ Sind wir wirklich nur Knechte der Furcht all unser Lebenlang? Ist alle Erlösung nur Täuschung? Mag das glauben wer will, ich glaube das nicht und ich protestiere gegen einen solchen Glauben. So fragen wir denn: Was ist der Satan denn eigentlich? Gibt die Schrift eine Anleitung zu einer ganz einfachen und recht nüchternen Anschauung? Ich denke so und noch viele andre mit mir. Wollen versuchen, uns das Ungeheim begreiflich zu machen. Hat nicht Jesus auch von zwei Herren geredet? Den einen nennt er **Gott**, den andern **Mammon**. Gott ist sein Vater, der Vater aller Menschenkinder, der allen gutes tut, ob sie selbst gut sind oder böse. Er ist nicht wie ein Mensch, der nur gutes erweist denen, die ihm vorher gutes erweisen. Er sieht auch die Person nicht an. Macht er Unterschiede dann sind sie gerade das Gegenteil von dem, das die Menschen tun. Was nichts ist sucht, erwählt, liebt er, was aber hoch ist vor der Welt, das ist vor ihm ein Greuel. Nur so viel von Gott, denn er ist uns als Vater ja bekannt.

Wie steht es mit Mammon? Ist Mammon eine Person? Ist er identisch mit Satan? Oder ist Mammon eine dritte Macht, oder eine zweite böse Macht? Mammon kann nicht als Person aufgefaßt werden, aber sehr wohl mit dem Satan identifiziert werden. Auf jeden Fall steckt er dahinter. So viel gibt man zu. Mammon offenbart sich im Geld, Besitz und Macht. Wir haben ja das Sprichwort: „Geld regiert die Welt.“ Und wie wahr ist das. Es gibt keinen größeren Tyrannen als das Geld, keine größere verführerische Macht als das Geld. Geld öffnet alle Thoren. Der Herr sieht hindurch; darum läßt er dort den Versucher

sagen: „Diese Macht will ich dir geben und ihre Herrlichkeit; denn sie ist mir übergeben und ich gebe sie wem ich will.“ Lukas 4, 6. Und damit vergleiche man nun wieder Offenbarung 18. Muß auf diese Stelle wieder und wieder hinweisen, weil sie den Schlüssel zum Verständnis mancher sonst dunklen Stellen der Offenbarung und besonders der letzten Entwicklung enthält und leider so wenig beachtet und verstanden wird. Setze die Geldmacht nun einmal, und wenn nur zum Versuche, an die Stelle des Satans und du hast etwas mit dem man rechnen muß aber auch rechnen kann. Das ist keine fixe, überspannte Idee über die man lächeln mag, an die man glauben mag oder auch nicht. Ohne **das Ding** wird eben kein Mensch fertig. Es kann keiner kaufen noch verkaufen er habe denn das Ding, wenn nicht als Zeichen an der Stirn, dann doch in seinem Besitz. Versuche nun einmal diese Macht anzugreifen, fordere Gerechtigkeit in Handel und Wandel, sage daß der Mensch höher stehe und darum zu größeren Anerkennungen berechtigt, daß die ganze Konstruktion der heutigen zivilisierten Welt vom Geld beeinflusst wird und nach dem Wunsch der Geldmacht gehandhabt wird. Siehe, ob eine Macht hinter dem Geld steht und ob diese Macht sich nicht noch fürchterlicher fühlen kann als alle Teufel. Ist es nicht so? Entweder ist das Geld dein Herr und du dessen williger Verehrer, oder gar unterwürfiger Sklave und es geschieht mit dir, trotz aller Frömmigkeit, was Paulus 1. Tim. 6, 9—10 sagt: „Denn die da reich werden wollen, die fallen in Versuchung und Stricke, und viele törichte und schädliche Lüfte, welche versenken den Menschen ins Verderben und Verdammnis. Denn Geiz (Geldliebe) ist eine Wurzel alles Übels, welches hat Etliche gelüftet und sind vom Glauben irre gegangen und machen ihnen selbst viele Schmerzen.“ Oder aber du bist der Herr des Geldes und damit zerstörst du die Macht desselben in dir, du schaffst dir mit dem ungerechten Mammon Freunde für Zeit und Ewigkeit. So haben doch die Jünger Jesu es verstanden, darum **alles** verlassen und sind Jesu, der selbst auch nicht hatte, da er sein Haupt hinlegte, freudig nach gefolgt. Wir wissen, daß nur dann der „Teufel“ die Feindschaft erregt, wenn er mit menschlichem Tun in Verbindung gebracht wird. Vom Teufel selbst mag man reden so lange man will, man wird sich dessentwegen nicht aufregen, man schüttelt höchstens mitleidig den Kopf, rede aber vom „Saufteufel“, vom „Surenteufel“, vom „Spieleteufel“, vom „Hochmutsteufel“ und all den vielen andern Teufeln und die Geschichte wird sofort eine andre. Es ist ferner wahr, daß noch nicht so sehr lange her das weltliche Gericht noch Hexen und vom Teufel besessene Personen verurteilt und verbrannt, oder sonstwie zu Tod gequält hat. Auch hat die Kirche Prozessionen veranstaltet,

um die bösen Geister dieser oder jener Seuche oder anderer Mäten zu vertreiben. Gerade wie es die Fetischpriester bis in alle neueste Zeit noch getan. Hat aber nicht schon Jakobus gesagt: „Niemand sage, wenn er versucht werde, daß er von Gott versucht werde, denn Gott ist nicht ein Versucher zum Bösen, er versucht Niemand, sondern ein Jeglicher wird versucht, wenn er von seiner eignen Lust gereizt und gelodet wird.“ Jakob 1, 13—14. Das sieht doch so aus, als ob dieser Apostel der Ansicht gewesen, daß nicht der Teufel der Verführer, sondern der Mensch in sich selbst den Versucher zu suchen hat. Und das stimmt mit eines jeden Menschen Erfahrung. Vor dem Teufel braucht kein Mensch in Angst zu leben, denn nirgends hört oder liest man mehr in unsrer Zeit, daß der Teufel und seine Engel, diese oder jene Bankräubereien ausgeführt, diesen oder jenen scheußlichen Mord verübt, Frauen und Jungfrauen entführt, verführt und in wilder Lust über sie hergefallen. Aber von wilden, bestialischen Menschen hören und lesen wir solches, vor solchen gilt es auf der Hut sein, vor ihnen muß man in Angst leben, denn „das Schrecklichste der Schrecken ist der Mensch in seinem Wahn.“ Ist das nicht klar wie das Licht und für das Kind verständlich? Warum verbirgt man sich so gerne hinter Gespenstern? Warum nicht natürlich werden und mit Paulus sagen und darnach tun: „Ich laufe, aber nicht als aufs Ungewisse; ich fechte also, nicht als der in die Luft streichet; sondern ich betäube meinen Leib und zähme ihn . . .“ 1. Kor. 10, 26—27.

Ist uns unsre Stellung dem Satan gegenüber klar geworden, dann ist auch der Weg frei zur rechten Erkenntnis des Antichristen und der falschen Propheten. Wie leicht sind wir geneigt Persönlichkeiten auszusuchen, welche den einen oder den andern darstellen. Während des letzten Krieges hörte ich, daß der damalige deutsche Kaiser der Antichrist sei. Früher hieß es einmal der „Papst“ sei derselbe, andre meinten der Luther sei es. Und so ist es weiter gegangen. Und wie wohl es immer getan haben muß, andre als Antichristen bezeichnen zu können. Selbst war man dann immer rein. So sehe ich, daß in aller neuester Zeit auch ein Lenin als ein Art Antichrist bezeichnet wird, denn in Rußland sind während er das Steuer der Regierung in der Hand hatte, viele Märtyrer gefallen. Andre allerdings halten ihn für den größten Wohltäter des ganzen russischen Volkes. So gehen die menschlichen Ansichten auseinander. Das muß man aber zugeben, war Lenin ein Antichrist, dann waren es vor ihm ganz gewiß alle russischen Zaren. Ja sogar die Kirchen zu gewissen Zeiten mußten als Antichristen beschuldigt werden. Wie viele „Märtyrer“ sind schon gefallen. Ist es aber nun nicht Tatsache, daß in allen solchen Fällen diejenigen, die fallen, einfach fallen, weil sie sich der bestehenden Ord-

nung widerlegen. Wie viele unzählige Fälle gibt es da. Auch trifft es dann Gläubige und Ungläubige. Man hat zu aller Zeit und so nicht weniger in unsrer Zeit alle fortschrittlichen Bewegungen sehr gerne als antichristlich bezeichnet, und wenn nicht direkt antichristlich, so läßt man doch durchblicken, daß alle solche Versuche nur Verführungskünste des alten Verführers seien. So hat man den Sozialismus und nun auch den Kommunismus als solche Ausgeburten gebrandmarkt, ohne deren Beweggründe in ihrem Bestreben zu prüfen, um eine wirklich neutrale Stellung zu gewinnen. Warum sollte man auch? Ein Christ muß doch nicht alles prüfen, der kann und darf ja wohl ohne Prüfung ein Verdammungsurteil sprechen! Das ist leichter und klingt immer so ernst religiös. Aber trotz alledem, bewegt sich die Welt und es werden immer neue Organisationen gebildet und schließlich fragt man nach den Urteilen, die von einer solchen Seite aus gefällt werden, gar nichts mehr. Man kennt die Absicht und ist verstimmt! Oder? So haben wir „Den Bund der Nationen,“ weiter „Den Gerichtshof“ und nun auch noch „Den vielseitigen Friedensvertrag.“ Und die alle hätten nichts zu bedeuten? Alles das wäre ein Zeichen von „bodenlosem Optimismus?“ Sie alle wären im Grund nichts als verkappte Mithelfer des Antichrists? Welche Blindheit! Man hüte sich, daß man nicht unter das Urteil fällt: Worinnen du einen andern richtest, verdammeest du dich selbst. Man werde doch einmal recht nüchtern! Was sind dann eigentlich unsre Waisenhäuser, die Hospitäler, die Altenheime und all die andern unzähligen Wohltätigkeitsanstalten? Anstalten zur Linderung der Not, herausgeboren aus dem Geist Christi? Oder sind sie verkappte Teufelswerke, womit man nur der Gerechtigkeit Gottes in die Arme greift? Denn er macht ja beide Reiche und Arme! Wozu Altersversorgung, wozu die Lebensversorgungen, ja wozu all den Selbstschutz? Kann man denn wirklich so blind sein? Kann man denn nur den Teufel, den man sich nun einmal vorgemalt hat, sehen und gar nicht den allmächtigen Gott? Ist nicht Gott hinter all den Vorwärtsbewegungen? Befolgen nicht die Menschen den ewigen Drang, ihnen als das herrlichste Gut mit in ihr Leben gegeben: „Machtet sie euch untertan!“? Ist es nicht das ewige Naturgesetz des Wachstums bis daß es reif wird? Müssen wir nicht alle hinkommen zu dem vollkommenen Mannesalter in Christo Jesu? Und viel schneller, viel sicherer, viel harmonischer könnte alles geschehen, wenn der Mensch bessere Erkenntnis hätte und nicht immer wieder eine falsche Frömmigkeit (selbsterwählte Frömmigkeit) hinter der sich Selbstgerechtigkeit, eigne Unfähigkeit und allzugroße Liebe zur Gemächlichkeit verbirgt, stände. Und wie sie dann in so vielen Fällen die Großen und Gewaltigen in der Welt in ihrer Geld- und Macht-

Liebe, natürlich nicht offenbar, o bewahre, immer unter dem Stempel „Göttliche Ordnung, göttliche Wege, Segnungen und Strafe“ unterstützen. Oder? Wer sind noch immer die Stützen und die Säulen? Und wie bekämpft man die Propheten Gottes, die kurzerhand „falsche Propheten“ genannt werden. Und nun verweise ich wieder auf Offenbarung 18. Man prüfe aber sehr wohl. Da ist das Bild einer Großmacht: Sie tröstet sich Vers 7: „Ich sitze und bin eine Königin, und werde keine Witwe sein und Leid werde ich nicht sehen.“ Und wer tritt nun dazwischen? Wer ändert das ganze Bild? Nicht der wiedergekommene Christus, sondern es heißt: „Gehet aus von ihr, mein Volk.“ Und was ist das für ein Volk? Das Volk, das weise geworden durch die vom Himmel gegebene Klarheit. Zeigt das auch vielleicht die Art und Weise des Kampfes an? Sie sollen ja bezahlen ja sogar zwiefältig vergelten und den Kelch zwiefältig einschenken, Vers 6. Wird es ein Krieg wieder werden, wie die Welt noch keinen vorher gesehen? Oder wird der anders als alle vorherigen Kriege sein? Nach dem Muster der Anweisung des Herrn, Matth. 5, 39 ff.? Wie wir jetzt schon Vorgänge erleben in Indien? Ist das auch ein Kampf? Wird damit wirklich etwas bezweckt werden? Dort in der Offenbarung heißt es ein über das andre mal: Sie ist gefallen, sie ist gefallen. Die Macht, die die Könige angebetet, auf die sie sich verlassen, sie ist nicht mehr, so geht es den Kaufleuten, denn ihre Ware ist wertlos, man kauft sie nicht, dasselbe Los erreicht die Schiffsherren. Welche Umwälzung! Ist das schon vorgekommen? Muß das geschehen vor dem Tausendjährigen Reich? Und wenn es geschieht, ist alles ein Teufelswerk? So müßte man annehmen, wenn eine Umwälzung nur durch die Wiederkunft Jesu möglich wäre. Wie aber, wenn dieses das Werk der Kinder Gottes wäre, wie ich ganz bestimmt glaube, daß es so sein wird? Es ist die Erntezeit. Und Erntezeit ist mühsame, heiße, arbeitsreiche Zeit. Sie wissen dann erst recht: „Das Reich Gottes leidet Gewalt und die Gewalt gebrauchen, die reißen es an sich.“ Und doch ist die Gewalt eine andre, ganz gewiß keine fleischliche Gewalt. Alles aber geht nach dem Gesetz des Werdens. Es geht auch nicht sprungweise, aber es kann gewaltige Umwälzungen geben und nicht so sehr auf dem Gebiet des rein religiösen Lebens als vielmehr auf dem Gebiet des sozialen Lebens. Und dies wird hervorgebracht durch Erfindungen, Entwicklungen, das Hereintreten ganz neuer Verhältnisse. Die Menschheit kommt näher zusammen, wenn auch nicht leiblich. Sie kann sich gegenseitig hören, sehen und sie lernt sich immer besser verstehen. Die Erfindung wird die beste Waffe in der Hand der Menschheit werden zur schnelleren Entwicklung des Reiches Gottes. Mag man den Kopf schütteln über solche Ideen.

Sie sind nur Folgen der wahren Religion, der göttlichen Macht zur Befreiung der Menschen. Es wird dann schon der Ausgewählte den Ausgewählten finden, es geschieht ja jetzt schon in kleineren Anfängen in wunderbarer Weise. Man wird auch ganz sicher die Macht erkennen, die die Entwicklung noch immer aufhält, und die ersten Zeichen davon sind vorhanden. Und hat man sie voll und ganz erkannt, dann wird sich der Weg zur Aufhebung dieser Macht auch offenbaren. Einfach und klar wird dann auch die Auferstehung sein, nachdem man eine wirkliche, erste Auferstehung erlebt hat. Ob die aber der seitherigen Anschauung entsprechen wird, ist eine andre Frage. Durch alle diese Erneuerungen aber offenbart sich unaufhörlich die göttliche Allmacht, der Herr, der ununterbrochen in unsre Mitte tritt, bald mit Lieben, bald mit Leiden und gar oft die Seinen erfahren läßt, um sie zu lehren, zu warnen und vor Verfehrtheiten zu bewahren: „Ich aber sage euch!“ Damit wir erkennen, daß es kein stehendes Gesetz, keine bleibende Form in der Entwicklung gibt, denn das „Heute“ unterscheidet sich immer von dem „Gestern“, wie auch von dem „in alle Ewigkeit.“ Was aber bleibt ist nicht das Loch im Kleid und der Lappen, nicht alte oder neue Schläuche, sondern das „Kleid“ der Gerechtigkeit und der „Wein“ der Freude und Stärke.

So wird sich auch die Form der Regierung, wie die neue Erde, oder der neue Himmel schon klar und erkenntlich erzeigen, man erfährt ja das alles und das hat größere Bedeutung als arme Worte der Beschreibung. Wie lange eine solche Entwicklungszeit in Anspruch nehmen wird? Die Stunde hat Gott seiner Macht vorbehalten. Jahre, Zeiten sind ohne Bedeutung. Die Entwicklung des Reiches Gottes ist nicht an äußere Zeichen gebunden, sie bindet sich nicht an irgendein Maß, oder Jahr, oder Zeiten. Die Wirklichkeit ist größer als das Bild.



EDITORIALS

THE EPISCOPAL CHURCH AND CHURCH UNION

The greatest subject in the Agenda of the coming General Conference will doubtless be the merger plan with the Reformed Church and the United Brethren. It seems probable that nothing of an ultimate nature can be expected at this time. Still, there has never been a time in our history when such large possibilities were right at our door. A union of our Synod with the Reformed (and perhaps, with the United Brethren) would be along the lines of that recent development which looks to the consolidation of kindred groups in American Protestantism. That larger view and hope, the union of all of our Protestantism, is still a pium desideratum with us, but its realization can only come as the result of a long and very gradual process. As a program of immediate importance it was first proclaimed at that meeting at Philadelphia in 1918. The country was then passing through the last stages of the World War. It was a time of high idealism. The experience of a country united by the pressure of war was responsible for the fair dream of a unity in spiritual things. If war had welded America into a patriotic unit would not the Protestant churches, forgetting their differences, be united under the banner of the Prince of Peace? It did not take long before the faith of the idealist was checked by the weight of ponderous realities.

Yet, while the pace was slackened, the goal remained in sight. And in place of the Presbyterians who had taken the lead at Philadelphia, the *Episcopal Church* now took the lead. This church has long considered itself the natural vehicle for bringing about a union. A larger union than other Protestant churches have ever contemplated: a union of all Christendom, even including the Roman Catholics. Because their church combines Protestant and Catholic elements in their worship and organization, the Episcopalians have an idea that they are the providential link between the separated and opposing Christian faiths. Bishop Brent, who passed away in April, was the leading Episcopalian spokesman of that attitude. At the preliminary Interchurch Conference at Geneva in 1920, and at the great Convention at Lausanne in 1927, he was the presiding officer. The Eastern churches responded to the invitation; Rome, as was to be expected, kept aloof. The Protestant churches, represented at Lausanne, prayed and communed together; other-

wise the problem of union was not appreciably furthered. Protestantism expects nothing from Rome, and even the Episcopal church ought to see that it is only inviting repeated rebuffs by its stubborn advances to the pope.

Besides, if Rome and the eastern churches drop from view, it is more than doubtful that the Episcopalians are in a position to promote the union of Protestantism. Their belief in the apostolic succession of their episcopate prevents them from granting the other Protestant churches equality of standing and validity of ministerial ordination. With us faith in Christ and his Word and the right use of the sacraments constitute a Christian church; with them you must belong to a church that can prove its unbroken origin from the apostles, otherwise yours may be a 'sect', but not a church.

And the situation is still worse than that. As every one knows the *Anglo-Catholic movement* is very strong in the Episcopal church. It is said that 60% of the clergy in England and 40% here are adherents of that wing. Mr. Begbie tells us in his book (see Book Review page 387) that that school is by far the most vigorous, aggressive and prominent one in the church of England.

They consider it their mission to recover and preserve the full "Catholic heritage" to the church of to-day. They are proud of the fact that they have so far succeeded in recovering this heritage that there is hardly any difference between an Episcopal and a Roman Catholic service. The only point in which they do not agree with the Romans is their denial of the infallibility of the pope. If the pope gave that up and allowed their priests to marry there would be a tremendous exodus of Episcopalians back into the Roman fold. As it is, the Roman church claims that they have 15,000 converts from the Church of England every year.

It seems preposterous that such a movement can go on and prosper, even in America, when the official name of the body in which it makes such headway, is the "Protestant" Episcopal Church. The very name of Protestantism is a stench in their nostrils; Luther and the other Reformers are to them schismatics. But very seldom does any bishop dare to raise his voice against their Romanizing tendencies, much less try to check their innovations. They are sure the future belongs to them and they have the courage of their convictions. The "Living Church" (Milwaukee) is their leading weekly; it is well edited, fairly well financed, and attractive looking.

Of course the laity in the Episcopal Church is far more Protestant than these Romanizers would warrant us to think, but its members are little informed and they are not organized. There is one monthly paper which fights the Anglo-Catholics tooth and

nail, it is the "Chronicle," published in the East. It looks far less prosperous and imposing than the "Living Church," and if the comparative size is an index to the importance of the movements these papers represent, Rome is going to win. We are naturally more inclined to side with the "Chronicle." Soon, however, the reader gets the impression that it takes a very advanced, Liberal standpoint. It wants to do away with the ancient creeds; in other words, it is modernistic. The Anglo-Catholics are strong for the creeds—because the creeds are ancient and Catholic, not because they are true. In the recent discussions about the "39 articles," the Anglo-Catholics wanted to have them removed from the "Book of Common Prayer"—because they are the expression of the faith of Protestantism—the Liberals were just as strong for their retention, and for the same reason. The Liberals won in this case. Nevertheless, Catholicism seems on the increase—here and in England.

At any rate a church so divided is not the logical medium for Protestant reunion. The "Living Church," in commenting on reunion, sees in the future the following arrangement: Anglicans, Lutherans, Pan-Protestants, Catholics. The Anglicans will then probably unite with the Roman Catholics (and perhaps, even the Lutherans will: a very poor guess, we think), so that finally there will be left the Pan-Protestants on one side, out in the cold, and the Catholics on the other, cherished in the warm bosom of Mother Church.

THE INDIVIDUAL GOSPEL

The individual gospel used to be almost all there was of the gospel. According to our catechism, man's chief concern is the salvation of his soul. Long before we knew this particular catechism soul-salvation was our supreme spiritual concern. Those of us who were brought up under Pietistic traditions sought such salvation in certain prescribed ways. The most approved and desired method was the crisis experience. Paul's conversion, or the scene in St. Augustine's life, in the garden at Milan, which he so vividly describes in his "Confessions," and many other stories of lesser saints, furnished the pattern. We tried to fashion ourselves to fit into these moulds. Nevertheless we knew that in general the changes from a traditional to a personal religion are more gradual, that it was "Methodistic" to insist on a dramatic and sudden transition from darkness of soul to a heavenly light. We did not want an experience that was based chiefly on emotions and would go out with the emotions. Still we looked for definite and unshakable certainty; to be assured of his salvation seemed

the unquestionable privilege of the child of God. Some of us got it, but most of us came to know that assurance of salvation is a variable quantity, that is subject to many subversive influences and needs again and again the quickening breath of the word of God.

In these strivings of the soul, which began with the period of adolescence and invested it with an unfading charm and importance, we felt ourselves upheld by the teachings of the church. The Reformers had preached an individual gospel. The interpretation of the 2nd article is the heart of Luther's catechism; we feel in it the Reformer's own heart thrill: because "he has redeemed . . . *me*." It is the same in the Heidelberg Catechism. See the first question: "What is thy only comfort in life and death?" and the 60th: "How art thou righteous before God?" Not only do they stress individual salvation but also that it can be had, and retained, "although I am still prone always to all evil by God imputing to me the perfect righteousness of Christ as though I had accomplished all the righteousness which Christ has fulfilled for *me*."

We quote these words of the Heidelberg Catechism because they show the contrast between then and now, not only in our sociology but also in our theology. The sociology of our fathers included the family, the Christian's faithfulness in his calling, and foreign missions. There are no hymns in our old hymn books with a social outlook in other directions. And no wonder, for the social gospel in our country is hardly more than 30 years old. Rauschenbusch wrote his "Social Crisis" in 1907, and there was little of that kind before. Within that short period a remarkable change has been brought about. Those who have come under the spell of the new viewpoint, because they were in their formative years or had kept a plastic mind, often know no other gospel but the social. They have veered from one extreme to the other. Personal salvation is with them often taken for granted; at any rate, they know nothing of the spiritual heart-searchings and struggles mentioned a while ago. They don't cultivate the prayer chamber, the mystic side of religion. To them a man's actual work is his prayer and worship. Their religion has been externalized. In busying themselves with the out-workings of the Christian faith in the various relationships of life, they lose the contact with the center.

It is seldom that the advocates of the social gospel lay the same emphasis on the individual salvation as did the Reformers. A few, it may be admitted, try in adding the new to preserve the old. They say the Christian interests form an ellipsis whose two foci are salvation by faith and the kingdom of God. With that we might be satisfied. The majority, however, prefer a modernistic attitude. Salvation to them is by character, not by faith. Char-

acter admits to membership in the Kingdom. Doctrines are inessential. They never remain the same, there never will be agreement on them in Christendom. The spirit of Christ is what counts, not speculation about his nature. As one has said recently: "The church did lose the mind of Christ too largely. It substituted a mind about Christ for the mind of Christ and tested discipleship by the subtleties of Greek creeds rather than by the Christian spirit and the Christian way.

While there is a great deal of truth in this and while it is vital to have the spirit of Christ, the spirit of love and truth and purity and consecration, the foundation of our Christian life is Christ appropriated by faith, and certitude about our personal part in redemption rests on that, not on our character or Christlikeness.

Die Prohibition.

Die Prohibition ist bei uns im allgemeinen kein Gegenstand der öffentlichen Diskussion. Sie ist eine Frage von höchst delikater Natur und daher mit größter Vorsicht zu behandeln. Das ist nicht so bei andern Kirchen. Ein Methodistenpastor zum Beispiel nimmt kein Blatt vor den Mund, wenn es sich um den Volstead-Akt handelt, oder die Durchführung des 18. Amendments. Er kann in solchen Fällen auf die unbedingte Beistimmung seiner Leute rechnen. Natürlich werden einzelne Hörer in ihrem Privatleben nicht so durchweg „trocken“ sein, aber sie werden sich hüten zu opponieren, denn der Pastor hat seine ganze offizielle Kirche hinter sich. Es gehört also für ihn kein besondrer Mut dazu, wenn er für das 18. Amendment eintritt. Im Gegenteil, es würde mehr Mut erfordern, wenn er etwa für eine liberale Methode der Durchführung ein gutes Wort einlegte.

Ähnlich ist es bei den meisten andern Kirchen englischer oder amerikanischer Abstammung, von den Episkopalen und einigen kleinen Kirchenkörpern theologisch-liberaler Richtung abgesehen.

Der Grund für diese Verschiedenheit des Standpunktes und des Verhaltens ist leicht zu finden. Er liegt in der Verschiedenheit der Abstammung. Die Prohibition ist ein amerikanisches Erzeugnis. Seit Jahrzehnten hatten die amerikanischen Kirchen — die Methodisten voraus — in Sonntagsschule, Frauenvereinen und in ihrer Presse Propagandaarbeit getan, und dann in der seelischen Erhebung der Kriegszeit einen vollen Sieg erfochten. Selbstverständlich waren die Uebel der hiesigen Trinksitten und die Korruption des „Saloon“-Elements auch so offenkundig, daß es für ernste Leute schwer war „naß“ zu stimmen.

In Deutschland war das Bier (oder der Wein) stets ein gewisses Bindemittel. Man kam zusammen, nicht um zu trinken,

aber man konnte sich das gesellige Leben nicht gut denken ohne Trinken. Selbstverständlich führte das in unzähligen Fällen zum Uebermaß. Der Volksmund sagte dann wohl beschönigend:

„Wer niemals einen Rausch gehabt,
Der ist kein braver Mann.“

Doch wurde Unmäßigkeit von allen ernstern Leuten und besonders in der Predigt nach Kräften bekämpft. Dem Uebel aber durch Gesetzgebung zu Leibe zu gehen, lag schon deshalb außer dem Gesichtskreis, weil die Kirchen überhaupt nicht gewohnt waren, das öffentliche Leben durch politische Maßnahmen zu beeinflussen. Sie hatten weder den Mut, noch die Erfahrung, noch die sozialreligiösen Anschauungen der Kirchen kalvinistischer Richtung.

Die deutschen Kirchen dieses Landes mußten in mancher Beziehung sich den anders gearteten Verhältnissen ihrer neuen Umgebung anpassen, aber sie behielten doch ihre Eigenart. Ihre Lebensgewohnheiten blieben sich wesentlich gleich. Besonders in der langen Periode, während derer sie durch die Sprache in eine gewisse Isolierung gedrängt waren. Als das Englische eindrang und mehr und mehr zur Kirchensprache wurde, begann ein Amerikanisierungsprozeß, der hergebrachte Anschauungen wesentlich beeinflusste, auch die Stellung zur Prohibition. Man kann im allgemeinen sagen, daß je mehr eine Gemeinde englisch wird, um so mehr wird ihre Stellung zur Prohibition der der andern amerikanischen Kirchen gleichartig. Unsere englischen Kirchenblätter tragen dem Rechnung und müssen es, während unsere deutschen ihre Haltung einem anders gearteten Publikum anpassen. Selbstverständlich spielen auch noch andre Gründe mit, zum Beispiel die geographische Lage, ob Land- oder Großstadtbevölkerung, das Wohnen in einem trockenen oder nassen Staat, mit einem Wort, alle die Elemente der äußeren und inneren Mitwelt („environment“).

Auch auf den Distriktskonferenzen äußert sich diese Verschiedenheit der geistigen Einstellung. Einer unserer Distrikte (war es West-Missouri?) hatte einen Beschluß für „law enforcement“ während der Nord-Ilinois-Distrikt in dieser Sache vor den „fragwürdigen Methoden“ warnte, welche einzelne Kirchen zur Beeinflussung gesetzgebender Körperschaften anwenden. Das „Christian Century“ (10. Juli 1929) berichtet den letzteren Beschluß etwas anders. Nach ihm beschloß der Distrikt eine Eingabe an die Generalsynode, welche diese aufforderte, in Sachen des 18. Amendments und seiner Durchführung auf die beklagenswerte Situation hinzuweisen, die in Folge der Prohibition sich ergeben hat. Das „Christian Century“ jedenfalls bedauert diese Stellung und berichtet den Entschluß als eine merkwürdige Probe von dem, was gewisse Christen denken und sagen.

Was unsre Generalsynode hierin tun wird, wissen wir nicht. Die Missouri-Synode, in River Forest, Ill., im Juni versammelt, hat auf die Frage, was sie in Sachen der Gesetzesdurchführung tun werde, geantwortet, daß solche Handlungen nicht zum Wirkungsgebiet der Kirche gehören.

Für die Lutheraner war das ein bequemer Ausweg. Wir selbst würden nicht so leicht aus der Klemme kommen. Unsre Mitgliedschaft und selbst unsre Pastoren sind geteilter Meinung bezüglich der Prohibition. In Deutschland schauen kirchliche Kreise und Führer mit einem gewissen Neid auf unser Land, weil es den „Kauschtrank“ gesetzlich verboten hat, während das arme Deutschland jährlich fünf Milliarden Mark die Gurgel hinablaufen läßt, mehr als genug um zweimal die jährlichen Reparationskosten zu bezahlen. Wir hier sehen auch die Schattenseiten der Prohibition. Der allzu stark gespannte Bogen bricht, und weniger ist oftmals mehr.

Wenn man das Fazit von allem zieht, so wird es darauf hinauslaufen, daß unsre Kirche, so wie sie ist, der Prohibition keine wesentlichen Dienste leisten kann und wird. Wir haben sie nicht geschaffen. Ist sie ein Erfolg, so haben wir keinen Teil daran, wir haben abseits oder auf der andern Seite gestanden. Sollten die Uebel so sich häufen, daß eine Modifikation erstrebt wird, so hätten wir die Genugtuung, das im voraus gefühlt zu haben.



The Christian World

Why Is the House of God Forsaken?

H. S. BAKER

The Club Dinner

At the appointed hour the members assembled; and at the word of the president thronged into the dining-room, chatting as they went. It was a representative company, and at the extensive horseshoe table which groaned, as the saying is, under the abundance and variety of the viands, every place was taken. On the right of the president was seated our friend of the quest, who upon his own solicitation was to introduce the topic of the after-dinner symposium.

In due course, which is to say after about the time usually required on such occasions, the dinner was dispatched. There was a general sigh of satisfaction; then all faced the president, and some lit cigars. The president, rising, explained the program, extended the privilege of the floor universally, and with many felicities called upon the "culprit." Then John, responding, rehearses his reasons, requests the gentlemen to speak their minds freely, and with no show of levity states the question, Why is the house of God forsaken?

The faces of the men assumed the same curious expression that his own had taken on when his father asked it; but presently, recognizing the opportuneness of the question, as well as the sincerity of the questioner, their expression changed, as his had done, to one of respectful consideration—in several instances, indeed, to a genuine manifestation of interest.

The president opened the subject with a confession. The speakers took up the question readily, each speaking from observation and experience, and with the utmost candor. John scribbled, and the following extracts from his notebook will give the gist of what was said. It is to be noted that the men without willing it approached the question from a personal standpoint.

First gentleman, active business man: Like the president admits his delinquency. Acknowledges church-going to be the right and proper thing, and a thing highly respectable. When a boy at home going to church was a family custom not to be broken. Thinks he was church-ed to the point of aversion. Finds it all but impossible to shake off the feeling. Besides, Sunday, particularly in the forenoon, is a very busy day with the firm. Would not have it so, but keen competition, increasing demands of labor, necessity of extending the market, are things he can not alter. Claims to be in the same boat with, and no worse than, thousands of others. Sends his children to Sunday school and helps financially to run the church and pay the minister. Delegates his religion, as he delegates the management of his home, to his wife.

Second gentleman, retired business man: Complains that the ser-

vice is too long, too flat, too thin, too dry, the reason in his case why the house of God is forsaken. Preludes and interludes, repetitions and responses, choral gymnastics, and ups and downs, make him weary; all tired out before the sermon. Seems to him that the outstanding feature of the elaborate service is the choir, the minister's part being to interlard prayers, readings, notices and sermon, in order to give it time to breathe. Sermon must be adjusted to the music, and be soothing, short and simple. The cut-and-dried performance which the church puts on for a service is body without soul, form without spirit. Cites Tennyson, "Faultily faultless, icily regular, splendidly nil!" and parodies Byron, "'Tis church, but living church no more." Thinks that very few, even of the "regulars," sense the service while "parroting" through it, and that fewer still believe it that in general it falls as harmlessly as water on a duck's back. Fails to see wherein the community could be benefited by church-going anyhow, for the people on the outside are no worse than those on the inside. However it may work with others, he simply can not endure the tedium of a church service; the theater stages an infinitely better show. Would enjoy a sermon with tang and point to it, and an old-time service with a stomach in it. Recalls the Brooklyn Tabernacle with its plain service, powerful sermon and big congregation. The church is dead in its shell of ecclesiasticism, and he, for one, refuses to be chained to the corpse.

Third gentleman, member of the medical profession: Thinks he might possibly go to church if he knew what church to go to. Professes to have diagnosed the case pretty thoroughly and is disgusted with denominationalism. Declares the development of a hundred and fifty sects to be a deplorable phenomenon, wherein waste of money, time, and talent saps the strength of all, and wherein the evil will by it engendered threatens wars and persecutions. Was taught that the object of the church is to further the kingdom of God on earth, but likens it, with its divisions and subdivisions, to the Persian river which, bursting from the mountains full and strong, separates into streams and loses itself in the desert. Through professional and other channels has come to know many ministers in whom, though good fellows all, he discovers a strong disposition to be jealous-minded, saying that they are jealous for their denominations, jealous for their churches, jealous of one another, both within and without their denomination, and most uncharitably jealous competitors for the most lucrative pulpits. Were there one church in the community, and but one, where every man could worship without being questioned about his theology, he would attend it. Wishes himself an employment bureau that he might land good jobs for deserving ministers, for then not only would the nation be relieved of an encumbrance but the world at large would be relieved of a disturbing element.

Fourth gentleman, editor: In his opinion the house of God is forsaken because of lack of substance in the ministry, the hollow-sounding emptiness of the pulpit. Quotes a well-known author who writes that the weakest part of the church is the pulpit. Declares emphatic-

ally that the pulpit has lost its power, that preachers have either nothing original to say, or are afraid to say it; that in consequence they resort to oratorical pyrotechnics, such as freaky texts, mystifying subjects, eccentric behavior and attire, maudlin sentimentalism, perhaps, indeed, to simple paraphrasing and story telling, or, alas, to being funny. Accuses the preachers of plagiarism wholesale as well as retail. Allows that the incorporating of a fine passage, even the substituting of an entire discourse, is perfectly all right, perhaps preferable, if it be duly and truly labeled; but when it is rendered as one's own, the preacher so doing not only deceives his congregation, but takes unfair advantage of his more conscientious competitors, and makes of himself the meanest kind of thief and imposter. Hesitates to criticise, but has this to say of sermons in general: When original they are mere puerile effusions, neither logical, rhetorical, inspirational or educational; when not original they are either complete appropriations, or collections of excerpts, patched with more or less skill into borrowed skeletons, with here and there a dash of local color. Knows for a fact of several firms that are publishing sermons and addresses for busy pastors, and selling them, too!

Fifth gentleman, member of the legal profession: Speaks with oracular authority. Hands down his decision thus: The church is forsaken simply because, as a social institution, it has outlived its usefulness. There was a time when the church was altogether theological, dogmatical, theatrical, political, educational, and even industrial, to wit, monastic institutions; then it was indispensable to the world, nay, more, it was the world, the whole world, and nothing but the world. The church no longer operates, that is, to any appreciable degree, along these many lines. Separate and independent institutions now perform its one-time functions; and perform them in a manner more scientific, more artistic, and therefore more satisfactory. Calls attention to the secularized state, the public school, the playhouse, the lodge and organized charities, as cases in point. These, as branches from the stem, having sprung from the church in obedience to the irresistible process of social evolution, are perfectly legitimate. Alleges that nothing is left the church but the pulpit, and that that is fast becoming a vestigial form; for the preaching of wrath, hell-fire, and blood, the people will not tolerate; while the preaching of manners and morals is being done more extensively, if not more effectively, by the platform, press, and picture. Goes to his club, his lodge, and occasionally to the show; gives to the Red Cross, reads the best literature, sends his children to school and college; but seldom, if ever, goes to church.

The evening being by this time far advanced, John acknowledged his indebtedness, expressed his gratitude, and closed his note-book. In adjourning the president remarked that the subject had proved an extremely interesting one, and that the discussion had been most illuminating. A vote of thanks was tendered to the leader; then the gentleman rose, and, excepting a shade of seriousness, thronged out as they had thronged in.—*Christian Leader*.

A Negro Preacher's Prayer for the Dead

An unusual form of prayer for the dead (though the author and the denominational ministers whose names are given as putting on it their stamp of approval will perhaps be shocked to hear it characterized as "prayer for the dead") is that of a Negro preacher, delivered at the funeral of an old black woman, and quoted by Roark Bradford in *This Side of Jordan* (Harpers). The prayer, with spelling, punctuation, and capitalization just as given in the book, follows:

"Lawd, I said de words over dis sinner like she had been a Christian, and I ain't sorry I done hit. I knows yo' ways is mighty, and sometimes too many for me to figger out in my mind. You say, 'go man, go man, and don't deny my name.' And hyar lies ole Crip, denyin' yo' name to de last. But I said de words on her, Lawd. 'Ashes unto ashes and dust unto dust.' You hyard me. But you know as good as me Old Crip got in some mighty good licks 'round hyar in her day and time. Lots er times, Lawd, when you and me was asleep, she's out in de canebrake diggin' up yarbs or nursin' some woman's sick baby, or somethin'. You couldn't a done no better yo'se'f, ef you'd been hyar, and dats sayin' a heap.

"Hit wearied me and wearied me, Lawd, but I'm on to you now. I ken see ev'y bit of hit. Ole Crip is down yonder in hell, right now, Lawd, jest like you promise'. But I'm axin' you a prayer about her, and you kin tell er ole lyin' Wes is de man which axed." He raised his hands to heaven! "Lawd, give ole Crip a kittle er solid gold wid diamonds in hit to tote her water and stuff down yonder in hell in. And give her mullen leaves ten foot long to swage de pains er de sinners. And, Lawd, when my time is out, efn you's crowded up in heab'm wid dese hyar big-mouf, shoutin' Christians, well, just send me down to hell wid old Crip. Amen."

Die Lutheraner in Amerika.

Das Zensus-Bureau der Vereinigten Staaten hat im Jahre 1926 eine Zählung der kirchlichen Verbände und der Religionsangehörigkeit der Einwohner vorgenommen. Diese Zählung findet alle zehn Jahre statt. Bei einer gesamten Bevölkerung von 117 Millionen werden 56 Millionen als Kirchenglieder, 61 Millionen als Nichtkirchenglieder angegeben. Die Ergebnisse sind nach einzelnen Kirchen zusammengestellt und umfassen für die Lutheraner 148 Seiten. Vorangestellt ist eine kurze Geschichte, die bis auf die erste Einwanderung zurückgeht. Während 1906 24 lutherische Synoden bzw. Kirchenverbände gezählt wurden, ist die Zahl 1916 auf 19, 1926 auf 18 zurückgegangen. Der Zusammenschluß der Lutheraner hat also einige Fortschritte gemacht. Die Zahl der Gemeinden betrug 1926: 15,102 (1916: 13,921) mit 3,966,003 (2,467,516) Mitgliedern. Der Wert des kirchlichen Eigentums wird angegeben für 1926 mit 273,4 Millionen Dollars (109,4 Millionen Dollars), die Ausgaben mit 59,5 Millionen Dollars (22,8 Millionen Dollars).

Der größte lutherische Kirchenverband ist die Synodal-Konferenz (Missouri) mit 4752 Gemeinden und 1,292,620 Gliedern. Es folgt die Vereinigte lutherische Kirche mit 3650 Gemeinden und 1,214,340 Gliedern; die Norwegische lutherische Kirche mit 2554 Gemeinden und 496,707 Gliedern; die (schwedische) Augustana-Synode mit 1180 Gemeinden und 311,425 Gliedern; die Ohio-Synode mit 872 Gemeinden und 247,783 Gliedern; die Iowa-Synode mit 873 Gemeinden und 217,873 Gliedern und in weiterer Folge die kleineren Synoden, unter ihnen die nur drei Gemeinden mit 851 Mitgliedern umfassende Jehova-Konferenz. Unabhängige lutherische Gemeinden werden 50 mit 11,804 Gliedern gezählt.

Ueber die einzelnen Kirchenverbände wird wesentlich ausführlicher berichtet. Danach waren von den Gemeinden der Vereinigten lutherischen Kirche 41,8% städtisch, 58,2% ländlich; von den Mitgliedern dagegen 67,3% bzw. 32,7%. Durchschnittlich entfielen auf eine Gemeinde 333 Glieder und zwar in Städten 535, auf dem Lande 187. Auf 100 Frauen kamen in den Gemeinden 81 Männer; dem Alter nach waren 26% unter 13 Jahren. Die durchschnittlichen Ausgaben beliefen sich in den Städten auf 10,700 Dollars, auf dem Lande auf 2400, durchschnittlich auf 5900 Dollars pro Gemeinde.

„Allg. ev. Kirchenzeitung.“



Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

Christ and Society, by *Chas. Gore*, London. Geo. Allen and Unwin Ltd. 177 pages.

The present state of society, in industry and international relations, inspires a deep sense of dissatisfaction and alarm and demands a thorough reformation. This reformation will be only gradual because the opposing powers are strong and well entrenched and, furthermore, because our ideas of what the new order ought to be are by no means clear. Nevertheless, the desire for a radical change is quite general. It is found in all lands and all classes. It has given rise to a flood of literature dealing with the social question. Of the rich output on this question, the author quotes with especial satisfaction Prof. Troeltsch's "Soziallehren." In this book Troeltsch surveys the contribution that Christianity has made to the production of a social ethics, either through the churches, or sects, or individuals. Dr. Gore notes with great gratification that Troeltsch recognizes the superiority of the church type over the sect in the matter of handing on doctrine, of perpetuating organization and developing a worship cult. He fails, however, to record that Troeltsch comes to the conclusion that the church has not succeeded in formulating a workable program of social ethics.

It is to the prophets of Israel that we must look for the assurance that good is to triumph actually in a realized Kingdom of God, that there runs through history this one continuous purpose, and that in it we men are called to be fellow-workers with God. Jesus Christ claimed to be the Messiah who was to usher in this Kingdom. He organized the community of those who believed in him to be the New Israel. It was based on the fatherhood of God and the brotherhood of man. This community was to constitute a sort of spiritual aristocracy, membership in it conditioned on surrender to God and faith in his word. Then they were to go out into the world and open fellowship in this community to all men and nations.

The early church was, in the words of Augustine, a "city without earthly frontiers, without distinction of nationality or secular status, of civilization or barbarism; a city which comprises the dead no less than the living; whose citizenship depends upon participation in a common faith, obedience to common laws, inspiration by a common spirit—a heavenly civitas, set up in the midst of the earthly, yet for ever distinct from it, and founded upon a contrary principle."

In the middle ages the idea of a united Christendom in which the

whole life of mankind is under the sovereignty of the Lord Christ, not only becomes dominant, but is realized under our eyes.

The period of Renaissance and the Reformation is the period of modern separate kingdoms, each claiming unrestricted sovereignty, of the intellectual awakening leading to the emancipation of the mind from the authority of the church; finally, of the rise and expansion of natural sciences. It finds its culmination in modern industrialism and capitalism. Though from many points of view it is a glorious epoch, from the standpoint of social ethics it is one of collapse and failure. The great conception of one Christian society has broken down. There are now separate nationalities and national churches. Against the authority of the Catholic church there is now the claim of free thought, free criticism, free science. Commerce and industry have shaken off the control of religion. Competition is supposed to be the life of trade. Enlightened self-interest is the only motive to which we can appeal. Business is business and religion is not allowed to interfere.

Still, the evil consequences of our industrial system are conspicuous. The laborer is deprived of the possibility of self-expression; his children lack educational advantages. The law protects the rich and powerful. The nations distrust each other and seek security by alliances and armaments. The white race lords it over the colored.

Where is the help to come from in such a situation of world-wide need? Dr. Gore does not look for a change of spirit to arise from any simultaneous conversion of men in masses. It will rather come from groups of men, inspired probably by prophetic leaders, who have attained to a true vision of the source of our evils and of the nature of the true remedies; and who have the courage of faith to bind them together to act and to suffer in the cause of human emancipation until their vision and their faith come to prevail more or less completely in society at large. There is already such an attempt in the "Copec" movement, the movement for a Christian Order in Politics, Economics and Citizenship. All the existing forces and organizations in this field must be coordinated, without regard to denominational barriers (Stockholm). They are then to spread their influence in all parties until the whole national life becomes permeated with the social leaven. The Church of Jesus Christ cannot be satisfied with any other program than the subjection of all of human life to the spirit of God.

Dr. Gore, we notice, has no definite program of social reconstruction to offer. He is not a Socialist, or even a Christian Socialist. He insists only on the spirit of Christ as the supreme law and ideal of all human life. With Troeltsch, his great authority, he is bound to admit that the churches have so far failed to draw up—much less to carry out—a great Christian social program. But he has caught the social view point and enthusiasm. As an Anglo-Catholic he has his limitations; his social sympathies, however, seem wide and unshackled.

Broken Lights. A Short Study of the Varieties of Christian Opinion by *Harold Begbie*. New York. Geo. H. Doran Co. 1926, 173 pages.

Harold Begbie, whom most of us came first to know as the author of "Twice-born Men," a Clinic in Regeneration, here offers to the average man a handbook to guide him in the understanding of the leading schools of religious thought in England. In his opinion none of these schools has all religious truth, they are but "beams of light broken from the white radiance of Eternity." To their theologies might justly be applied the poet's verse (found on the title page):

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

The origin of religion Begbie, following R. Otto, in "the Holy," explains as the "awareness of the invisible," a phenomenon that broke forth when man arrived at the human stage. It is aptly described (by Otto) as a "creature feeling": man is unlike God (because God is the creator) and, at the same time, like God, in his own personality man finds a reflection of the personal creator. Therefore this creature feeling releases awe (fear) and delight, the Holy ("numinous") is a "mysterium tremendum et fascinosum." Begbie accepts evolution, but the evolution, even of the lower orders, implies aspiration, the urge for something higher and better. In man this aspiration after something outside and beyond himself is the very mark of his distinctive nature. God is the source of evolution and its object.

This religious sense has been cultivated and developed by the churches. All the churches have built their faith on historic facts and a personal founder. Without such they would neither have had permanence nor the power to mould life and character. The Roman Catholic Church, the oldest, is discussed first. It is the church of authority and rigid centralization. Begbie says of it: "It has ever acted as a steadying influence in periods either of intellectual vanity or of political excitement, and among the great names in science, statesmanship and philosophy are those of many devoted Catholics."

But he is more interested in the other churches; as an Englishman, especially in the Anglo-Catholic movement. To the Anglo-Catholic the rock of his faith lies in the institution of the church. That Christ founded the church is to him just as sure as the incarnation of the Lord. The sacraments of the church deepen and heighten for him the assurance of this incarnation. The mystery of the mass, as well as the importance of it, lies in the fact that it makes Christ present to the believer. Most Anglo-Catholics believe in transsubstantiation just as firmly as the Catholics. Anglo-Catholicism is by far the most vigorous and aggressive school of thought in England to-day. They all work for eventual union with Rome. Some believe the time may come when Rome will recognize them. A vain thought! It seems to be their destiny ultimately to merge in Latin Christianity. Loyalty to the Catholic tradition is their most distinguishing trait.

He passes on to Liberal Evangelism. It is true to the vital facts of the Christian gospel, but seeks new light on revelation. "Christianity is a progress toward truth. Christ's death is not so much a sacrifice for sin, but an example of unselfish love, changing the heart of man (not, changing God in his relation to man). Theologies and speculation may be left aside as of lesser importance: spiritual experience is what counts. The Evangelical stresses moral obedience and spiritual loyalty to Christ, not loyalty to church and tradition.

Follows Modernism. It is "the analysis of tradition in the light of accumulated knowledge." The gospel is an episode in the unfinished story of man; it takes its place in the unbroken stream. The fatherhood of God, the personality of Jesus and his ethic gospel is what is left after Modernism has done its sifting work. Jesus himself is the true gospel, and his word: follow me! the whole of the Christian religion—the rest is comment. The Left-wing Modernism is still more radical. According to them, every nearer approach to truth is a departure from orthodoxy (Kirsopp Lake). "We have left only a living religion of communion with God without the intervention of any other guide claiming to be an infallible substitute for moral effort." The Quakers, next treated under "Practical Mysticism," believe that all creeds are only provisional attempts to state truth, so they discard them. A vital creed is not static, but dynamic. Their group puts aside the dead hand of tradition. Christianity is a system of ethics. Spiritual communion with God and love to man, are the source and fruit of the Christian life.

The writer thinks what England needs is an awakening of vigorous Christian individualism and moral earnestness. He has not a word to say on, or for, the social gospel. Churches should put away their squabbles; their theologies are a poor substitute for the Christian religion. If they could speak with one voice, great would be the impact of their testimony. He does not identify himself with any of the schools mentioned. "The Holy Spirit is forever revealing God's will, and that revelation, though institutions and rites may serve it, is essentially not the communication of truths about God, but the self-disclosure of God in personal life. Its purpose is not primarily to teach correct theology, but to propagate an experience."

Science in Search of God, by Kirtley F. Mather, professor of geology in Harvard University. New York. Henry Holt & Co. 1928. 159 pages.

That science claims to be in search of God and that the theologian needs science to construct a more adequate conception of the deity, we have heard frequently of late. Professor Barnes has expressed himself that it will be impossible to discover an idea of God that is in harmony with modern science and that, at the same time, can be the core of a real religion. Many theologians, however, believe that science will be the indispensable guide in our quest for God (Wieman, Sh. Matthews). Mather, in the book before us, says that science and religion are advancing hand in hand towards this goal. He admits that science

has primarily to do with things in time and space and religion with values, or with spiritual realities that cannot be measured with the instrument of science. Still it is the function of science to describe the universe; if it does this correctly, much may, naturally, be inferred from its findings concerning the administration of the universe.

The world revealed by modern science differs tremendously from the ancient and medieval. The origin of the world and of man is a result of the evolutionary process. The stories of Adam and Eve, of the serpent and man's fall, and many more of like nature, have long been abandoned by informed minds. "The natural history of man is the whole history of man." A dualistic philosophy (God and Satan) is the product of an unscientific age. Man is distinctly a creature of another earth, not an actor on a foreign stage (a being from above, placed in a material world).

Theology and science have often been enemies when theology fought as the defender of an outworn science in the face of a new and truer science. Its function has then been to preserve tradition instead of discovering truth. It ought to strive to interpret the spiritual realities of which adventurous minds have become aware. But in actual fact the prophet with his flashes of new insight is always followed by the priest with his conventional phrases. Theology should never be static. Rejecting an old view of the administration of the universe for a new and better one is no defeat for religion, it is a victory.

In a chapter, "the Search for God," the writer distinguishes three stages in the development of religion, animism, deism and theism. Animism, the belief that every object in nature is the seat of some spirit, is well described. But, taking up deism, he makes the almost unbelievable mistake to say that Judaism and medieval Christianity were deistic. God, then, left the world run its own course, only interfering at certain times when emergencies seemed to demand it. Now every one knows, or ought to know, that the deistic God never interferes (miracles), that deism denies special revelation and the whole miraculous element while Judaism and Christianity (medieval or otherwise) maintains it. In these periods we have a theistic God, in the full sense of the word. Deism was a view held by the Rationalists of the 17th and 18th centuries.

According to the author theism is the discovery of modern times. God is now seen to be immanent as well as transcendent. Science today is not materialistic any more. There is something back of the universe. The world of sense perception is a manifestation of energy. As the eye and the ear are the responses of the human organism to the stimuli of the external world, so the soul must be the response to the spiritual environment. The causes must be adequate to produce and explain the results. The evolutionist, therefore, must ascribe to the universe those qualities we call divine. God is revealed in nature, in all its realms, from the inanimate to its highest, the field of human personality. In a scientific age the search for God bids fair to give mankind the wisdom that is greater than knowledge.

We are living in a world in which mentality is a powerful directing force. The history of the past leads us to the conclusion that we may hope for the realization of ideals that have never been realized. A world evolving as our world seems to evolve is absolutely governed by ideas.

If our world is natural, if there is no place for the supernatural, what about miracles, what about prayer? The miracles of scripture (and elsewhere) ought to be sifted: was there no exaggeration? About some we may defer judgment; still none of them was a violation of a law of nature, we can explain all things now naturally. Greater wonders are performed now than in the past. Leprosy may be conquered in India in a few years; that is more than healing 10 lepers. And prayer? Prayer is chiefly beneficial for its action on the soul of the one who prays. It also "puts at the disposal of the Transcendental Spirit a tool indispensable in the project of creating a world which will be an adequate expression of the nature of God."

Religion and science both rest ultimately on assumptions, the latter on the beliefs that our senses accurately report the external world and that there is uniformity of action in the world, the former on the faith in the reality of God and man's ability to become aware of him. These assumptions must be verified by experience. To the Christians there comes the other assumption that the power behind the universe is benevolent. His authority for this is Christ, in whom he sees a correct illustration of the character of God.

If there are eternal values in the universe, they must be such as to be independent of the earth with its limitations of time and space. Man is therefore justified in assuming that they are truly eternal. If we are to discover the moral quality of the universe all those who strive to utilize all potential capabilities of mankind must cooperate.

The general ideas of the author about religion seem to be as follows: When man, in the process of evolution, had reached the human stage he became aware of spiritual realities. Some specially gifted members of the race were his leaders in the upward trend. Prophets, with their "flashes of insight," revealed the moral nature of the universe; Jesus, to the Christian the most adequate revealer of the nature of God, convinces his followers that the universe is friendly. Their teachings must be tested by experience: are they apt to produce a character that is able successfully to meet the challenges and withstand the shocks of human life? The religious man finds in science a guide to a better conception of God. Science is no longer materialistic or mechanistic, it believes there is something back of the universe. The time is here for religion and science both to bury the hatchet of controversy and unitedly to strive for an all-around development of man's spiritual and intellectual nature.

We can see the writer moves entirely in the field of general religious terms; of sin and grace, of redemption, of the history of divine self-revelation not a word. He thinks if we only follow the light of

science we are sure some day to arrive at the goal. Contrast this with the word of Jesus: "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

Attitudes Toward Other Faiths, by *Daniel Johnson Fleming*. Ph.D. Association Press, New York. 1928. 166 pages.

It is generally true that to-day Christian missionaries are following a different course in their relation to non-Christian religions than did their fathers. They are no less convinced that the Christian religion is the true one but they are more sympathetic towards the others. They don't consider them as mere works of the devil but rather as the imperfect gropings of the human mind after the light. It is, of course, possible to go too far in this spirit of tolerance and friendly understanding. The appreciation we show for the good elements in pagan faiths should be discriminating. The Christian can never be neutral when the claim for superiority is made by opposing faiths; he should only be impartial.

To take the right path in the complicated situations of Christian missionaries living in a pagan environment, is by no means an easy task. This book shows, from a variety of view points, the difficulties confronting the Church in the foreign field and the infinite tact and good judgment needed to steer a Christian and, at the same time, a wise and conciliatory course.

To begin with, should Christians ever join with other religions in a common worship, adapting their prayers so as to express general religious truths only? Or should the prayers be offered in a fellowship of silence? If the participants, although belonging to different religions, are all sincere in their efforts at worship, is that a sufficient basis for cooperation and communion?

The author seldom answers the questions he raises with "yes" or "no." No general rules, he says, can be given. The detailed circumstances of the given situation must often determine. In the case just stated e. g. a mature, strong and broadminded Christian might join in the common adoration with profit, while another, having misgivings in his mind, had better stay away. Or take the case of other (than Christian) sacred writings. The Hindus say, "the world is a beautiful garden where truth, as flowers, unfolds in different ways." Should the Church in heathen lands borrow from the beautiful sayings of pagan writers?

Again, a heathen temple burns down or is destroyed by an earthquake. The whole community contributes toward its reconstruction: can the Christian cooperate, on the assumption that it is better for the heathen to have some religion and cultivate it, than none?

Many other concrete situations and puzzling problems are discussed, showing the author's wide familiarity with the work in the foreign field. His attitude in general is one of great tolerance. Every religion has truth in it, he thinks, though of different degrees of clearness and worth. Each is the combined result of God's approach to man and of man's receptivity to God. The distinction between them is not

always between the true and the false, but between the adequate and the inadequate. Each has been a mooring place where storm-tossed mariners with deep-lying needs have found shelter.

"It is just as much a part of reverent orthodoxy to recognize the true and good in other faiths and acknowledge the source of these in God as it is to point out the error and the evil. In some religions you find more of error and corruption and in some more of truth and health. Accurate knowledge of these inequalities should increasingly become the common property of every educated man.

Let no one say, though, that as long as each person has a religion of his own it is a matter of indifference what that religion is. When Sadhu Sundar Singh visited the Hindu pundits at Benares they asked him what great truth or profound philosophy he had found in Christianity that made him leave his old religion. His answer was, "I found Jesus Christ." That answer is immensely significant. "If in Christianity we have not only a morality, but a religion; if here we find a distinctive expression of Reality as creative personality motivated wholly by love, and if the movement begun with the prophets and culminating in Jesus Christ is still with us a living, growing, creative force—then we have gained a perspective in the presence of which the issues raised in these pages find their simplification."

Religion Coming of Age, by Roy Wood Sellars, Ph.D., (Professor of Philosophy, University of Michigan). The Macmillan Co. New York. 1928. 293 pages.

We have found this book very interesting although the results the writer arrives at are wholly negative. Religion, in coming of age, sheds the supernatural assumption of its youth and becomes this-worldly, it finds supreme satisfaction in creating a better world.

The old theological background, so announces the author in starting, is fading and human values are coming to the fore. The old religious outlook is doomed. The union of naturalism and humanism is the key-note of the new development of religion. For moderns the spiritual includes the whole realm of human endeavor. Religion is loyalty to the values of life. The framework of the new world outlook is frankly homo-centric, this-worldly and creative. The old materialism is being given up, it cannot survive with our new conception of matter. But the old idealism which saw the highest in human experience, thought, as typical of reality, is also yielding to a new realism, which believes that we can learn the characteristics of the objects in nature but know nothing of the stuff they are made of. However, though science has its limitations, it can lead us far; we ought to follow its light in all fields of life. As to religion, natural science can certainly tell us what kind of a God we ought not to believe in. Psychology illuminates the old mind-body problem for us; historical knowledge describes the development of religious ideas. To begin with the last: To the early Christian the world was not a causal system but a domain of personal agencies. He lived in a not too friendly world, his religion enabled him to escape into the world of faith where

all evil is conquered. The roots of religion lie more in the tragic aspects of life than in its achievements. It has always been a support of the weary and discouraged. There is truth in the statement that, if man had lived in an earthly paradise, he would never have developed a religion.

Religion certainly sprang out of man's struggle with life. Primitive man found himself in the presence of weird unusual powers that filled him with awe and fear. He tried to find protection by sacrifices and prayers, developing a ritual that was supposed to conciliate these mysterious forces. Animism, personal gods, monotheism, universalism, syncretism are the stages of the growth of the religious consciousness. No revelation was needed to bring this about. As man grew in intelligence and experience his ideas of God or the gods grew with him: he made the gods in his own image. They were gigantic semblances of himself, formed from the awe of man before the potent forces around and above him. The prophets of Israel raised religion to a higher plane by insisting on simplicity and sincerity of worship and on justice and righteousness. The author thinks it is not necessary to resort to revelation to explain the influence of the prophets, there have always been men who see more deeply and feel more passionately than the common herd. When the nation broke up and Israel came in contact with other nations, their religious ideas widened. Jehovah became the god of the nations. In course of time other ideas, immortality, saviour-gods, apocalypticism, messianic hopes filtered in.

Jesus appeared as a son of his age. He calls to repentance, announces the coming of the kingdom, gets in conflict with the authorities, is crucified, buried in a pit. The burning hopes of his disciples induce ecstatic visions: they believe he is alive, preach his resurrection; the church is founded. "Christianity is the expression of the religious beliefs of the people in the Mediterranean basin in the first four centuries. The New Testament is the result of a complex religious movement. All the metaphysical conceptions of the nature of Jesus are a result of the contacts with the philosophical mind of Greek culture." In Antioch Jesus was made a god. Paul worked out a theological system and Greek philosophy furnished the terminology. Catholicism produced the organization necessary for the survival of the church, for the acceptance of its creed, and the proper function of its worship.

The Reformation, though always regarded as the coming in of a new age, was conservative in its attitude; all the old assumptions were taken over. The Renaissance and, later, the Enlightenment did more to free the human mind than all the Reformers. With them a Book, revealed and authoritative, took the place of the Church.

The modern age has shaken itself loose from the shackles of external authority of any kind. It is the age of science, which investigates facts and coordinates them. The scientific method, consisting in observation, experimentation, working theories, it applies to all

departments of human life. Applied to religion it challenged the miraculous element in the sacred scriptures. It was found that the bibliolatry of Protestantism had no justification. The fundamental tenet of all Christian faiths is the belief in a personal God, the creator and ruler of the universe. He interferes in the course of events and shapes them so as to benefit those who fear him; he resorts to miracles and special providences. Science, however, can find nothing to substantiate this faith in a guiding and protecting Power beyond. Man's problem in regard to nature is one of adjustment and relative control. The ideas of rulership, justice, plan, purpose are valid in human life, not in the universe at large. They were projected into that field by man's imagination working with the conceptions gathered in human experience.

Man himself is the product of the evolutionary processes of nature. There are many riddles connected with these processes that have puzzled the human mind, such as the origin of matter, of life, of consciousness. We are steadily coming nearer to their solution, but the assumption of an omnipotent, designing personal agent is not warranted. "We are children of mother earth and the lordly sun with its radiant energy is our father."

Creative enterprise in mundane affairs and healthy nourishment of joy in life here and now is better than prayer and submission to a supposed divine will. We to-day see process and cause where our forefathers saw lordly intention and supernatural act.

Many who have found consolation in faith in a heavenly Father in the past, will stand aghast when they hear science dethrone God. To them the very bottom will seem to have dropped out of life with a denial of a personal deity. Even some Radicals seem to share that feeling of despair although, like the Stoics, they are determined not to yield to emotional depression.

And if the faith in God goes, will immortality go also? Man has always had a fear of annihilation. Personal survival and reunion with his loved ones have been strong desires. His hopes were based on the idea of the soul as a separate entity, an immaterial substance. The new psychology knocks this prop from under him. According to it the soul is only the functioning of the whole organism in response to the stimuli of his environment. When the organism dies, there is naturally no more functioning.

Here, as an aside, reviewer would like to insert a question. The writer in speaking of the functions of the organism, says it is lit up with self-consciousness. But if there is only an organism how could it become conscious of self, without a mind? The organism itself is certainly not the same as mind or soul.

The so-called ethical argument for immortality, that the belief in a moral order of the universe requires a hereafter where the good shall be rewarded, the wicked punished, the writer dismisses by saying that this is a projection of our ideas of right and wrong into a sphere where they don't apply.

Indeed, he says, the prospect of a heaven full of old acquisitive

and power-loving souls is not pleasant. Better to let them return to the dust.

Could he find it possible to believe in a theistic god, a god spirit, he says, it might be easier for him to believe in a survival of human spirits. But there are no conclusive proofs. Even the teleological argument, which ascends from the order and apparent design in the world to the postulate of a designer, he rejects. Order is intrinsic to nature, it needs no designer. If there was no order, no law in the world, if ours was not a rational universe, we could get no rational understanding of it. An orderly world is suited to reason but we have no right to "read our human level of conscious purpose into nature at large by postulating a god acting and planning somewhat as man acts and plans."

It seems to us the writer has not been very successful in shattering the teleological outlook.

The absence of a cosmic companion will be missed by many, but, so we hear, as a compensation the universe has also lost some of its terror (fear of hell). And, as Otto ("Things and Ideals") says: "Accept the stern condition of being psychically alone in all the reach of space and time, that we may then, with new zest, enter the warm valley of human existence—warm with human impulse, aspiration and affection, warm with the unconquerable thing called life; turn from the recognition of our cosmic isolation to a new sense of human togetherness, and so discover in a growing human solidarity . . . the goal we have all blindly sought, and build on earth the fair city we have looked for in a compensatory world beyond."

The author is convinced that without faith in God, in immortality, without the beliefs of traditional Christianity, morality will by no means die of atrophy. It will not be fed, indeed, by the rewards or punishments of another world. Virtue will have its own rewards. It will be guided by intelligence, and the emotions will be kindled by the sight of happiness coming to an ever growing number.

Life will be much richer in the future, religion will take under its wing interests now long neglected. "There is not a word in the New Testament to recognize the value of art or literature or philosophy or the sympathetic study of the past or science or education or political enterprise or soldierly valor or honor. To what a mean, spiritless monotony, destitute of every enthusiasm that distinguishes civilized society from a herd of inoffensive human cattle, to what a level of sainted noodledom would Christian exhortation drag us down." (Sturt, *The idea of a free church*). Christianity, concludes the writer, is not now an adequate religion, having little concern for art, science, nationality. It must conquer its past limitations and be hospitable to all aspects of life. It must be reborn to the larger world of all human interests and creative human endeavor.

The book wants to be constructive, according to the author, although to us it seems wholly destructive. He even has words of appreciation for the churches. With Emerson, he agrees with their heart and motive; his discontent is with their limitations and surface and

language. Their statement is grown as fabulous as Dante's *Inferno*. Their purpose is as real as Dante's sentiment and hatred of vice.

To us the writer is wholly an apostle of unbelief. Religion coming of age as he sees it, ceases to be any kind of religion. He has no god, no prayer, no hereafter. All man has is this world. The sources of his enthusiasm are human ideals. The goddess he worships is humanity. By no means a new religion or a new discovery.

The conclusions he comes to are in all cases based on science, he claims, on astronomy, biology, psychology, sociology and history. But these sciences are wholly unable to prove or disprove the existence of a deity. Finding God is a spiritual experience, born of the needs of the human soul. Fostering the God-consciousness will be impossible in our world without a growing closeness of contact with Him who revealed God and with those who chose Him for their way of life.

The Making of the Christian Mind, by *Gaius Glenn Atkins*, D.D., L.D.D., Professor of Homiletics, Auburn Theological Seminary. Doubleday, Doran & Co., Garden City, New York. 1928. 336 pages. \$3.00.

The author, a former Detroit pastor, now professor in Auburn Theological Seminary, here gives us a "contour history" of Christianity. The first title he had chosen for the book was "The Changing Phases of the Christian Ideal." That title could have been much more appropriate than the one he substituted for it. The "Making of the Christian Mind" would let us expect a discussion of what the Christian mind of to-day, our Christian view of life, is, what its chief elements are and what made these elements prevail. It would mainly be a presentation of the nature and drift of modern Christianity. The book, however, contains twelve chapters on the inner development of the Christian mind through the nineteen centuries of its history, and only one or two on the present situation. It gives a "new and fascinating insight into church history," an "excellent analysis and interpretation" (*Zion's Herald*). The present title certainly does not prepare us for just that.

Still, this is a matter of minor importance. The book as it is reveals a penetrating insight into the shifting view points of the Christian past. The succeeding periods of the development of the church are portrayed with masterly skill. Ever and again he illumines old material by shedding on it new light and the reader finds himself compelled to stop in the attempt to take in the vistas the writer opens up to him. There doesn't seem to be an empty phrase in the book. The pages are packed with solid thought but without obscuring the sense or making the perusal difficult. It naturally takes concentration to follow the author on his long journey. Add to this the fact that the language of the book is on a par with the excellence of the substance and you will readily see that the high praises with which the reviewers have welcomed the book are well deserved.

Christianity is a product of the creative mind of Jesus. Jesus himself carried on and completed the work of the prophet. The three inheritances he took over from the past were, so says the writer, a song, a hope and a law. The hope was that of the Kingdom of God and its King, the Messiah. "With that for his theme, he taught his disciples a new goodness, planted new tempers within them, made a law of love and fitted them for citizenship in God's order. He taught them patience and the conquering power of meekness. He told them plainly how nothing divine or enduring can ever be won save through a sharing of the divine spirit. He supplied them with no weapons by which to conquer but the truth of his teaching and his revelation of what life ought to be, and their own force to endure and to suffer kindled by his example. He set forth in brief, almost gnomic pronouncements the categorical imperatives of life fit for any time or situation."

As we read these sentences we see at once that the author's theology is not just like ours. Jesus is to him chiefly the ethical teacher and inspiring example. He does say that the cross is fundamental in his life and teaching, but more as the manifestation of his love and faith than as an atoning sacrifice. The resurrection of Jesus is not given the all-important position it has in the New Testament and apostolic teaching. The author frequently claims that doctrinal emphasis has kept the church from seeing that Christianity is mainly a way of life. He says that the church has cared more to get a *mind about Christ* than the *mind of Christ*. He is well aware that his own view is different from the traditional, but he thinks that all the varying theologies have to do with marginal differences only and can be tolerated as long as we stay true to the spirit of Christ, whose fruit is a new way of life.

As he describes the spiritual ideals of the prophets with a wonderfully felicitous touch, and still more in his expounding the creative mind of Jesus, we might also miss that the writer never raises the question as to how we can explain all this. He speaks of the spiritual genius of these leaders; we wish he had said something about revelation as the source from which they drew.

He now goes on to say how Christianity becomes a deliverance religion under, and through, Paul. Here he touches rather fully on the mystery religions and cults of the time. He shows that Paul offered Christianity as the divine answer to the deliverance quest of the time. The conception of Christ as the Saviour begins now to control Christian thinking and the Church formulates a doctrine of redemption. The Cross was made the distinctive sign of the Christian faith and lifted against every skyline. The doctrines about the Cross have often been hard and mechanical, but numberless Christians have found peace in accepting the assurance of God's saving love made manifest through the mystic transaction of the Cross.

The story goes on: Christianity wins the Roman empire and transforms the pagan mind. It writes its creeds, the mind of the church becomes doctrinal. Christianity finds a church mind and

becomes an imperial organization. It becomes the religious mind of society. Again, it becomes sacramentarian; in a select few it takes a mystical turn. (All these are titles of separate chapters about the medieval church, exceedingly interesting).

A new age is born. Society is slow to change its mind once having made it up. The forces which wrought the change were the rise of nationalism, the Renaissance (the revival of learning, the rediscovery of Greece, its art and philosophy), the critical study of the New Testament, the general failure of Christianity, Martin Luther: Modern Europe was born. It divides into Lutheranism and Calvinism. Doctrinal emphasis leads to doctrinal division. Protestantism supports itself on an inerrant bible. Religious wars threaten the very life of civilization. The excesses of doctrinal strife lead to a general slackening of religious interest. The age of enlightenment proclaims a new religion, a natural religion based on reason only, to the exclusion of revelation.

Our own age is the age of secular science. The progress of science in the last 100 years in the marvel of the time. Its methods are being adopted in all fields of life. It has had a deep influence on religion. It has for many displaced the supernatural. It carries on its work without any religious assumptions. It has taken inerrancy from the bible, God out of the world and made the hereafter a pre-scientific superstition. Liberal Christianity has asked to be taken by science under its wings.

As a result its religious certainty is gone. Christianity has become a happy "adventure." Nothing is sure, but it is exhilarating to put out into the deep: there may be a great drought in store for us. The conservative churches are in a better position. They offer and guarantee the old realities. It is true they also contend with little success with the evils of our modern industrial system; but to the individual they continue to offer the old deliverance.

The author has little to give, we are forced to say, as to the solution of the present problems. Again and again he relapses into reviews of the past to get from them directions for the present. At one place, quoting McGiffert, he says: "To a growing multitude of Christians of our own day Christianity means Humanitarianism, the service of one's fellows in the spirit of Christ. I may say the thesis of this book is right there." He closes by saying: "Christianity is conditioned by two things only—man's profoundest need and the supremest response that need has ever received. It has made its past out of the two combinations of just these two elements; it will make its far future in exactly the same way." This amounts to the same as saying nothing better has been found for man in the past, so why doubt Christianity's future? Indeed a good argument; but should one not appeal to the Christian's own spiritual experience as another ground for being sure about Christianity's ability to meet coming challenges, and to the word and person of Christ as a dependable authority to the Christian mind?





VOLUME 57.

NOVEMBER 1929.

NUMBER 6.

Theological Magazine

of the

Evangelical Synod
of North America

Motto: 1. Cor. 3, 22-23.

Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

Published bi-monthly and entered at the post office at St. Louis, Mo.,
as second-class matter in December, 1898.

Acceptance for mailing at special rate of postage provided for in
section 1103, Act of October, 1917, authorized on July 3, 1918.

CONTENTS

	PAGE
Religion of Humanity and Religion of God, Prof. Dr. H. R. Niebuhr	401
The Church in Politics, Prof. Dr. Phil. Vollmer	410
India, Bishop Leonard	421
Christentum und Metaphysik, Prof. Dr. Grützmacher	428
Die Lutheraner, Pastor G. Schueke	436
Die Abgeschiedenen, Pastor G. Schweizer	444
Editorials	449
Christian World	457
Book Review	467

Theological Magazine

of the

Evangelical Synod of North America.

Published by the Evangelical Synod of North America. Price per year (six numbers) \$2.00; to foreign countries, \$2.20. Rev. H. Kamp-hausen, Dr. theol. (Giessen Univ.), 9807 Cudell Ave., Cleveland, Ohio, Editor.

All communications relating to editorial work, all contributions and exchanges must be addressed to the editor.

All communications relating to business matters must be addressed to Eden Publishing House, 1712-18 Chouteau Ave., St. Louis, Mo.

VOL. 57

ST. LOUIS

NOVEMBER 1929

FROM THE RELIGION OF HUMANITY TO THE RELIGION OF GOD

BY DR. H. R. NIEBUHR

"We advance inevitably from a religion of humanity to a religion of God," the words are not quoted from a theologian but from a psychologist, William Brown of Oxford. They may be taken as the motto not only of the experience of many a devout man but also of a tendency in modern thought as a whole. There is good reason for the belief that a new age of faith is at hand; or, if that is too optimistic a conclusion, it is yet evident that fewer theoretical difficulties will be placed in the path of faith in the future than has been the case since the beginning of the nineteenth century.

In support of this thesis two main tendencies in modern thinking may be described: the tendency in theology and philosophy of religion and the tendency in natural science. There are, of course, other movements in the modern world which make it more susceptible to religious influences than it once was. Among these the primary place is occupied by man's disillusionment with himself. It may be that this is the most fundamental of all characteristics of the contemporary intellectual climate. For pride and human self-sufficiency are the arch-enemies of faith and when these go both the possibility and the need of faith may enter the soul once more. The pride of the nineteenth and early twentieth century in the achievements of men, the sophomoric vainglory of popularized science, the arrogance of democracy have all been chastened not

only by the tremendous experience of the world war but by the sober second thought which reveals limitations unattended to by civilization in the period of its expansion, and insufficiencies unacknowledged by an adolescent culture in its years of discovery.

In science, political and cultural life a new humility has manifested itself which cannot but ultimately affect the popular temper and be conducive to the reassertion of religious faith. For the present, it is true, the pride in human achievement, which leaves no room for religion, and the contentment with a present world of material comforts, which does not allow the restlessness of the soul for God to come to expression, still prevail among large masses. The temper of the popular mind is frequently determined by the temper of the scientific mind in the previous generation; leading ideas require a long time to work down into the social consciousness; the practical results of the scientific labor of one generation do not become apparent until much later, for applied science necessarily lags years behind theory, while it is this applied science which influences the popular psychology most effectively. The effectiveness of the new tendencies in theology and philosophy of religion upon the one hand and in natural science and philosophy upon the other hand may not become apparent for many years, yet their appearance is significant for the future.

I.

The advance from a religion of humanity to a religion of God is strikingly manifested in the changes which have taken place in theology during the last ten years. The culture of the nineteenth century was in almost every respect anthropocentric. Its interest in man as the measure of all things came to expression in the great democratic movements which, starting with the American and French Revolutions, culminated in the Russian Revolution and which, in the interval of more than a hundred years, democratized almost all the nations of the earth. This same interest in man, in his emotions, in the subjective aspects of his experience was revealed in literature, where the romantic tradition replaced the classic. From "Werther" on the literature of the nineteenth century was under the influence of this anthropocentric point of view. The psychological novel, as illustrated in English literature by Henry James, by Hardy and even by Conrad, ego-centric poetry as exemplified by Browning, Francis Thompson and Tennyson's "In Memoriam," has been followed in our own time by the psychological biography. The extreme forms of the arts, from music to sculpture, betrayed the same concentration upon the emotions and impressions and expressions of the self. Objective standards everywhere were replaced by subjective standards.

This spirit of nineteenth century civilization was partly expressed in, partly derived from its philosophy. The philosophy of the period was anthropocentric with a vengeance. The dominant school was the idealistic school which found its starting point or the fulcrum from which it sought to move the world in the dictum of Descartes, "I think, therefore I am." Berkeley, Hume and Kant with all their followers in England and Germany could not emancipate themselves from this point of view. Experience was regarded everywhere as the key to knowledge and the decisive thing about experience was that it was the experience of a subject. With Hegel and Hegelianism this point of view became the source of a great *Weltanschauung* in which the whole world was regarded from the interior point of view and human experience of self-consciousness was made the pattern of the universe.

Theology under the influence of the general *Zeitgeist* and, especially, under the guidance of philosophy followed the dominant tendency. Romanticism and idealistic philosophy met in Schleiermacher who defined the essence of religion in the highly subjective terms of feeling and the content of theology in the psychological terms of Christian consciousness. To quarrel with historical tendencies and to criticize Schleiermacher for what was in his day a most necessary and highly fruitful discovery is as unnecessary as it is unjustified. Certainly Schleiermacher's contribution remains of supreme importance. But, like all theological insights it was influenced by the temper of the times and it was one-sided. The human aspect of religion, as the only one available for analysis, alone came to expression and from this time onward to our own day theology remained under the influence of an anthropocentric point of view. The heresies of a period are as enlightening for the understanding of its character as are its orthodoxies, for usually heresies are simply the completely rationalized, extreme developments of some item of orthodox belief. The heresies of the nineteenth century, if one may use that phrase, came to light in Strauss and Feuerbach. In the latter especially the anthropocentric tendencies of the nineteenth century were illustrated in their extreme form. For Feuerbach the only possible view of religion was the psychological view. Theology is anthropology, the gods are wish-beings; but one factor is present in religion—the human; human experience, human wishes, human feelings these are the factors which make up faith.

A more adequate but still anthropocentric point of view was expressed in the pragmatic theology of the late nineteenth and the early twentieth century and in those forms of the social gospel which are most akin to pragmatism. The question which was

raised in these schools was the question as to the human value of religion. Religion was defended because it is serviceable to the mundane life of man. Even American Lutheranism succumbed to this tendency when it advertised itself in the days of the "Great Red Scare" as an antidote to Bolshevism and, by implication, a safe-guarder of property. In some highly provincial forms of the social gospel Christianity in particular and religion in general are regarded as exclusively ethical, exclusively mundane, exclusively human endeavors. Again, as in the case of Schleiermacher, there is an obvious truth in the claim that faith has a social task as well as some social origins, but the one-sided emphasis indicates the pre-occupation of the period with man and his mundane values. The most important of the contemporary manifestations of this nineteenth century and anthropocentric point of view are to be found in the field of psychology and sociology of religion, where the sociological rather than the ethical and the psychological rather than the empirical interests of modern times meet. Such a work as Ames' recent "Religion" falls completely within the category of anthropocentric theology. Following his masters, Durkheim and Levy-Bruhl, Ames regards religion as the purely human enterprises of pursuing purely human values and believes that its nature can be explained completely without reference to any objective Deity solely by reference to psychology, sociology and ethics.

This anthropocentric theology which remains symptomatic of the past century though it continues to manifest itself so late as 1929, has its undoubted values, historically and intrinsically. Historically its value lies in the rediscovery of the inner life in religion and of the social task of faith. It was a most desirable and necessary revolt against the intellectualism of Deism and Orthodoxy which both found the essence of faith in the acceptance of intellectually formulated beliefs. Intrinsically the value of the anthropocentric tendency lies in its reassertion of the ethical factors in religion, in its emphasis upon practical activity, in its cultivation of an inner piety of feeling, and in its development of an adequate critical apparatus by means of which men are better able to examine and to criticise both their own ethical and religious life and the ethical and doctrinal mixture of philosophy and religion, of social and Christian ethics which prevails in all institutional and historical forms of the faith. But the deficiencies and evils of an anthropocentric theology have also become apparent. In its extreme forms it robbed men of the consciousness of God, substituted auto-suggestion for prayer, pursuit of values for devotion to God and self-help for salvation.

II

Hence the reaction against the subjective point of view which has set in in theology is to be warmly welcomed by all for whom religion means not only the seeking after God but His self-revelation also, not only pursuit of values but also obedience to the Divine Will, not only striving but also trust and assurance, not only the energizing of the will but also its salvation, not only the Kingdom of God in its social aspects but also immortality and redemption. This reaction has undoubtedly set in. Perhaps the year 1918 may be taken as the year of the turning point in theology, when from a religion of humanity it moved inevitably again toward the religion of God.

The closing years of the world-war were marked by the publication in Germany of Otto's "Das Heilige" and Barth's "Roemerbrief," in America of Macintosh's "Theology as an Empirical Science," in England of Streeter's and his associates' studies. All the movements which have been influenced by these publications or their authors have one element in common—the re-emphasis upon God as the fundamental factor in faith and of the revelation or knowledge of God as the essential element in religion. This is not the place to examine the very wide differences between the positions occupied by the various men mentioned. Some of these are due to differences of background and terminology. One reason why German and Anglo-Saxon theology seem to vary so greatly is that they build upon entirely different philosophical foundations. The term "empiricism," for instance, has an entirely different connotation in German thinking than it has in Anglo-Saxon philosophy. It makes a great deal of difference whether nations have thought for a century in the terms of Kant or in the terms of Locke. They may be much nearer to each other in essentials than they believe but their kinship is hidden because they speak different languages even when they employ the so-called precise terms of philosophy or theology. Despite specious and real distinctions, however, there is this common note in the new theology—the insistence upon the fact that in religion the primary element is God, not man and that in faith there is actual commerce with the Father. For the new German theology this position demands the rejection of empiricism; for American and, in part, for English theology it requires the reinterpretation of experience from a realistic point of view. In the nineteenth century experience, including religious experience, was examined from the point of view of the subject. The psychological and perhaps logical aspects were analyzed but toward the thing-in-itself, that which was experienced, a negative agnostic attitude seemed alone possible. Today realism is in the saddle

as much as subjectivism once was. The temper of the times demands realism in literature and art as well as in science, and theology is profiting by this general reversal. Empirical realism of this sort may, it is true, be so cautious as to make very little advance on the idealistic or psychological empiricism of a previous generation. Such a cautious and inadequate realism is presented in the works of Wieman, who maintains the independent reality of God but proceeds then to define God in terms which allow for the interpretation of almost any kind of dependence upon the world as religious. In Macintosh realistic empiricism is much more adequate and more realistic. It is the contention of Macintosh's theology that men know God as they know any other reality, for instance the reality of other persons. Within the complex of sensations which the subject experiences when he sees another person he directly intuits, knows, the reality of that other. So within the experience of salvation, man intuits God. Religious experience is primarily an experience of God, though it is also the experience possessed by a subject. Such experience is at once revelation and discovery. From the purely human point of view it is discovery, but the man who experiences God in the answer to prayer experiences him as active, self-revealing will. Because men may know God directly, as the dependable factor on which they can count for salvation when they make the right adjustment to him,—that is the adjustment which Christ has made possible,—therefore it is possible for theology to become an empirical science which will describe the Object which appears in the experience of salvation as astronomy describes the object which appears in our experience of the stars. There is a tremendous difference, of course, between the inactive object of astronomical experience and the living God of religious experience but this is common to both types—that in them an object independent of all human wishes, of all purely psychological elements comes to appearance. By making religious experience at its best rather than religious experience in its least developed forms the source of knowledge about God Macintosh is able to go far beyond Wieman in his theological theory. The God who seeks men and who responds to them when they come to Him in the spirit of Christ is not only a dependable factor, but an evidently personal God of love. Macintosh's theory, by the way, must be judged primarily by reference to the book named above rather than by reference to the apologetic work on "The Reasonableness of Christianity."

In German theology the theocentric tendency is most pronounced. It is so pronounced in fact that it is almost possible to speak of a theo-centric predicament in the Barthian theology com-

parable to the ego-centric predicament of romantic theology. For while the anthropocentric theology of the nineteenth century began with man and then discovered that it was very difficult to find a way from man to God, so the theo-centric theology of Barth and his followers begins with God and finds it hard to discover a way from God to man. Eventually it is forced to rely more on the Logos doctrine than on the Jesus Christ of the New Testament and on metaphysics rather than on the history of salvation. The predicament in which each type of theology is placed illustrates simply the chasm which exists between life and intellect and the danger to which thinking leads when it sets up one absolute principle and seeks consistently to follow out its implications to their rational consequences. The mystery and the power of Christianity seem always to have resided in the tension between dual principles and in the movement of life back and forth between these poles rather than in the consistent application of a single idea. This tension, irrational but fruitful, is illustrated in the Trinitarian and Chalcedonian formulae, in the emphasis upon God's unity and God's diversity, on Christ's humanity and deity, in the further hiatus between divine justice and divine mercy. The Barthian emphasis upon the majesty of God, on His over-poweringness and sole reality, on Christ the Logos rather than on the Jesus of history, betray the movement into a difficult position in which many of the values of the Christian faith are imperilled. But with all these difficulties and dangers—and what great theology is without its perils?—there is in this new German movement the great, hopeful, realistic note of emphasis upon the absolute objectivity and reality of God.

This is the tendency which characterizes the new theology, whether in Germany, America or England. And as theology is always responsive to the temper of its times so this theology is significant of a new temper in religion—of a new emphasis which is yet the old emphasis, namely that faith is life in God and not within the confines of human consciousness. Whether or not this theology will become as one-sided in its emphasis as nineteenth century thought was, remains to be seen. For the present that danger exists, but no new movement, it seems, can make its contribution to the truth without over-emphasizing and so distorting the truth. There is need today as always of quiet and well-balanced minds which will refuse to fall into the apparently courageous but over-zealous, and dangerous attitudes of an "ether-or" theology or philosophy and which will endeavor to continue the less spectacular but truer task of finding the meaning which resides in the antinomies of the religious life and of doctrine.

III

The movement from a religion of humanity to a religion of God is not confined to theology. In secular philosophy a similar tendency is manifesting itself. In part this tendency is due to that greater appreciation of the reality of religion which has made itself manifest in scientific circles since the days when James' "Varieties of Religious Experience" was first published; in part the tendency is due to the unsatisfactory nature of the conclusions to which an irreligious philosophy was forced; in part it derives from the new developments within science itself.

Biology, to take up one example, has gone a long way from the position occupied by Haeckel. In Driesch, J. A. Thomson, Coulter and many others, in the philosophies of Bergson, Hobhouse, Schiller and James the mechanistic hypotheses of an earlier day have disappeared and the *Weltanschauung* which builds upon the basis of the concept of evolution either shows its need of or provides a definite place for a theistic interpretation of the progress of life.

It is the new physics, however, which more than anything else is overthrowing the mechanistic, godless world-views of an earlier day, which is restoring humility to the list of scientific virtues and which is showing forth again the reasonableness or necessity for belief in God, from a purely intellectual point of view. The extent to which modern physics has overcome its mechanistic antecedents and tends in its philosophic moments to extend a welcome to the religious interpretation of the universe is indicated especially in the recent Gifford lectures of the great English astronomer, A. S. Eddington. The final conclusions of his examination of the new physics are worth quoting:

"(1) The symbolic nature of the entities of physics is generally recognized; and the scheme of physics is now formulated in such a way as to make it almost self-evident that it is a partial aspect of something wider.

"(2) Strict causality is abandoned in the material world. Our ideas of the controlling laws are in process of reconstruction and it is not possible to predict what kind of form they will ultimately take; but all indications are that strict causality has dropped out permanently. This relieves the former necessity of supposing that mind is subject to deterministic law or alternatively that it can suspend deterministic law in the material world.

"(3) Recognizing that the physical world is entirely abstract and without 'actuality' apart from its linkage to consciousness, we restore consciousness to the fundamental position instead of repre-

senting it as an inessential complication occasionally found in the midst of inorganic nature at a large stage in evolutionary history.

"(4) The sanction for correlating a 'real' physical world to certain feelings of which we are conscious does not seem to differ in any essential respect from the sanction for correlating a spiritual domain to another side of our personality" (*Nature of the Physical World*, p. 331-332).

It is at the latter point that this new tendency in science differs from the rationalism of the eighteenth century in its efforts to prove the existence of God by means of man's experience of nature. The tendency which Eddington represents and which many scientists share with him is simply that of recognizing the limitations of their science and of acknowledging the validity of religious perceptions.

Yet secular philosophy today indicates its interest in the theistic world-view by reviving natural theology as well as by showing the inadequacy of mechanism and the validity of religious experience. In so eminent a scientist and philosopher as Whitehead as well as in Alexander the return to the concept of God as a necessary philosophical concept becomes pronounced. It can be objected that such natural theologies do not give us God, but at best some pale and abstract principle, like Whitehead's "principle of concretion" or Alexander's "principle of emergence," which is far removed from the God and Father of religion and theology. The objection is doubtless justified if anyone seeks to substitute the scientific principle for the religious object but if the scientific principle is regarded as the discovery of one aspect of Deity, an aspect available to philosophy without recourse to religion, then these approaches to theistic philosophy can only be welcomed as verifications from another realm of experience of that which is most manifestly and fully revealed in faith.

These are some of the signs of the times. They indicate that the brief period of modern culture's adolescence is over. Pride in human achievement and reliance upon human power alone, the idolatry of science and romantic pre-occupation with the self and its feelings are giving way to a chastened yet illuminated mood. "We advance inevitably from a religion of humanity to a religion of God."



THE CHURCH IN POLITICS

BY PROFESSOR PHILIP VOLLMER, PH.D., D.D.

Palmyra, N. J.

During last year's presidential campaign the ancient bogey of "the parson in politics" was raised once more, in order to frighten and browbeat timid church leaders. As this controversy is still going on a discussion of the subject of this article seems very timely. And since we constantly meet with unintentional confusion as well as with intentional misrepresentation in discussing this question, we shall attempt to give a somewhat detailed analysis of the various aspects involved in the problem, the more so as some features of the controversy overlap to some extent.

The Meaning of the Term "Politics"

Let us first of all have a clear idea of what we mean by "politics." The term is derived from the Greek word, polis, city or state, and has, as at present used in America, three meanings. First it denotes the science of government, that is, that part of social ethics which has to do with the administration of a state or a smaller community; the preservation of its safety, peace and prosperity, the protection of the rights of the citizens and the improvement of their morals. Secondly, the term politics has reference to the organization and management of a political party, the declaration of its principles in platforms as well as the nomination and election of its candidates. Thirdly, the word politics is very generally used to designate all sorts of dishonesty, corrupt methods and trickery practiced by unscrupulous persons to capture positions of political influence and to accumulate wealth. This bad meaning of the term "politics" has become so general that most people know no other. They talk of "dirty politics." There are indeed "dirty politicians," but "politics," in its true sense, is a noble and sacred activity.

It goes without saying that in the question Shall the Church be in politics? the term is understood in its first and higher sense. For true Christians are of course wholly opposed to a church, as a corporate body, going into politics in the sense of allying itself with any political party or faction, or resorting to the methods of partisan campaign, using any sort of political threat or external coercion, least of all taking part in trickery and corruption to reach certain ends. It is one thing to bring party politics and economic theories into the range of Church activity. It is a vastly different thing to bring the forces of religious conviction and experience into action in our social and political life.

Party politics pollute religion, but religion purifies politics.

Bishop McConnell, in his recent excellent book, "Humanism and Christianity," writes: "Mr. Bryan, on one occasion, was pleading for higher and nobler political methods in American politics. A man in the audience called out, 'Ought we not fight the devil with fire?' to which Mr. Bryan replied good-humoredly: 'My friend, I don't believe I'd try to fight the devil with fire if I were you. In the first place, the devil knows more about fire than you do, and in the next place it costs him less for fuel.' Mr. Bryan might have added that the only way a man can become as effective as the devil in fighting with fire is to attain a devilish skill in such methods and by that time the humanity of the fire-user is considerably singed. Christianity's fighting the world is wholly legitimate so long as the methods are Christian. Anything beyond emphatic proclamation of Christ's unabridged gospel, including its social and political implications, any lobbying, propaganda and political maneuvers must be rigidly subjected to prophetic scrutiny. The Church has made the sorriest messes of things, and the worst exhibition of herself, when she has tried to use the world's weapons against the world."

The Duty and Inevitableness of the Church in Politics

But, granted that the churches should use only clean, honorable and absolutely ethical means in their attempts to influence the political affairs of the nation, the question is still being raised, Should the churches concern themselves at all with political questions in any sense and by the use of even the cleanest methods?

In this discussion, we use the term "church" in a comprehensive sense, including single denominations as well as federations of churches and individual congregations in their corporate capacity, also organizations closely connected with churches; such as brotherhoods, women's unions, young people's leagues, Sunday schools, Y. M. C. A.'s, Y. W. C. A.'s, as well as outstanding officials and prominent members of churches.

Many of the leaders of American church organizations have always believed that it is their *sacred duty* to extend the influence of Christ's gospel, directly and indirectly, to the political affairs of the nation. For if Christ's proclamation of the gospel of the *Kingdom*, which means the sovereignty of the divine will over all human affairs, if his teaching of the Golden Rule and the great commandment of love, if his insistence that his followers are to be the light of the world and the salt of the earth have any practical significance at all, if they are not merely Utopian dreams and unrealizable ideals, then the church of today has the plain duty to

urge the application of these principles, not only to the personal life of the individual but also to all social relations, including politics. When, years ago, the Dean of Westminster Abbey in London sharply criticized the atrocious behavior of British soldiers in some parts of India, the newspapers reminded him that political discussions had no place in such a sacred building; to which he vigorously replied that if there were any place in the world where denunciation of wrong politics belonged, it was certainly the Christian pulpit. Red-blooded ministers have always resented any curtailment of their rights of protest in the face of public wrong. Last year four Southern Methodist Bishops issued a declaration in which they say:

"It would be an unthinkable repudiation of our personal responsibility as Christian citizens and a base betrayal of those who have a right to look to us for moral leadership, to retire from the field at this critical juncture in the warfare with this age-long enemy of mankind. We notify the defenders of the liquor traffic that the moral forces of the country will not be driven from the field by the cry that they are bringing the Church into politics, by supporting a great reform for which they have not only as citizens, but also as Christian ministers, been working for years."

Another very recent illustration. It is known that most of the American churches have joined the pacific forces throughout the world, working for the abolition of the war system. Now, on Sept. 6, America was startled by a moral bombshell. President Hoover emphatically and even rather sensationally announced his determination to halt the work of paid propagandists and their employes who are seeking to defeat the Government to obtain world limitation of naval armaments. To that end he has instructed Attorney General Mitchell to investigate alleged relations between three of the largest shipbuilding companies in the country and W. B. Shearer, internationally known as a "big navy" propagandist. The President made it clear, in undertaking this investigation, his Administration was determined to rid the country of jingo influences which he said had been attempting secretly to block the movement toward naval reduction, upon which he has been working during the last three months. Shall the churches now suddenly retire from this field of agitation because limitation of armaments has become a *political* question? Absurd!

When party managers or special interests or corrupt politicians voice such a demand, we fully understand their reasons. They know that the moral principles stressed by the churches will cross their selfish plans. But when honorable citizens, having no corrupt or ulterior motives, and even leading churchmen, make the same demand, their action can only be explained as due to a num-

ber of misunderstandings, the first of which is a belief that the churches try to control politics in general and continuously. History, however, disproves such an assumption. As pointed out above, the church has never been in politics and never should be, in the sense of supporting parties or factions, or when purely economic and technical questions, such as the tariff or finance, etc., are the issues (though these, like all human affairs, have a moral side also). Only when great moral problems were before the nation, such as national independence, slavery, polygamy, war, temperance, marriage, etc., has the church considered it her sacred duty to make her influence felt in politics, for these problems touch the very vitals of the gospel message. The Church has taken sides on these questions for ages. You cannot expect an organization of about forty million members in America alone and about 600 millions throughout the world, with a history of 2000 years to keep silence on them now. You cannot say to these millions: "You churchmen had a right to publish your principles of political morality in an abstract way before they became issues of practical politics, but now you must stand back and allow "statesmen" alone to decide these things along party or factional or sectional lines. You no longer have the right to stress the group consciousness of the Church on these issues. Now you must revise Luther's famous declaration and act as if you thought: 'Here I once stood, but if the politicians so demand I *can* do otherwise.'" If the time should ever come when political ethics in America are settled by the Democratic Tammany Hall of New York, or the Republican "machines" of Philadelphia and Chicago, or by the more than fifty-seven varieties of special interests, then, in the words of Luther's prayer, "God help America!" People who demand that churchmen keep silent on politico-moral issues, know nothing of history, or psychology or the powerful urge of strong convictions.

Closely allied to the above confusion of mind is the assumption that only those churchmen who favor political reforms are in politics. The fact is, that every denomination and every church official and every outstanding church member is in politics, either affirmatively or negatively, whenever moral questions are at stake. They cannot help it; it is inevitable. Those churchmen who are silent and cautious when the waves of moral passion rise high, and those who openly oppose the reforms under consideration, are by their very silence or opposition almost as deeply in politics as the advocates of the reforms; only they are on the negative side, but taken sides they have. "For he who is not for me, is against me;" said our Lord. For example: During the anti-slavery agitation, not only abolitionist church men like Theo. Parker and Henry

Ward Beecher, but also the pro-slavery ministers, like Palmer of New Orleans and Van Dyke of Brooklyn, N. Y., as well as the many time-serving, silent and cautious men were all alike in politics on this great issue. And so today. Not only the advocates of an alcohol-free civilization in the churches, or of the outlawry of war, and of the application of Christ's gospel in business, are in politics, but also those denominations and individual churches that are silent or who denounce these reforms, have taken their stand in politics. Last week the Catholic Cardinal of Boston said to a reporter: "You may tell your readers that the Catholic Church is against prohibition." Such a declaration placed him and his church as deeply into politics on the prohibition question as the anti-saloon league is. So let no churchmen on the negative side of reforms deceive himself by supposing that he is really entitled to the praise that may come to him from certain groups: "Here is a denomination, or a minister, that keeps out of politics!" All shades of opinion are in politics.

This explanation also answers the oft-repeated question: "How is it that the Roman Catholic Church keeps out of politics? Why cannot Protestant churches follow her shining example?" The fact is that the Catholic church never has been, is not now, and never can be out of politics. (Read "Catholicism and the American Mind," by W. E. Garrison.) The only difference is that she uses secretive methods while Protestants employ the open democratic way of public discussion by word of mouth and literature. Only occasionally a prelate comes out into the open in the United States; but in the rest of the world the pope makes no secret of his political aspirations.

History of the Church in Politics

The utter impossibility of keeping the church out of politics is also confirmed by history. Of course the prophets, including John the Baptist, were all "political parsons," and so were their opponents, the so-called false prophets. If any one had asked them to stay out of the politics of their day, they would have regarded him in bewildered amazement, doubting whether he was in his right mind. And one who reads the New Testament without dogmatic spectacles cannot fail to be impressed with the political implications of the teaching and conduct of our Lord and His apostles. Christ's teaching on the kingship of God, his claim before Pilate that He is a king, the inscription over his cross, Peter's declaration that obedience to God precedes obedience to the state, Paul's "reasoning of righteousness and self-control and the judgment to come," before the licentious Roman governor Felix, the charge

against the Christians, of "acting contrary to the decrees of Caesar, maintaining that there is another king, one Jesus" (Acts 17: 7)—these and hundreds of similar passages have a political content. History proves that the terrible persecutions of the Christians during the first three centuries were not due to their theology, but to the political and social implications of their religion. The Roman government clearly perceived the revolutionary character of Christ's gospel. "These that have turned the world upside down are come hither also." (Acts 17:6.) The conversion to Christianity of the Roman emperor Constantine the Great and his Toleration Edict of Milan in 311 meant that "the Galilean" had succeeded in morally conquering Rome and the political, and social changes throughout the empire which followed this conquest were tremendous, as shown by Brace, in his book "Gesta Christi" (The Deeds of Christ).

During the middle ages the Catholic Church not only influenced, but controlled politics, enthroning and dethroning kings and emperors. The Protestant Reformation opposed this papal tyranny, though Luther, Zwingli, Calvin, Knox and others also insisted on the supremacy of the Divine law in politics. In the United States as stated before, the churches have only entered politics when great moral questions were at stake. The historian Bancroft says that in the Revolution of 1776 the pulpits became the tribunes of the common people. The pulpit was the most direct way to reach the masses. In his sermon on the Stamp Act, Dr. Mayhew fired the first gun of the Revolution. John Adams said that the pulpit of Lexington struck the first blow for American Independence. However, the Tories thought that the pulpits disgraced themselves by dabbling into politics not realizing that by so doing they themselves "dabbled in politics." In 1858 a petition by several hundreds of ministers in favor of the abolition of slavery was laid before the United States senate. Senator Douglas excoriated the preachers for assuming to be the mouthpiece of the deity. Promptly, a protest almost identical came from twenty-five ministers in the city of Chicago—the very center of the political strength of Douglas. Later, 504 preachers of the northwest joined in the same memorial. And from that hour, "the church in politics" became one of the never-ceasing denunciations thundered against the new agitation. But on the other side, abolition senators like Chase and Sumner encouraged the ministers to enter politics, saying,

"We implore Christians and Christian ministers to interpose. Their divine religion requires them to behold in every man a brother, and to labor for the advancement and regeneration of the human race." The response of the clergy had been instant. Three thousand and fifty ministers of New England signed a memorial to the senate which be-

gan: "In the name of Almighty God and in his presence, we solemnly protest against the passage of the proslavery Nebraska bill."

But the pro-slavery ministers were also in politics, only on the other side. I have in my library a collection of sermons preached on the "day of fasting and prayer," Jan. 6, 1861, when civil war was impending, and in these one can read fiery defenses of slavery, calling it a "divine institution which must be maintained," by Dr. Palmer of New Orleans, Rev. Van Dyke of Brooklyn and others. So our history is full of "political parsons." But men like H. W. Beecher, Charles Parkhurst, Father Curran, archbishop of Ireland, and their kind did not preach to set brother against brother, but to set the right, as they saw it, against wrong.

Modern Methods of the Church in Politics

The methods pursued by the church in influencing political life were, and still are, different in different countries. We limit our discussion on this point to the United States in modern times.

1. In trying to cleanse politics most American churches insist that the most successful method consists in the conversion and growth in grace of the individual by repentance and faith, and in spiritualizing of family life. For in order to get cleaner politics an increasing number of the units of society must be cleansed to give them moral strength and vitality. A stream will never rise above its source. By this method the churches have admirably succeeded in training millions of people and thousands of outstanding leaders who in various ways discharge to some extent the mission of the church to be a light in the political world and the salt within our decaying civilization, and who, like the woman of old, mix into politics the leaven of the Gospel to "raise" them and make them more palatable. Should not the fact be placed to the credit of the Church that among the leaders of the Labor Party of England and Australia, and even among the Socialists of the European continent there are thousands who uphold Christian ideals in politics? How much faster the number and influence of such characters would grow in the world if the church were still more intent on teaching Christ's full and unabridged gospel.

2. Most American theological seminaries offer courses in the various branches of the social sciences in order to equip their ministers to preach Christ's gospel in the thought forms and language of our day. Much more of this is done in Europe, because there the "political and social shoe" pinches more severely. As there are great differences of opinion among theologians regarding Christ's true conception of the kingdom of God and its bearing on present-day political and social conditions, up-to-date theological

schools should offer and require of each student at the very least one exegetical course on the social teaching of Christ, such as the value of personality, class distinctions, the Kingdom of God, marriage and divorce, the importance of the child, the moralization of the property idea, the perils of great wealth and of dire poverty, the limits of government control, on true and false patriotism, on war, etc.

3. Occasionally the American churches express their minds on burning political and social issues officially, by resolutions of their synods or in declarations by their leading office-bearers. (See "Social Pronouncements of the Ev. Synod") The churches have shown commendable wisdom in doing this very rarely. Fair-minded people should clearly distinguish between official declarations of a church as an organization, and the opinions of outstanding churchmen, given in their capacity as private church members or as American citizens. For example, when Bishop Connor, Jr. or Bishop McConnell or Dr. Cadman express political opinions, they must not be understood as speaking for their churches as corporate bodies. They speak for themselves or for a group of like-minded people, unless they bring to the attention of the public such official declarations on ethical principles which their respective churches have always stood for. We admit that to observe this nice distinction is difficult, but to make it is as fair to the church as it is in the case of a lawyer, a physician or an educator, etc. It is Russian and Mexican policy to muzzle a citizen politically if he happens to be a clergyman; but this is certainly not American.

4. Usually the churches discharge part of their political and social function by maintaining denominational *Commissions on Christianity and Social Problems*, headed by interdenominational and international social institutes. The work of these social commissions is often misunderstood and sometimes purposely misrepresented. It should be kept in mind that they have no pet political or economic program to promote, such as socialism, capitalism, single tax, etc. Their sole object is to use all available opportunities for the study of social and economic conditions and problems in order to assist their respective denominations to make a definite contribution to the social thought and progress of America which is in full harmony with the spirit and the principles of each Church. (See the report of our "Commission on Christianity and Social Problems" to our General Conference of 1929)

There was never a time when the American Churches were in greater need of social commissions than the present. When the whole world is grappling with perplexing social and political problems and when the European waves of radicalism are already dash-

ing upon the shores of America, it is brainless optimism, born of lack of historical perspective, to suppose that the United States and the American churches will be the only ones that shall remain untouched by the radical world upheavals. Church leaders who are inclined to be self-complacent will find much food for serious thinking in a recent book, "Labor Speaks for Itself," by Professor Jerome Davis of Yale University, which is a symposium of the views of labor leaders throughout the world, and in which, for example, James P. Thompson, national organizer of the Industrial Workers of the World says:

"The established church has always been on the side of the rich and powerful. . . At one time or another they have asked God to bless nearly everything, from the slave-driver's lash to murderous wars. . . Today under capitalism they teach the working class the doctrine of humility; tell them if they get a slap on one cheek to turn the other—and 'blessed are the poor.' They tell us to bear the cross and wear the crown, that we will get back in the next world what is stolen from us in this. In other words they try to chloroform us with stories of heaven while the robbers plunder the world. For this support the ruling classes donate liberally to the church. The organized robbers and organized beggars support each other. . .

"The old is ever shocked by the new. But you of the old can be no more shocked at us than we are at you. You ask what we of labor think of you? We are horrified—horrified at the unnecessary poverty and misery and slavery in the world, horrified at you and your savage God—and we are determined to drive all of you from your thrones. . . And when you have gone the truth will have a chance and peace and love will come and bless the world."—Terrible words!

In order to meet such attacks, not by mere denunciation, but by advocating constructive reforms, the Church must train her ministers much more thoroughly than hitherto, along social lines, and in this work the social commissions are of uncalculable assistance. (See the pamphlet, "Importance of the Study of the Social Sciences to the Modern Minister," by Philip Vollmer)

5. Some religious organizations try to promote good and prevent bad social legislation by direct appeals to our lawmakers at Washington. Hundreds of groups of citizens, such as the American Legion, the wet interests, various farm organizations, etc., are similarly active. Such activity is usually called "lobbying" (from "lobby," that part of a hall not reserved for the legislators), which term refers to efforts by persons not members of a legislature to influence legislation. Such influence may be, and often is, entirely legitimate, honest and unselfish; but in most cases it is dictated by selfish and even by corrupt motives. Hence the evil connotation of the term.

To the very generally voiced demand that the Church keep out

of politics, the "Christian Century" recently gave the following spirited rejoinder:

"That most insolent and bare-faced demand that religion should get off the earth could scarcely go farther than the doctrine, lately announced by the world's wettest newspaper (The Chicago Tribune), that "it is not the privilege of citizens to influence legislative action when it is to promote ideas derived from religious belief, association, organization and teaching through the efforts of such church organizations." According to this interesting theory, any group of citizens may unite to make effective by appropriate legislation any ideas that they may have, either for private gain or for public weal, *unless these ideas have a religious sanction or were derived from a religious source!* Butchers, bakers and candlestick makers, oil producers and steel manufacturers can form their associations, maintain their lobbies at Washington, and bring to bear upon government all the influence that they can command to secure legislation in their several interests, but Christians, as Christians, may not organize to secure legislation which they believe to be for the general welfare. Self-interest may freely utilize the power that comes with concerted action, but those who seek only the common interest must confine themselves to such disjointed and sporadic activities as alone are possible without organization." Away with such tyranny!

Conclusion

The summary of this discussion—der langen Rede kurzer Sinn—may be condensed into the following propositions ("Theses"):

1. Since the politics of a nation can only be cleansed in proportion as the individual citizens live clean, upright and honest lives, the chief business of the Church is to develop true Christ-like characters. This is the Church's peculiar contribution toward political regeneration which no other organization is able to make.
2. But saving souls includes saving the political and social environment in which these souls live and move and have their being. Saving souls in an atmosphere of political and economic corruption is as difficult as permanently curing a tubercular patient without placing him in a climate where he will have the most favorable chance of getting better. It is a widespread belief among Christian people that the moral good will which issues out of the religious experience of the saved individual would apply itself *automatically* to the world's problems. This is a false notion. It does not realize that people may be very moral in one relationship and very immoral in another; that it is therefore necessary to develop a conscience for each moral problem.
3. In all her efforts to cleanse politics the Church should limit herself to her specialty, which is emphasizing principles derived from the Gospel, leaving to statesmen and trained workers

in the several fields to express that gospel in its suitable form. Christians as such are not responsible for preparing or dictating detailed political programs.

4. As even the best type of statesmen and political leaders are constantly exposed to corrupt influences, it is the patriotic duty of the churches to cry aloud and spare not whenever great principles of political righteousness are in special danger. By so doing they will stiffen the moral backbone of good politicians and strike terror to the heart of low-type leaders.

5. It is not partisan intrusion into politics, but mere obedience to Christian duty, to discriminate between aspirants for public office who will do what they promise and such as are the beneficiaries of graft and corruption. Government by grafters is government by criminals. It gets worse by indifference to its smooth viciousness. It is a type of evil with which any compromise is always a temporary expedient.

6. The American Churches must cultivate moral courage in their ministers and members. Tamelessness is emptying many churches. And when ministers do show courage, tempered with good sense, then the church should protect her major and minor prophets, especially when they are but carrying out decisions made by the church herself.

7. Ministers speaking on political subjects must not discharge their weapons half-cocked; that is, they must have knowledge, as well as good-will. They should beware of "hot air" or ill-digested propaganda. Seminary courses, an immense amount of literature, social commissions, lectures, etc., provide ample intellectual ammunition. These agencies are recognized and encouraged by our church leaders more than ever before, because they read correctly the signs of the approaching social storm in this revolutionary period of the world's history.

8. In exercising their rights the ministers should act with wisdom and tact, as to place, language and spirit. They must do nothing to embitter and disrupt their Churches and endanger their influence with members who may differ from them, and who may be just as sincere as the ministers. As a rule the explosive issues of politics should be kept out of Church services. Literature, forum discussions, etc., are better means of influencing people on political questions.

Brief Selected Biography

- McCown. Genesis of the Social Gospel.
 Vollmer, Philip. Importance of the Social Sciences for the Modern Minister.
 Davis, Jerome. Labor Speaks for Itself.
 Niebuhr, Reinhold. Does Civilization Need Religion?
 Horstmann, J. H. The Will of God.
 McConnell, F. J. Humanism and Christianity.
 Vollmer, Philip. New Testament Sociology.

INDIA—SOME OBSERVATIONS OF AN INTERESTED TOURIST*

BY BISHOP ADNA W. LEONARD

One fifth of the world's population is to be found in India. In 1872 the population of India was 206,000,000. In 1921 the population was 318,000,000, or an increase of fifty-four percent in fifty years. Whatever may be the criticism of the policy of Great Britain in India, the increase in the population speaks volumes for the improved conditions under British rule.

The most recent government census reveals 2,300 caste divisions, based on differences of blood, occupation, religion, and social tradition, while "The Linguistic Survey of India" has classified 179 languages and 544 dialects. These facts are illuminating and should be kept in mind, especially in any attempt to make known the real situation in India. Whoever he may be—missionary, political agitator, social reformer, teacher, professional or business man—in any effort he may make to change the face of India, he will inevitably find himself enmeshed in problems growing out of the masses of population, the numerous languages and dialects, and the appalling ignorance and superstitions of the people.

At the very outset we desire to have it distinctly understood that our admiration for the British government, as well as our regard for the British people, is very great. One needs only to take a trip around the world and visit the nations of earth to thank God again and again that Britannia still rules the waves, and that her protecting hand is discovered in so many places. This sincere and friendly attitude must not hinder us, however, in an effort to note some observations made possible by a rather extensive trip recently from Bombay to Calcutta. The British government is severely criticized by many enlightened and well-educated Indians for not doing more to improve agricultural methods in order to secure a corresponding rise in the production of food and raw material. In this connection it should be remembered that seventy percent of India's total population are engaged in some form of agricultural pursuits. Notwithstanding this fact, the average yield of wheat per acre in India is only twelve bushels. Compare this with an average of thirty-two bushels per acre in Britain and twenty-six in Egypt.

But here again, the vast population and the ignorance and poverty of the people have much to do with impeding agricultural development. Among the many impeding causes we mention three. The social and religious customs that force marriage and motherhood on India's women. It is regarded as a disgraceful thing for

*Reprinted by permission of the "Christian Advocate,"

a daughter of the house to be unmarried at the age of fourteen years. The scale of dowry and wedding festivities is fixed by the unwritten but rigorous laws of custom. It is not an uncommon thing for a villager to borrow a sum of money for his daughter's wedding which represents the net income of the family for many years. That which makes the situation all the worse is that at such times the money is usually borrowed from professional money lenders, who charge not less than thirty percent interest, and often exact a still higher rate. This, of course, works a great hardship on the entire family, and frequently for a long period of years.

One of our Christian families in India contracted a marriage loan before they became Christians. The loan was ten rupees, and it took the entire family ten years to free themselves of the debt. They reported at a recent conference that their joy was full because the Lord had helped them make the final payment on the loan, which at the end of the ten-year period was 250 rupees. The natural result of the general practice of child marriage is enfeebled mothers, frail and sickly infants, and a perfectly appalling child mortality.

Another impeding cause is the unspeakable poverty and moral conditions of the sixty million outcasts, who are denied the commonest human rights, and whose caste dooms them to a heartless degradation.

There is still a third impeding cause, and that is an adamant wall of caste which prevents the introduction of modern agriculture. This is the caste that restrains the handling of animal and bone manure except by the outcasts.

It is quite generally agreed by those who have seriously studied this question that there are three ways by which the agricultural conditions in India can be improved. The first is the creation of alternative industries; second, the exclusion of foreign cotton, which is Mr. Gandhi's demand; and third an immense increase of agricultural productivity through improved methods. This would also involve the bringing into use of the forty percent of cultivable land which the government estimates to be still unused. The poverty of the people would be the greatest obstacle in the way of carrying out the third suggestion.

Religion, illiteracy, and poverty are the trinity of powerful influences in India which must be taken into consideration at every turn.

The sacred water tanks in the villages furnish the main water supply, which to us would be utterly intolerable. They serve as reservoirs, and are filled often to overflowing during the rains of the monsoon from June to September. They are rectangular in

shape, and a gradual decline on one side, sometimes steps, makes the approach to the tank comparatively easy. For a limited number of hours each day the women may use the tank exclusively. Sacred bulls and the village buffalo wallow along the edge, stirring up the mud and filth; women beat the clothes on stones in a vain endeavor to get them clean, and then rub and rinse them in the foul, green water; the brass and copper bowls are rubbed and scoured with the mud and sand on the shore, and then washed in the thick water of the stagnant pool. It is needless to say that all these village pools or tanks breed mosquitoes throughout the twenty-four hours of the day. Toward the close of the dry season the conditions which obtain in or near these tanks are so unsanitary, one wonders that it is possible for human beings to live in such close proximity to them.

INDIANS A RELIGIOUS PEOPLE

If there is any country in the world where religion is given first consideration, it is India. Here people have time for religion. The Hindu religion, introduced by the Aryan invaders, is not so much a faith as a system of manners and conduct, but it holds within its grasp and gives direction to the life of 220,000,000 of human beings.

Of all the great religions, Buddhism alone had its origin in India. The place where Buddha started upon his very remarkable career is not far from the city of Benares, and is today visited chiefly by tourists. Hinduism has absorbed and crowded out Buddhism in India so completely that there is scarcely a vestige of it left. Mohammedanism in India claims 70,000,000 of followers, and constitutes by far the largest body of Mohammedan believers to be found in any country of the world.

The Christian religion, though numbering but five millions, is becoming increasingly influential, and is making a profound impression on all phases of Indian life.

The dominating religions of India are so vast in their proportions and so intricate in their organizations, that any attempt to define or to explain them would require more space than could possibly be given to them in this connection. India today is the battleground of religious conservatism on the one hand, and the forces that make for modern progress on the other.

Hinduism is a method of absorption and a system of inclusions. An eminent scholar, who has spent many years in India, has said: "A man today may be a monotheist, a polytheist, a pantheist, or an atheist, and still be an orthodox Hindu. Hinduism is more a medley than a blend. There is in it so much of good, and so much also of evil. Here lies the weakness. It waits for a fan that

will separate the wheat from the chaff." Pessimism is a canker eating at the heart of Hinduism, for the latter declares and insists that existence is so bad that the only thing to do is to get rid of it. Here is to be discovered the secret of India's exaltation of the spiritual, and until this is understood, it is not possible to comprehend India, especially from the standpoint of Hinduism. Out of this conception of the material universe grows the Hindu doctrine of Karma and rebirth. "Release comes when you have recognized the unreality of the material universe. Only spirit (Brahma) really exists."

THE IDOLATRY OF HINDUISM

There is nothing more repulsive than the idolatry of Hinduism. Whatever defense may be made of it on the ground of helpful imagery of symbolism, it can have nothing but the most degrading effect upon those who worship at the shrines. The very shapes and forms of the gods are hideous, and many of the teachings regarding them are suggestive of the basest and vilest human passions. Govinda Das, a Hindu reformer, in writing on the orgies of a large sect in Bengal, says: "Nothing but nervous breakdowns and bestiality of character can result from such foul depravity masquerading as religion."

The sad fact is, you must visit the temples in order to see not the best, but the worst side of Hinduism. It is in the temples that sensuality reaches its deepest depths. There one sees temple prostitutes dedicated in their infancy to a life of shame. All this, and more, in the name of religion.

It is frequently said, and I have heard it more than once on this trip, that the very sins which abound in India are to be found in Christian England and America. In answer to this indictment it may be said that where these sins are practiced in Christian countries, they exist in spite of and in opposition to the religion of the country, and in violation of the laws of the land.

THE BRITISH IN INDIA

The story of the British government in India is a long and interesting one. More than once on this cruise around the world I have been reminded of the service Great Britain is rendering to the world through her dominion and colonial policies. As a result of this world cruise my admiration for the British government has increased. It would be a tragedy unspeakable if there should ever arise any serious misunderstanding between the United States of America and Great Britain. It is impossible to enumerate the gains that have accrued to India as the direct result of British occupation. Mention can be made of only a few of these benefits.

Law and order have been established; internal peace has been secured; judicial procedure is now required in the settlement of disputes between sect and sect and the rich and the poor; through a common language and the centralizing of government administration the uniting of India as one people and nation is being accomplished; the building of railroads, the organization of postal and telegraph systems; the redeeming of millions of acres of agricultural land by building forty thousand miles of irrigation canals; and the encouragement given to modern education are some of the benefits regarded as fundamentally essential in the civilization which Great Britain has made possible to India.

In calling attention to the other side, the writer fully realizes the delicacy of such an attempt, and how easily one exposes himself to the charge of prejudice or ignorance, or both.

England is committed to the policy of gradual realization of self-government for India. The problem is unquestionably a very difficult one, and the brief experience of the United States of America in the Philippines is but an illustration of the larger task which England has assumed in India. The charge that is made against the British government, and one which we often heard, was that the government, is constantly putting obstacles in the way of progressive legislation for the good of India. Many Indians have lost confidence in England because of what they believe are unfulfilled promises which England made to India during the uncertain days of the great war.

Child labor under seven years of age was not abolished until 1881. Not until 1891 were the working hours for women limited to eleven per day, and as late as 1922 legislation was passed establishing for women's labor the hours of daylight and one rest day per week.

We also heard it said repeatedly that the English official members combined with the ultra-orthodox Hindu wing that killed the bill in March, 1925, raising the "age of consent" from twelve to fourteen years. We are glad to record that since then a bill was passed, supported by the English officials, raising the "age of consent" to thirteen years in marriage, and fourteen outside of marriage.

RICHEST COLONIAL POSSESSION

It is frequently stated that England is "scuttling" India to her own financial advantage, inasmuch as India is her richest colonial possession.

The statement by Sir W. Joynson-Hicks, Home Secretary, as quoted in "The India Social Reformer" for November 28, 1925, sticks in the minds of educated and patriotic Indians. He said:

"We did not conquer India for the benefit of the Indians. I know it is said at missionary meetings that we conquered India to raise the level of the Indians. That is cant. We conquered India as the outlet for the goods of Great Britain. We conquered India by the sword, and by the sword we should hold it."

While it may be said that such an utterance does not represent the best English mind today, nevertheless such an expression by a British cabinet minister is very significant, and the people of India will not forget. We can but mention the Amritsar tragedy concerning which it has been said, "If India be indeed a lost dominion, it was lost at Amritsar," and the fact that a resolution was passed by a large majority in the session of the legislative assembly at Delhi in the face of a very stubborn official opposition, "asking government to accept as its ultimate policy total prohibition of the manufacture, import, and sale of alcoholic liquors, except for medicinal and scientific purposes," does not tend to make the educated Indian more loyal to Great Britain.

England is also responsible for the increasing opium evil in India.

The production, distribution, and sale of opium are under the direct control of the British government, and it goes without saying that the revenue derived from the consumption of the drug is very great. There are more than six thousand retail opium shops in British India. One writer states that twenty-three hundred men and women were counted entering one of Calcutta's opium shops in one day. One anna (two cents) buys six and three-quarter grains of opium. It is a common practice for mothers to drug their babies before going to work, and it is a notorious fact that little babies carried in the arms of beggars on the streets remain quiet and seldom cry because they have been drugged with opium.

These are a few of the more serious charges that are brought against England by educated and patriotic Indians, and from the standpoint of an outsider they would seem to be very serious.

If in these days of a rising assertiveness on the part of the Indian people, England should continue to lose her moral prestige in India, it is not impossible to conceive of a day approaching, and possibly sooner than some dream, when India will be in fact "a lost dominion."

THE BREAKING DAY

The Christian movement in India is making greater gains than ever before. A survey of all the Christian bodies reveals the interesting fact that Christianity has gained within the past decade approximately twenty-two percent. This is a greater gain in percentage than that of any of the other faiths of India.

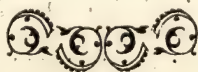
Although it is difficult to discover any enthusiasm over European Christianity, there is a positive enthusiasm over the life and teachings of Jesus.

A very prominent member of the Provincial Council, residing in Calcutta, said to me, "Forty years ago India was anti-Christ—today India is pro-Christ." Of course, this gentleman did not mean to convey the idea that there is in India today a general turning of the people to Jesus Christ as Lord and Saviour. He did refer, however, to the irresistible appeal Jesus is making to the educated as well as to the uneducated people. The matchless character of Jesus is a new challenge to awaking India, and in such an hour the Christian church at home must not falter. It is no time for a message of compromise. Caste is showing signs of crumbling, and as never before, Jesus, the Divine Son of God and Saviour of men, must be presented to India's teeming millions. Tagore, India's great educational leader and modern Shakespeare, permits no idolatry to be practiced within the grounds or buildings of his university. Christian teachers are numbered among the faculties of Tagore's remarkable school of learning. The poet is friendly to Christianity, although he is emphatic in stating that he is not a Christian.

Gandhi has been definitely influenced by Christianity. He once said, "There was a time when I was wavering between Hinduism and Christianity." His favorite hymn is "Lead, Kindly Light." He has made it easier for Christianity in India. He is without doubt the idol of the people.

But let it be borne in mind that Gandhi is a Hindu, although in some respects an unorthodox Hindu. He prefers the Bhagavad Gita to the New Testament. He calls himself a Sanatan Hindu because he believes in the Vedas and Hindu Scriptures, avatara (incarnation), and rebirth. He believes in and advocates caste, although he is opposed to the caste of the untouchables. He believes in the protection of the cow, and like Tagore, is strictly opposed to idol worship. In the face of all this, how can he be called a Christian? It is one thing for a person to admire the life and character of Jesus, and quite another to fall at His feet and cry out, "My Lord and my God!"

It is most unfortunate that statements have been made on certain platforms in America conveying the idea that Gandhi is a Christian. We all wish he were, but the fact remains he is not a Christian.—*Christian Advocate*.



Christentum und Metaphysik

Von Professor Dr. Grünmacher.

I.

In der Auseinandersetzung zwischen Christentum und Erkenntnistheorie wurde gezeigt, wie der gläubige Mensch unmittelbar gewiß ist, eine objektive diesseitige und jenseitige Welt zu erreichen. Die philosophische Erkenntnistheorie des kritischen Realismus will zunächst aber nicht mehr als eine objektive diesseitige Welt erreichen. Denn für die Philosophie ist es in der neueren Zeit mehr und mehr zum Problem geworden, ob die menschliche Erkenntnis über die unmittelbare Erfahrung hinausgehen und zuletzt eine Uebervwelt erfassen kann. Das aber ist das Problem der Metaphysik. Der Ausdruck, der sich zunächst Anschluß an die äußere Anordnung der aristotelischen Schriften bildete, betrifft im übertragenem Sinn die Gedanken, welche über die nächstliegende Erfahrung hinausgehen und die letzten Rätsel aller Dinge durch die Annahme einer Uebervwelt beantworten wollen. In der Antike und dem Mittelalter glaubte man wesentlich auf dem Weg reinen Denkens metaphysische Ideen gewinnen zu können. Rational zwingende Schlüsse sollten vor allem zum Beweis der Existenz Gottes und der Unsterblichkeit führen. Aber die schon früher geübte Kritik an dem erkenntnistheoretischen Rationalismus trifft in noch erhöhtem Maß auf seine metaphysischen Konstruktionen zu. Nichts garantiert, daß rein logischen Gebilden auch eine Wirklichkeit entspricht, sei es im Diesseits und noch weniger im Jenseits. Darum war es richtig, wenn Kant der rein rationalen spekulativen Metaphysik eine scharfe Kritik zuwandte und nachwies, daß alle ihre Hauptsätze wie etwa die Unendlichkeit oder die Endlichkeit der Welt sich mit gleichlauten Argumenten beweisen beziehungsweise nicht beweisen ließen. Kant machte aller rein rationalen Metaphysik ein Ende. Er glaubte aber dafür die auf theoretischem Weg nicht erfassbaren letzten Wahrheiten auf praktisch sittlichem als sogenannte Postulate wiedergewinnen zu können. Unser sittliches Handeln verlangt die Anerkennung einer Willensfreiheit, einer Gottheit, einer Unsterblichkeit. Wir müssen damit rechnen, auch wenn sie sich mit dem Verstand in keiner Weise rechtfertigen lassen.

Mit dieser Stellungnahme aber führte Kant einen Dualismus in das geistige Leben des Menschen ein, der konsequent durchgedacht nach der einen oder andern Seite weiterdrängt und das auch in der folgenden philosophischen Entwicklung getan hat. Der eine Kreis von Kants Schülern verstand seine praktischen Postulate nur als Annahmen, die um ihres Nutzens willen in der Welt Geltung haben sollten, auch wenn sie metaphysisch nicht existierten, sondern geradezu unwahr wären. In Deutschland hat diese Auffassung der

Neukantische Positivismus in der zweiten Hälfte des 19. Jahrhunderts vertreten und in besonders zugespitzter Form im 20. Jahrhundert der noch heute lebende Hallenser Philosoph Baihinger. In Frankreich hat sich diesen Gedankengängen Bergson genähert, in Amerika und England ist der Pragmatismus — von Männern wie Schiller und James vertreten — zu einer breiteren Strömung geworden. Gemeinsam ist diesen Richtungen der Gedanke, daß alle theoretischen und erst recht metaphysischen Annahmen nicht auf ihren Wahrheitsgehalt, sondern auf ihre Nützlichkeit im weitesten Sinn des Wortes zu prüfen sind. Bewährt sich ein Gedanke als förderlich für das Handeln, so ist er anzuerkennen, auch wenn ihm keinerlei reale Wahrheit entspricht. Auch religiöse Ideen sind dieser Beurteilung unterworfen. Gibt der Glaube an Gott und die Unsterblichkeit den Menschen Friede und sittliche Kraft, so sind sie beizubehalten, auch wenn ihnen keinerlei jenseitige Realität entspricht.

Aber diese Annahme von der Wirkung solcher — in Kürze als „Fiktionen“ bezeichneter — Ideen läßt sich doch nur so lange aufrecht erhalten, als ein Mensch ihre objektive Unsicherheit oder Unwahrheit nicht durchschaut hat. Schon auf Kinder wirken moralische Märchen nur so lange, als sie deren Märchencharakter nicht erkannt haben. Ist das aber der Fall, so verlieren sie jede Wirkung. Erst recht hört jeder Erwachsene auf sich durch einen Gedanken von einem Jenseits beeinflussen zu lassen, von dem er nicht weiß, ob es existiert und nicht ein reines Gebilde seiner Phantasie ist. Gerade dem religiösen Menschen ist es unmittelbar sicher, daß sein Glaube nur so lange für ihn einen inneren Wert hat, als er auch von seiner Wahrheit überzeugt ist. Die Frage nach der historischen Existenz Jesu ist mit recht stets von gläubigen Christen auch darum bejaht worden, weil ein legendärer Erlöser jede praktische Wirkung verliert.

Infolgedessen kann der Kantische Dualismus nicht in dem Sinn aufrecht erhalten werden, daß man in einem Gegensatz zwischen Wert und Wahrheit, Postulaten des Handelns und Erkenntnissen des Verstandes beharrt. Vielmehr müssen beide Reihen harmonisch sich miteinander einigen und gerade die praktisch erfolgreichen Werte als besondere Stützen der Wahrheit verstanden werden. Weil der Mensch ohne Willensfreiheit nicht leben und handeln kann, muß sie tatsächlich bestehen, wenn auch zu ihrer Sicherung eine besondere freie jenseitige Welt angenommen werden muß.

Aus der Gesamtheit seiner Erfahrung, sowohl der sinnlichen Wahrnehmung und ihrer denkenden Verarbeitung, wie auch seinem sittlichen Handeln und seinem Fühlen empfängt der Mensch die Antriebe und die Möglichkeiten zu metaphysischen Erkenntnissen. Diesen Weg ist in der modernen Philosophie die sogenannte in-

duktive Metaphysik gegangen, die zahlreiche Vertreter in allen Ländern gewonnen hat. Sie konstruiert die letzten Wahrheiten nicht mehr in kühner spekulativer Konstruktion von oben her, sondern steigt vorsichtig von unten Schritt für Schritt aus der Ebene auf die Berge an den Stellen, wo jene selbst den Weg dazu weist. Schon die exakten Einzelwissenschaften zwingen immer wieder an verschiedenen Punkten über die unmittelbaren sinnlichen Erfahrungen und Beobachtungen und deren gedankliche Wiedergabe hinauszugehen. Ein Atom im strengen Sinne hat nie eines Naturforschers Auge, selbst nicht durch das schärfste Mikroskop gesehen. Und doch muß die Naturwissenschaft zur Erklärung einer Reihe tatsächlicher Beobachtungen zur Annahme von Atomen fortschreiten. Nicht minder wird nur häufiger die regelmäßige Wiederkehr einzelner Erscheinungen beobachtet, während die Annahme ihrer in allen Fällen sich durchsetzenden Gleichartigkeit oder kürzer die Behauptung eines Gesetzes schon eine metaphysische Annahme ist. Auch der Psychologe sieht nur einzelne seelische Vorgänge, die ihm aber unverständlich bleiben, wenn er nicht zu der Annahme einer in jenen wirksamen Seele fortschreitet. Exakt lassen sich auch in der Geschichte nur einzelne Vorgänge feststellen, aber es gibt keinen Historiker, der sie nicht in einen größeren historischen Zusammenhang, sei es der Kultur eines einzelnen Volkes, sei es der gesamten Menschheit einstellt. So erwachsen aus allen Einzelwissenschaften **metaphysische Annahmen**.

Diese stehen zunächst unvermittelt nebeneinander, ja nicht selten in scheinbarem Gegensatz, wie die materialistischen Behauptungen naturwissenschaftlicher und idealistischen geschichtswissenschaftlicher Metaphysik. Dem menschlichen Geist wohnt jedoch der Trieb zur Einheit und Widerspruchslosigkeit ein. Er will die Ergebnisse der verschiedenen Wissenschaften miteinander ausgleichen. Diese Aufgabe übernimmt die eigentlich **philosophische Metaphysik**. Ihre Lösung wird nur möglich durch einen weiteren Aufstieg in jenseits aller Erfahrung liegende Ideen wie etwa die eines hinter Natur, Geschichte, Seele stehenden Weltprinzips, das sich in jenen Erscheinungen nur in verschiedener Weise manifestiert. Eine monistische Weltanschauung mit deutlich metaphysischem Charakter entsteht. Zu ihr tragen freilich nicht nur die rein intellektuellen Erwägungen der Philosophie bei, sondern auch praktische Erlebnisse und Gemütsempfindungen. Man will das eine und macht es darum zum Weltprinzip. Man erlebt überall die gleichen Stimmungen und läßt sie darum von einer einzigen Ursache hervorgerufen sein. Umgekehrt werden Menschen, die in ihrem Handeln stark die Gegensätze zwischen Gut und Böse spüren auch einen Dualismus in die letzten Weltprinzipien eintragen, siehe die Zarathustra-Religion!

Alle diese Antriebe aus theoretischer und praktischer Erfahrung sucht die Philosophie in einer metaphysischen Weltanschauung zusammenzufassen. Je höher sie freilich emporsteigt, desto blasser werden ihre Erkenntnisse und desto unsicherer ihre Ergebnisse. Nicht ganz mit Unrecht hat man die philosophische Metaphysik eine Begriffsdichtung genannt und ihr den Charakter strenger Wissenschaft abgesprochen. Der paradoxe Tatbestand ist der, daß menschliches Denken nicht auf letzte metaphysische Abschlüsse verzichten kann und doch nicht fähig ist, sie wirklich allgemeingültig und klar zu erreichen. Der Weg von unten nach oben, zu dessen Beschreitung ein unwiderstehlicher Zwang immer wieder den menschlichen Geist veranlaßt, führt in Nebel hinein, aus denen nur dann und wann einige Bergespitzen und ein Stück Himmel in wechselnder Beleuchtung hervorscheinen.

In diese Schwierigkeit und Unvollendetheit der philosophischen Metaphysik greift die religiöse Erkenntnis lösend und vollendend ein. Denn kein Erfahrungsgebiet liefert so viel Antriebe und Beiträge zum Aufstieg in die Metaphysik wie das religiöse. Erst im religiösen Erleben werden die innersten Bedürfnisse der menschlichen Seele nach der Begegnung mit dem Unendlichen und Ewigen lebendig. Erst die religiöse Naturbetrachtung treibt zum Verständnis ihrer letzten Herkunft in einem göttlichen Schöpferwillen und ihres höchsten Zieles als Unterbau eines göttlichen Reiches. Die religiöse Geschichtsbetrachtung findet in der ganzen menschlichen Geschichte den Zusammenhang und die Einsenkung einer Erlösung und Heilsgeschichte. Vor allem aber bedeutet jeder echte religiöse Vorgang einen direkten Schritt in die volle Transzendenz. Das Gemüt fühlt sich abhängig vom Absoluten, der Wille empfängt seine Ziele durch einen ewigen Willen, es entsteht eine Verkehrsgemeinschaft mit Gott. Auf Grund dieser praktisch religiösen Erfahrungen einer metaphysischen Wirklichkeit entwirft jede Religion und vor allem das Christentum eine metaphysische Weltanschauung, in der sie alle Tatbestände von Gott aus deutet. Diese Gedankenwelt sieht sie aber in den Grundzügen nicht als eine selbsterdachte an, sondern als eine von Gott empfangene, weil offenbarte. Die letzte Quelle der religiösen Metaphysik ist die Offenbarung das heißt eine besondere Selbstbezeugung Gottes in der Welt. Für die Religion lichten sich darum die Nebel, und selbst die Berge erscheinen nur als irdische höchste Spitzen, über denen Gott sichtbar wird. Religion birgt metaphysische Weltanschauung in weitestem Ausmaß und in sicherster Fundamentierung in sich.

Erst sie vermag der philosophischen Metaphysik die notwendige Hilfe in ihren Schwierigkeiten und wirkliche Abschlüsse in Weltanschauungsfragen zu ermöglichen. Es gibt darum keine umfassende

philosophische Weltanschauung, die nicht offen oder heimlich eine Anlehnung bei der Religion macht. Platos letzte Ideen tragen fraglos religiösen Charakter und zu ihrer Veranschaulichung benützt er darum religiöse Mythen, die nachweislich aus dem Orphismus stammen. Alle nachchristlichen metaphysischen Weltanschauungen verraten deutlich ihre positive oder mindestens negative Abhängigkeit von der christlichen Metaphysik. Umgekehrt aber bedarf auch eine religiös fundamentierte Weltanschauung der Verbindung mit den Ergebnissen einzelwissenschaftlicher und philosophischer Metaphysik. Denn weder die religiöse Erfahrung noch die geschichtliche Offenbarung geben Antriebe oder Möglichkeiten, das Wesen eines Atoms oder eines naturwissenschaftlichen Gesetzes, eines kulturgeschichtlichen Zusammenhanges oder selbst das Verhältnis seelischer Einzelbewegungen zum Ich zu erkennen. Alle diese Fragen lösen die Einzelwissenschaften und die Philosophie, um von der religiösen Metaphysik in ihr System aufgenommen zu werden. **So findet eine gegenseitige Annäherungsbewegung zwischen religiöser und allgemeiner Metaphysik statt.** Die religiöse Metaphysik übernimmt die Einzelresultate der allgemeinen, wie umgekehrt die philosophische Metaphysik für ihren letzten Abschluß, der religiösen bedarf. **Theologie und Philosophie lassen sich — was immer man auch in dieser Richtung versucht hat — nicht reinlich voneinander scheiden.** Sobald die Theologie von Gott spricht, nennt sie damit auch das letzte Prinzip des Weltverständnisses und sobald die Philosophie von einem Absoluten reden will, macht sie eine Anleihe bei der Religion.

II.

Besteht bei dieser Sachlage ein wirklicher Zusammenhang zwischen Religion und Metaphysik, Theologie und Philosophie, so sind beide Gebiete immer wieder zu einer Auseinandersetzung und dem Versuch einer Harmonisierung genötigt. Denn Glauben und Wissen gehören zusammen und im geistigen Haushalt ist nur dann volle Befriedigung, wenn der Glaube auch die letzten Fragen des Wissens löst, wie umgekehrt das Wissen im Glauben endet. Was so für den Einzelnen persönlich gilt, trifft auch auf die Geschichte der theologischen und philosophischen Metaphysik und ihrer Systeme zu. Zwischen ihnen ist stets eine Auseinandersetzung erfolgt und auch das Ziel einer harmonischen Verbindung immer wieder aufgestellt. Die theologische Apologetik hat die Aufgabe eine solche Diskussion mit allen noch heute vertretenen philosophischen Weltanschauungen zu vollziehen. Ihre Zahl ist keine allzugroße und positiv lohnend ist nur die Berücksichtigung solcher philosophischer Richtungen, die auch ihrerseits auf eine Verbindung mit den Christentum ausgegangen sind. Das haben in neuerer Zeit vor allen

Dingen Hegel und Schelling getan, indem sie religiös-christliche Erkenntnisse mit in ihre Gedankenwelt hineinnahmen. Die Auseinandersetzung mit ihnen bietet darum das beste konkrete Beispiel für die prinzipielle Verhältnisbestimmung von philosophischer und religiöser Metaphysik.

Für Hegel steht am Anfang aller Dinge der Geist, der aber erst durch einen entwicklungsgeschichtlichen Prozeß hindurchgehen muß, um zu seiner Vollendung zu gelangen. Die absolute Vernunft wandelt sich notwendig in ihr Gegenteil, die Natur, um. Aus der Natur erhebt sich von Neuem und in gesteigerter Form der Geist. Aber auch dieser Geist muß sich weiter entwickeln und in drei Stadien emporsteigen, zum subjektiven Geist in der Form feelischen Lebens, zum objektiven Geist, wie er in den großen Schöpfungen des Rechtes, der Moralität und Sittlichkeit, besonders in der Gestalt des Staates, lebt und dann zur Sphäre des absoluten Geistes. Erst in dieser kommt der Geist zum vollen Selbstbewußtsein, das heißt zur Erkenntnis des Zusammenfallens von Endlichem und Unendlichem und zwar in der Kunst in der Form der Anschauung, in der Religion in der Form der symbolischen Vorstellung, in der Philosophie in der Form des reinen Begriffes. Durch diese Einstellung der Religion in den geistesgeschichtlichen Prozeß und zwar als die vorletzte Stufe vor der Vollendung hat Hegel ihr eine sehr große Bedeutung für die Erkenntnis der höchsten metaphysischen Wirklichkeit beigelegt. Definiert er doch geradezu „Religion als Selbstbewußtsein des absoluten Geistes.“ Die Religion erschließt das innerste Wesen des Geistes, indem sie das Unendliche und Endliche, das Göttliche mit dem Menschlichen verbindet. Keine Religion tut das in gleichem Maß wie das Christentum, das von Hegel nicht nur an die Spitze der bisherigen religionsgeschichtlichen Entwicklung gestellt, sondern auch als die absolute und unüberbietbare Religion angesehen wird. Der Mittelpunkt des Christentums ist Christus der Gottmensch. „Es muß dem Menschen die an sich seiende Einheit der göttlichen und menschlichen Natur in gegenständlicher Weise offenbar werden. Dies ist durch die Menschwerdung Gottes in Christus geschehen.“ Auch alle andern zentralen christlichen Ideen, wie die von der Dreieinigkeit und der Versöhnung nimmt Hegel in sein System auf und gibt ihnen höchste metaphysische Bedeutung.

Infolgedessen konnte Hegel und erst recht eine Anzahl seiner theologischen Schüler bis in die Gegenwart glauben, daß in seiner Philosophie die christliche Religion zu einer reinen Ausprägung ihres geistigen Gehaltes gekommen sei. Und wirklich sind eine Reihe grundlegender Tendenzen der christlichen Weltanschauung, wie die enge Verbindung Gottes mit Natur und Geschichte, die

steigende Erschließung des göttlichen Wesens in der Weltentwicklung, die Feststellung des Gegensatzes, aber auch der Verbundenheit von Endlichem und Unendlichem, seine höchste persönliche Offenbarung in Christus — von Hegel aus der christlichen Religion als wichtige Beiträge zur Gestaltung seiner philosophischen Metaphysik übernommen. Aber auf der andern Seite hat doch auch Hegel prinzipiell wichtige Bestandteile der christlichen Weltanschauung nicht aufgenommen oder doch so umgebogen, daß sie vom Standpunkt des Christentums nicht mehr als zutreffend anerkannt werden können. Aus christlichem Theismus wird bei Hegel Pantheismus, wenn er die Formel bildet: „Ohne die Welt ist Gott nicht Gott,“ das heißt aber, daß er die Unabhängigkeit und Selbständigkeit Gottes gegenüber der Welt preisgibt. Ebenso hat Hegel einen Monismus zwischen Gut und Böse in dem Maß vertreten, daß das Böse als das beste positive Förderungsmittel des Menschentums erscheint: „Durch den Sündenfall wird der Mensch erst Mensch“ — eine Vorstellung, die sich nicht mit der absoluten christlichen Scheidung zwischen Gott und Sünde verträgt. Auch die Verbindung der metaphysischen Idee der Einheit des Göttlichen und Menschlichen wird bei Hegel nur sehr lose mit der geschichtlichen Person Jesu vollzogen. Christus ist nicht viel mehr als ein anschauliches Symbol für jene auch ohne ihn bestehende und gültige Idee. Gerade hier wird deutlich, daß für Hegel alle seelischen Tatbestände und historischen Inhalte der christlichen Religion doch nur phantasievolle Einkleidungen für rein philosophische Ideen sind. Die Einreihung der Religion in die vorletzte Stufe der Entwicklung bedeutet darum nicht nur eine Hochschätzung für sie, sondern ebenfögut eine Zurücksetzung, da sie in der letzten Stufe, der philosophischen aufgehoben wird. — Hegels System bildet mithin das Beispiel einer sehr weitgehenden positiven Heranziehung von Religion und Christentum bei dem Entwurf einer metaphysischen Weltanschauung. Aber es zeigt auch die damit gegebenen Gefahren, daß die Philosophie die religiösen Tatbestände verflüssigt und ihre Vorstellungen umdeutet. Bei Hegel ist die Religion nicht Ausgangs- und auch nicht Zielpunkt, sondern nur ein — wenn auch sehr bedeutender — Durchgangspunkt für die Metaphysik.

Auch Schelling hat in den früheren Perioden seines philosophischen Schaffens Hegel sehr ähnliche Gedankengänge vertreten, aber er hat zuletzt eine besondere „Philosophie der Offenbarung“ vertreten. Diese nimmt bei der religiösen Offenbarung ihren Ausgangspunkt und will die in ihr positiv enthaltenen Prinzipien zu einer metaphysischen Weltanschauung entwickeln. Die Offenbarung ist ihm eine besondere eigenartige Erkenntnisquelle, deren Inhalt darum nicht aus reiner Vernunft „apriori“ zu konstruieren, son-

dern nur nachträglich zu verstehen ist. Der Inhalt der Offenbarung ist eine höhere Geschichte, die bis zum Anfang der Dinge zurück und bis zu deren Ende hinausreicht. Die Philosophie der Offenbarung will nichts anders, als diese höhere Geschichte erklären und auf ihre metaphysischen Prinzipien zurückführen. Hinter der irdischen Wirklichkeit steht die Gottheit; diese macht in sich selbst einen Werdeprouß durch — nicht erst in der Welt wie bei Hegel. Die Dreieinigkeit ist Ausdruck dieses innergöttlichen Werdens. Aber Schelling bemüht sich auch in Gott selbst den Möglichkeitsgrund des Bösen nachzuweisen und nähert sich der Gefahr eines Monismus zwischen Gut und Böse, Gott und Satan. Auf der andern Seite sucht er immer wieder den christlichen Dualismus zu wahren und doch dem brennendem Bedürfnis des menschlichen Verstandes nach Erklärung des Bösen gerecht zu werden. Gott und Satan werden in der Anschauungswelt der Bibel und den Erlebnissen des religiösen Menschen entsprechende paradoxe Formeln gefaßt. „Wenngleich in einem großen Teil des Neuen Testaments Satan als vorzüglicher Urheber des Bösen und insofern als Feind Gottes beschrieben wird, so erscheint er doch anderseits als ein zur göttlichen Oekonomie selbst gehöriges und insofern von Gott selbst anerkanntes Prinzip.“ Die Offenbarungsgeschichte wird von Schelling in ihren tatsächlichen natürlichen und wunderbaren Ereignissen vollkommen anerkannt, aber aus ihr zugleich bestimmte metaphysische Erkenntnisse abgelesen. So heißt es zum Beispiel: „Tatsachen wie die Auferstehung Christi sind wie Blitze, in welchen die höhere, das heißt die wahre innere Geschichte in die bloß äußere hindurchleuchtend hineintritt. Die äußere Geschichte nicht aufzulösen in jene höhere, aber in ihrem Zusammenhang mit dieser zu erhalten — dies ist die Philosophie der Offenbarung.“

Von der Schellingschen Philosophie der Offenbarung darf man sagen, daß sie methodisch wie inhaltlich von allen philosophischen Weltanschauungen am meisten der christlichen Metaphysik gerecht wird, weil sie vor allem aus der positiven geschichtlichen Offenbarung schöpft. An sie hat sich darum mit Recht die Erlanger Schule und auch F. A. Dörner angeschlossen. Und auch die Zukunftsarbeit kann unter Abscheidung alles Veralteten und Unverständlichen an Schelling anknüpfen. Denn im Unterschied zu der kritischen radikalen Abwehr aller Metaphysik und der in der dialektischen Theologie der Gegenwart betonten Gegensätzlichkeit zwischen christlicher und philosophischer Metaphysik, wird die Meinung bestehen bleiben, daß gerade auch die Philosophie ein Weg zu Gott sein kann, sie das aber nur wirklich werden wird, wenn sie die Religion und das Christentum entscheidend mitberücksichtigt.

Warum haben die Lutheraner eine größere Zunahme zu verzeichnen als alle andern Kirchen?

Pastor G. Fr. Schueke, S. T. M.

Als ich das mir gestellte Thema: Warum haben die Lutheraner eine größere Zunahme an Gliedern zu verzeichnen als alle andern Kirchen? las, kamen mir Zweifel, ob sich das auch so verhalte? Ich besorgte mir darum lutherische Statistiken, die in der Tat ein erstaunliches Wachstum der lutherischen Kirche ergeben. Das bezieht sich nun natürlich nicht auf verschiedene einzelne lutherische Teilsynoden, sondern auf die lutherische Kirche als ganzes, wobei — wenigstens in englischen Statistiken, die den Unterschied zwischen unsrer und der lutherischen Kirche einmal nicht begreifen zu können scheinen — auch unsre Synode teilweise eingeschlossen sein mag. Ob dieses Wachstum nun wirklich das Wachstum aller andern Kirchen übersteigt, dafür allerdings muß ich die Verantwortung der Schriftleitung des „Magazins“ überlassen.

Sehen wir nun die Statistik der lutherischen Kirche an, so finden wir, daß im Jahre 1619 in den Vereinigten Staaten nur eine lutherische Gemeinde mit 65 Konfirmierten, also kommunionsberechtigten Gliedern bestand; im Jahre 1919 dagegen 14,322 Gemeinden mit 2,459,578 Kommunikanten (cf. The Lutheran World Almanac for 1921, p. 564 f.). Wenn wir uns diese Zahlen überlegen, so ergeben sie ein Wachstum von durchschnittlich 47.74 Gemeinden und 8198.38 Gliedern pro Jahr. Oder nehmen wir die Statistik der gesamten lutherischen Kirchenglieder in der ganzen Welt, so finden wir, daß im Jahre 1836 die Gesamtzahl aller Lutheraner 27,000,000 betrug (cf. Rupp, I. Dan.: Religious Denominations, 1844), im Jahre 1917, dem Jubiläumsjahr der Reformation, dagegen 81,526,225 (cf. Penker, J. N.: Lutherans in All Lands, 1917). Das bedeutet eine Zunahme von über dreihundert Prozent. In den letzten Jahren ist dieses Wachstum womöglich noch deutlicher zu spüren. The Lutheran World Almanac für 1926 gibt 15,901 Gemeinden in den U. S. A. mit 2,622,554 konfirmierten Gliedern und 91 im Jahr vorher gegründeten neuen Gemeinden. Das bedeutet eine Zunahme von 1579 Gemeinden in den letzten sieben Jahren oder eine jährliche Durchschnittszunahme von über zweihundert Gemeinden. Mit andern Worten: Mindestens jeden zweiten Tag wurde eine neue lutherische Gemeinde ins Leben gerufen. Die Zunahme der Gliederzahl beläuft sich auf 23,282 im Jahr. Noch auffallender wurde das Wachstum in den letzten zwei Jahren. Der Lutheran Almanac 1928, der letzte erschienene, gibt als die amtliche Zahl aller lutherischen Gemeinden in den U. S. A. 16,896. Das bedeutet, daß in diesen beiden Jahren kein Tag vergangen ist, an dem nicht wenigstens eine neue lutherische Ge-

meinde organisiert wurde. Die Gliederzahl ist in diesen beiden Jahren von 2,622,554 auf 2,707,183 konfirmierte Glieder gestiegen, also über 42,000 im Jahr. Das läßt sich nicht durch natürlichen Geburtenzuwachs erklären, auch nicht etwa durch eine starke Einwanderung: denn es ist ja bekannt, wie gerade die Länder, aus denen die meisten Lutheraner einandern, in den Einwanderungsquoten gegen die englisch redenden Nationen zurückgesetzt sind. Nein, das muß viel tiefer liegende Gründe haben.

Wenn wir nun nach den diesem Phänomen zugrunde liegenden Gründen suchen, so wollen wir uns durch eine weltliche Analogie leiten lassen. Bei einem weltlichen Verein würden wir die Gründe seines Gedeihens vor allen Dingen in seinen Prinzipien zu suchen haben; naturgemäß suchen wir also in einem kirchlichen Verein den Grund des Wachstums in den kirchlichen Prinzipien, vor allem also in der Lehre.

Was denn in der lutherischen Lehre ist es wohl, daß eine solche Anziehungskraft auf die Menschen ausübt, die solche Zunahme erklären könnte? Es kann nun natürlich nicht von mir erwartet werden, eine ganze lutherische Dogmatik zu geben; ebensowenig würde eine trockene Aufzählung aller Lehrpunkte am Platz sein, die nach meiner Ansicht für den beispiellosen Erfolg verantwortlich sind. Darum kann ich nur einzelne Punkte herausgreifen, und an denen nachweisen, was meines Erachtens der Kirche den Aufschwung verliehen hat.

1. **Die Bibel.** Wie Gott schon dem Josua sagte (Jos. 1, 8), ist das Haupterfordernis zu allem Gedeihen das Halten an Gottes Wort und Lehre. Und — man mag nun über lutherische Kirchenordnung und Verfassung denken, wie man will — das wird niemand streiten können, daß die lutherische Lehre, nicht nur über die Schrift, sondern insgesamt, der Schrift entnommen und der Schrift gemäß ist. Alle Kirchen stimmen ja offiziell mit den Lutheranern überein, daß die Heilige Schrift nicht nur Gottes Wort lehrt und enthält, sondern ganz Gottes Wort ist. Leider aber lassen viele modernen Kirchen dieser theoretischen Anerkennung nicht auch die praktische Anerkennung folgen, daß nur die Bibel allein einziger Grund aller Lehrtätigkeit sein darf. In der lutherischen Kirche hätte der Streit zwischen Modernisten und Fundamentalisten niemals aufkommen können. Was der Herzog von Bayern 1530 auf dem Augsburger Reichstag seinem Kanzler sagte: Es sieht so aus, als ob die Lutheraner in der Schrift sitzen, und wir daneben, das gilt „mutatis mutandis“ heute noch von vielen Kirchen. „**Die Lutheraner in der Schrift,**“ das ist der Hauptgrund des Wachstums der lutherischen Kirche. Der Mensch will, wenn er Sonntags zur Kirche geht, Gottes Wort hören und nicht allerlei Abhand-

lungen über Politik, Wissenschaft, soziale Reformen und so weiter. Daß die Menschen die Gewißheit haben, daß sie am Sonntag in einer lutherischen Kirche Gottes Wort hören, das zieht sie. Die Lehre von der Verbalinspiration, wie sie in einigen Synoden gepflegt wird, hat für den Lutheraner dieselbe Bedeutung, wie für den Katholiken die Lehre von der Unfehlbarkeit des Papstes. Wir mögen die Lehre für irrig halten, aber wir können nicht leugnen, daß für den theologisch ungeschulten Laien eine große Anziehungskraft in dem Bewußtsein liegt, in dieser Lehre einen unfehlbaren sicheren Glaubensgrund zu haben. Dazu kommt aber die unvergleichliche Schönheit und Gewalt der Bibelübersetzung Dr. Martin Luthers, die heute noch wie vor vierhundert Jahren die Herzen in ihrem Bann hält. Wohl enthält Luthers Uebersetzung hier und da einzelne Fehler, aber von den neueren, wenn auch korrekteren, Uebersetzungen kommt keine ihr gleich in der Kraft der Wirkung auf die Herzen.

2. **Die Christologie.** Die lutherische Lehre von Jesu Christo, dem wahren Sohn Gottes, also wahren Gott und zugleich auch wahren Menschen, ist eine Lehre, die dem Dünkel der modernen selbstgenügsamen Gelehrsamkeit nicht entspricht, wohl aber dem Erlösungsbedürfnis des Sünders gerade das bietet, was er gebraucht. Von diesem Mittelpunkt aus ist die ganze lutherische Theologie beeinflusst. Wir dürfen sie mit Recht als christozentrisch ansprechen, während die Theologie so vieler anderer Kirchen entschieden anthropozentrisch ist. Das sind die Kirchen, in denen Befehrung, Taufe, Bußkampf, äußerliche Heiligkeit in leiblichen Uebungen, wie in Abstinenz und ähnlichen Tünnlein, den Mittelpunkt bilden, um den sich die ganze Lehre krystallisiert, oder doch wenigstens den Mittelpunkt des Interesses einnehmen. Es ist leicht zu erkennen, welchen ungeheuren Vorsprung die lutherische Kirche gewinnt, wenn sie ihrer Gliederschaft eine Erlösung verkündigt, die nicht abhängig ist von menschlichem Tun, sondern von dem göttlichen Erbarmen. Selbst die Lehre von der Gnadenwahl, die doch wohl geeignet wäre, den Menschen abzuschrecken, muß dazu dienen, die Glieder desto fester an ihre Kirche zu ketten, weil die, wenn auch nicht klar ausgesprochene, aber doch deutlich gezogene Konsequenz ist: Wir gehören zu denen durch die Gnade Auserwählten. Genug, wenn der Mensch, der Sünder, durch Revidals, Befehrungen, äußerliche Heiligungswerke hindurchgegangen ist, ohne den ersehnten, dauernden Frieden mit Gott zu finden, dann erkennt er, daß die menschliche Tätigkeit vor Gott nichts gilt und ergreift desto begieriger die Verkündigung vom Lamm Gottes. Er legt das Hauptgewicht nicht mehr auf das: Schaffet, daß ihr selig werdet, sondern auf das: Gott ist es, der da wirkt das Wollen und das Voll-

bringen. Und das ist eine weitere Ursache, warum die lutherische Lehre und Kirche gerade so viele ernsthafte Gottsucher anzieht, die in andern Kirchen den Bankrott des oberflächlichen menschlichen Strebens gesehen und mitgemacht haben.

3. **Der Mensch.** Für die Lehre von der Evolutionstheorie ist kein Raum in der lutherischen Lehre. Sie lehrt vielmehr, daß der Mensch von Gott in ursprünglicher Gerechtigkeit und Heiligkeit geschaffen ist, und zwar jeder Mensch einzeln und besonders, daß jedoch durch Adams Sündenfall dieser seine Liebesgemeinschaft mit Gott zerstört hat, und daß der natürliche Mensch diese Gemeinschaft mit Gott auf keinerlei Weise durch seine eigenen Werke wieder herstellen kann. Wohl ist das „Work out your own salvation“ für den natürlichen Menschen sehr anziehend, weil er dann keine Rechenschaft Gott oder irgend jemand anders schuldig ist. Aber das seid Menschen, die noch nicht, wie Augustin sagt, bedacht haben, „*quanti ponderis esset peccatum.*“ Die lutherische Kirche aber kommt dem Heilsverlangen des aufrichtig auf seine Seligkeit bedachten Sünders durch die Lehre von der Rechtfertigung durch den Glauben allein in hervorragendem Maß entgegen und hat dadurch nicht zum wenigsten seine große Zunahme zu verzeichnen.

Um nicht weitschweifig zu werden, dürfen wir also als den ersten Hauptgrund für das hervorragende Wachsen der lutherischen Kirche einen gesunden Orthodoxyismus ansehen, der an der reinen Bibellehre festhält.

Der nächste Grund ist sodann ein gesunder Propagandismus (wenn mir diese Wortbildung erlaubt ist). Mit andern Worten: Es ist die lutherische Gemeindeschule und ihr unvergleichlicher Katechismus. Wer die Jugend hat, hat die Zukunft. Daß so viele Kirchen in ihrem Wachstum abgenommen, ja sogar an Zahlen zurückgegangen sind, mögen sie dem Umstand zuschreiben, daß sie das Interesse für die religiöse Erziehung der kommenden Generation verloren haben. Wir dürfen da die Entwicklung der Staatschule, die religionslos ist und sein muß, für den Rückgang der Kirchenschulen verantwortlich halten. Anderseits aber sehen wir, daß die Kirchen, die das Institut der Kirchenschule treulich pflegen, die katholische und die lutherische, das größte Wachstum verzeichnen können, weil in diesen Schulen, ohne die weltlichen Fächer zu vernachlässigen, ein großer Nachdruck auf den Religionsunterricht gelegt wird. Auch das haben diese Gemeindeschulen vor den öffentlichen voraus, daß sie nicht die vielen modernen „Nads“ (zu deutsch Mätzchen) pflegen. Wenn wir ausrechnen, daß in diesen Schulen die Kinder täglich wenigstens eine volle Stunde Religionsunterricht erhalten, so macht das für neun Schulmonate rund wenigstens über zweihundert Stunden Religionsunterricht, während in

den schullofen Denominationen, in denen der ganze Religionsunterricht der Sonntagschule obliegt, im besten Fall auf das ganze Jahr nur sechsundzwanzig Stunden Unterricht kommen. Gewiß ist es erfreulich, daß in vielen Kirchen und Gemeinden jetzt ein lebhaftes Interesse für die religiöse Erziehung der Kinder erwacht ist; aber was da so oft unter der Flagge religiöse Erziehung segelt, ist doch oft sehr bedenklich. Wenn man die Curricula, die absichtlich modern sein wollen, ansieht, so schüttelt man den Kopf. Kirchengeschichte, Mission und Biographien großer Männer sind ja gewiß sehr nötig und nützlich zu wissen; aber das alles kann nicht den Platz des Religionsunterrichts einnehmen. Für solche Themata empfehlen wir den Jugendverein; für die kirchliche, religiöse Erziehung nehmen die Lutheraner den einzig richtigen Standpunkt ein: Bibel und Katechismus. Wenn moderne Sonntagschulgrößen sich weigern, die Bibel als einzigen Lehrgrund anzuerkennen, darf man nicht erstaunen, daß fromme Eltern ihre Kinder lieber in einer Schule und Sonntagschule wissen wollen, die auf dem Schriftgrund steht wie die lutherische.

Der Katechismus Luthers! Ja, wenn nur eine einzige Kirche irgend etwas hätte, was diesem Meisterwerke auch nur von weitem zu vergleichen wäre, oder was ihm das Wasser reichen dürfte! Vergleichen wir irgendeinen Katechismus, den unsern, den Heidelberger, den Westminster oder sonst einen englischen mit Luthers Buch, so stellen wir eine Talgkerze neben eine Edison'sche elektrische Lampe. Sei es mir erlaubt, ein Zeugnis der weltlichen Literatur für die Schätzung des Kleinen Katechismus anzuführen. Unser Dr. F. Mayer schreibt in „Der Waldpfarrer am Schöharie“ (Seite 75): „Jeden Augenblick ist ein Duzend von ihnen bereit, sich für ihre Bibel und ihren Katechismus . . . totschlagens zu lassen.“ Mit vollem Recht kann die lutherische Kirche in diesem Jahr das vierhundertjährige Jubiläum des Erscheinens des Kleinen Katechismus feiern; denn ohne denselben wäre sie nie das geworden, was sie jetzt ist.

Als dritten Grund für das Zunehmen der lutherischen Kirche führe ich an, daß sie sich eines gesunden, schriftgemäßen Konfessionalismus rühmen darf. Eine Kirche muß für etwas eintreten, sich mit etwas identifizieren. Das ist ihre „raison d'être," der Grund ihrer Existenzberechtigung. Die Glieder einer Kirche müssen wissen, wenn sie den Namen der Kirche hören, was sie von ihr und in ihr erwarten dürfen. An diesem Prinzip hält die lutherische Kirche unentwegt fest. Sie würde sich niemals in einen Merger mit andern Kirchen einlassen, die nicht das Augsburger Bekenntnis von 1530 rückhaltlos unterschreiben. Würde irgendeine Kirche das Verlangen nach einer Vereinigung mit der lutheri-

ischen tragen, so wäre eine beiderseitige Konzession, ein Kompromiß undenkbar. Eine solche Zumutung würde jeder lutherische Pastor, jede lutherische Synode mit der allergrößten Entschiedenheit auf das weiteste von sich weisen. Und das ist ihr zum Segen gediehen. Das „U. M. C.“ das Schiboleth mancher lutherischen Synoden, hat viel zu ihrem Wachstum beigetragen. Die Leute kennen diese Buchstaben, wenn sie auch ihre Bedeutung nicht voll ermessen können. Kommen sie dann in eine andre Stadt und sehen diese Buchstaben an einer Kirche, so wissen sie, daß das ihre Kirche ist. Zu der gehen sie und halten sich an sie; während sie ohne diese drei magischen Buchstaben sich vielleicht irgendeiner andern Kirche zugesellen würden.

Eine Verschmelzung kleinerer Synoden ist ja auch in der lutherischen Kirche vielfach vorgekommen, aber immer nur unter solchen, die sich in der Lehre unbedingt einig sind oder wissen. Eine Vereinigung mit der Reformierten Kirche würde die lutherische Kirche 1929 ebenso unbedingt und entschieden ablehnen, wie sie es 1529 in Marburg getan hat. Ihr habt einen andern Geist wie wir, das gilt noch heute. Man mag das beklagen und für unberechtigt erklären. Es ist aber nicht meine Aufgabe, die lutherische Stellung anzugreifen oder zu verteidigen, sondern „sine ira et studio“ zu erklären, woher meines Erkennens nach ihr Wachstum stammt. Ein Professor an einem lutherischen Predigerseminar schrieb mir vor einiger Zeit:

“Men have their convictions in science and in business. Without them no progress could be made. If my convictions do not accord with those of another man, that is no reason why I should hate him and persecute him. Why not come together in the spirit of Christ and compare our views? That is the only way to arrive at a true unity. *Such a unity will never be secured by coming together with enthusiasm and to exclaim: “Let us have peace.”* No one is more in favor of genuine unity than I, but I am convinced that this happy condition *can only be secured on the basis of the authoritative Word of God.*”

(Die betreffenden Worte sind nicht vom Schreiber, sondern von mir unterstrichen.)

Und ich muß sagen: Der Mann hat Recht. Wie Moltke es wollte: Getrennt marschieren und vereint schlagen, das ist der vielgeschmähte lutherische Konfessionalismus. Laß andre nach der ihnen gegebenen Erkenntnis für ihren Meister wirken, aber der Lutheraner hält sich ferne von dem gewaltsamen und gemachten Synkretismus „a tout prix“ nach der Weise: „Und willst du nicht mein Bruder sein, so schlag ich dir den Schädel ein.“ Ein solcher Standpunkt aber hat unbestreitbar Anziehungskraft auf das Volk. Ich rede hier nicht den verkehrten Folgerungen des Konfessionalis-

mus das Wort, daß man nur in der einen Partikularkirche das Heil finden kann, wie man es ja leider hört; aber selbst diese unberechtigte Ausdehnung des konfessionalistischen Prinzips hat sicher ihren Einfluß ausgeübt auf die Erweiterung der Gliederzahl der lutherischen Synoden.

Als den dritten, und durchaus nicht unbedeutenden, Grund des Wachstums erwähnen wir den in der lutherischen Kirche vorherrschenden gesunden Konservatismus. Die Treue gegen die althergebrachten Sitten trägt viel dazu bei, der lutherischen Kirche ihre Glieder zu erhalten und neue zu gewinnen. Ein Erlebnis aus eigener Erfahrung mag dazu dienen, als Beweis dafür angeführt zu werden: Ich war zu einer Taufe bestellt worden. Der eine zur Patenschaft auserwählte Mann war nicht erschienen und hatte nur seine Frau gesandt. Die Not war groß: ein männlicher Pate fehlte. Als ich aber der Frau vorschlug, die Frau des fehlenden Mannes für ihn eintreten zu lassen, erhielt ich die entrißte Antwort: Wie können Sie mir zumuten, so meinen Glauben zu verleugnen und bei meinem Knaben zwei Frauen als Paten zu haben? Draußen in ihrem pommerischen Heimatdorf war es so Sitte gewesen, und so wollte sie es auch hier haben. Ich verlor die Familie, die sich den Lutheranern angeschlossen. Wir wissen alle, daß die Zeremonien zu den Adiaphora gehören, aber die Laien wissen es nicht. Die kirchlichen Gebräuche kennzeichnen die Individualität der Kirche. Genau, wie die katholische Kirche durch den sinnbetäubenden Glanz und Prunk der Messe ihre Glieder bei sich behält und auf naive Gemüter einen tiefgehenden Einfluß ausübt, so hat auch die lutherische Liturgie einen gewaltigen Einfluß. Sie ermöglicht es den Gottesdienstbesuchern an dem Gottesdienst sich aktiv beteiligen zu können. Und tatsächlich ist die schlichte, würdige Liturgie der Lutheraner dem unstreitbar nüchterneren Gottesdienst der reformiert gerichteten Kirchen weit überlegen. Man hat das in diesen Kirchen empfunden und dafür das gemeinsam abwechselnde Bibellesen eingeführt. Aber das wirkt, wenn es regelmäßig durchgeführt wird, monoton gegenüber dem reichen Schatz der lutherischen Responsorien und Antiphonien. Wird es aber nicht konsequent durchgeführt, wie ja jede Gemeinde ihre eigenen Moden und Sitten hat, so mag es für die einzelnen Gottesdienste ganz verschieden sein, daß also heute das alternierende Lesen auf dem Programm steht, dann aber wieder vielleicht in vier bis fünf Wochen nicht, sodaß die Gemeindeglieder nicht wissen, was die Willkür des Predigers ihnen für einen Gottesdienst an dem Sonntag bescheren mag. In der lutherischen Kirche aber ist es einen Sonntag wie den andern, doch ohne Monotonität, mit einer schönen würdigen Liturgie, deren Einfluß auf die Gemeinde wir nicht unterschätzen dürfen.

Auch in der Hymnologie hat sich die lutherische Kirche einen gesunden Konservatismus bewahrt. Die alten Kernlieder der Reformation werden mit Eifer und Hingebung gepflegt, und so vieler Liedersehnd der neumodischen Ringeltangelei bleibt ein für allemal ausgeschlossen. Wo ein Pastor sich mit Treue und Verständnis an die Liturgie und die alten Stammlieder der Kirche hält, da werden wir gesunden Fortschritt und Achtung der Kirche finden. Es ist ja gewiß zu beklagen, daß die große Masse, die *hoi polloi*, die Lehre nicht nach Gebühr zu schätzen weiß; aber sie können die Befolgung der Kirchensitten sehen und schätzen die Kirche am höchsten, die sich am treuesten an dem althergebrachten hält.

Als letzten Grund für die große Ausbreitung der lutherischen Kirche führe ich an, daß viele der Glieder aus Ländern herkommen, in denen die lutherische Kirche weit verbreitet ist, also Deutschland, Dänemark, Schweden und Norwegen. Ihre Ahnen waren lutherisch, so sind sie es denn auch. Jedoch halte ich diesen Grund für den am wenigsten stichhaltigen; denn es sind ja nicht alle Einwanderer aus lutherischen Gegenden gekommen. Warum wachsen denn die Reformierten nicht in der gleichen oder wenigstens ähnlicher Weise? Es kommen doch genügend Engländer in das Land; warum wächst denn die anglikanische Hochkirche nicht in demselben Prozentsatz?

Zudem besagt die Statistik der lutherischen Kirche (Lutheran World Almanac 1921, p. 211), daß von 106,000,000 Einwohnern der U. S. A. 17,000,000 von lutherischen Voreltern stammen, daß aber, Sonntagschüler eingerechnet, nur 3,500,000 Lutheraner im Land waren (1921). Die Kirche hat also entschieden eine recht große Anzahl von Gliedern an die Sekten abgeben müssen. Viele haben wohl auch im Land der Freiheit den alten Glauben ganz über Bord geworfen und sind unter den kirchlich unversorgten oder unter den mit keiner Kirche in Verbindung Stehenden zu suchen. Wären sie alle treu geblieben, so hätte das Wachstum der lutherischen Kirche ein noch viel gewaltigeres sein müssen.

Aber selbst so, wie es ist, eingeschränkt und modifiziert durch den Abfall so vieler Glieder, kann die lutherische Kirche uns Gliedern anderer Kirchenkörpern eine lebendige Mahnung und Warnung sein. Eine Mahnung, festzuhalten an den bewährten Prinzipien des Evangeliums der Evangelischen Kirche, durch die wir durch Gottes Gnade soweit geführt sind, und eine Warnung uns nicht einzulassen, auf unerprobte, neumodische, menschliche, also nicht schriftgemäße Experimente. Wir sagen nicht: Gottes Wort und Luthers Lehr vergehen nun und nimmermehr; wohl aber wollen wir durch diesen Vergleich lernen: Mein und einzig **Gottes Wort** wird bleiben jetzt und immerfort.

Wird der Gedanke: meine Nächsten und Freunde seien ohne Begnadigung gestorben, meine Seligkeit nicht stören?

Pastor E. Schweizer.

Diese Sorge und Frage hat stets viele beunruhigt, daß selbst chinesische Schulkinder sich damit beschäftigten und ein wilder Kaffer es vorzog mit seinen Vorfahren in der Hölle als ohne sie im Himmel zu sein. Er hatte den Missionar, dem er zuhörte, gefragt, wo denn seine heidnischen Verwandten und Freunde hingekommen seien, und bekam zur Antwort: in die Hölle! Nun konnte der Wilde sich eine Seligkeit nicht vorstellen bei dem Gedanken, seine Angehörigen seien unglücklich. Mit Recht. — Die katholische Kirche hat dieser Sorge abzuhelpen und um die Toten bekümmerten Leute zu trösten versucht mit der Lehre vom Purgatorium (Reinigungsort, Fegfeuer) und von dem Ablass und den Seelenmessen. Die Absolution verleiht die Vergebung der Sünden in Kraft des Blutes Christi und schützt vor den ewigen Strafen der Sünde. Die zeitlichen Strafen müssen im sogenannten Fegfeuer verbüßt werden, was aber lange dauern kann. Durch den Ablass und die Seelenmessen kann man die Qualen des Fegfeuers mildern, abkürzen, daraus erlösen und in den Himmel versetzen. Das war ein heilloser Betrug. Das Volk aber freute sich der Hilfe und bezahlte willig für die wertlosen Ablasszettel und die nicht viel besseren Seelenmessen. Man kann aber daraus sehen, daß das Schicksal der Nächsten nach ihrem Tod den Thrigen nicht gleichgültig ist und die Liebe gern tut zu ihrer Rettung, was sie nur immer kann.

Die Reformation, besonders Luther, hat das Fegfeuer gelöscht und die Lehre von einem Zwischenzustand mit einer Entwicklung als Irrlehre erklärt. Da gebe es keine Veränderungen, keine Befehrungen und Rettungen der ohne Begnadigung Gestorbenen. Wie der Mensch in den Tod gekommen, bleibe er; und sein Los sei entweder der Himmel oder die Hölle. Für die Toten könne man nichts tun; nicht einmal für sie beten: an ihrem Schicksal sei nichts zu ändern.

Diese schroffe Lehre hat viele fromme Herzen schwer bekümmert und betrübt. In seinem „Credo“ erzählt Dr. Ludwig Schneller: „Auf meiner Seereise lernte ich einen höheren Offizier kennen, eine prächtige, soldatistische Erscheinung. Wir waren Tischnachbarn. Es ist etwas Eigenes um eine solche gemeinsame Seefahrt. — Man kommt einander näher als sonst. Die unruhigen, lärmenden Stimmen des Festlandes sind verstummt. Manches wacht auf im Herzen und kommt in einer vertrauten Stunde wohl auch zum Ausdruck. Der Offizier war durch Gottes gnädige Fügung ein gläubiger Christ geworden und war glücklich darüber. Aber einen Kummer

trug er im Herzen. Er hatte eine Mutter gehabt, die er fast leidenschaftlich geliebt hatte. Sie war der gute Engel seiner Kindheit und Jugend gewesen. Er wußte nicht genug zu rühmen, was für eine gute Mutter sie ihm und seinen Geschwistern gewesen. Sie war reich gewesen auf mannigfaltigen geistigen Interessen. Aber Jesus war ihr ein Fremder geblieben. In ihren Kreisen war er ihr niemals näher gebracht worden. Und so ist sie gestorben. Er erzählte, er habe später seinen Pastor gefragt, ob nun seine Mutter verdammt sei. Der habe ihm zwar teilnehmend, aber bestimmt erklärt: wenn sie nicht an Jesus geglaubt habe, dann sei sie verdammt. Darauf habe er schmerzvoll geantwortet: „Dann kann ich selbst der ewigen Seligkeit niemals froh werden!“ Da habe ihn der Mann getröstet: „Sorgen Sie sich darum nicht. Ihre Seligkeit wird so groß sein, daß sie durch die Qual der Verdammten nicht gestört werden kann.“ Das war eine **harte Orthodogie**, die weder in der Bibel, noch im apostolischen Glaubensbekenntnis einen Grund hat. Den Mann habe ich auf den trostvollen Artikel im Glaubensbekenntnis hingewiesen: „Niedergefahren zur Hölle.“ (Gemeint ist Hades — Totenreich). Und nie werde ich vergessen, welchen Eindruck das auf ihn machte, wie diese Worte, richtig erklärt, wie Balsam auf seine Seele fielen. Aber fast vorwurfsvoll fragte er schließlich: „Warum predigen Sie nicht öfters über diese Dinge? Glauben Sie mir, eine Menge Menschen sehnt sich nach einem solchen Wort.“ Soweit Dr. Schneller.

Warum aber wird nicht von einer jenseitigen Seelenpflege und Entwicklung gepredigt und geschrieben? Fürchtet man etwa in den Geruch der Keterei oder Schwärmerei zu geraten, oder dem Romanismus Konzessionen zu machen? Man hat mich schon gefragt, ob ich ans Fegfeuer glaube? Durchaus nicht, aber an ein Sanatorium und an eine großartiges Seelenrettungswerk.

Sagt man: da werden manche die Buße hinauschieben und sich auf jenseitige Hilfe verlassen. Das wäre ein Leichtsinn, der nicht ungestraft bliebe. Aber möglich ist solcher Unverstand. Wie schmachlich ist die Lehre von der Gerechtigkeit durch den Glauben aus Gnaden mißbraucht worden; aber deswegen predigt man doch nicht Pharisäismus. Mit der Lehre von einer jenseitigen Gnadenanstalt stehen wir besser als die Philosophen, die manches sagen müssen, was sie nicht wissen, damit sie ein lückenloses System bekommen. Unsere Lehre hat Schriftgrund. Jesus selbst hat bezeugt, daß es noch eine Vergebung gebe „in jener Welt.“ Und wenn Jesus hinabgestiegen ist ins Totenreich, so ist das **ein Teil seines Erlösungswerkes**. Darum sagt auch Petrus in seinem ersten Brief (3, 19), daß Jesus „hingegangen ist und hat gepredigt den Geistern im Gefängnis,“ und wiederum (4, 16), daß auch den Toten

das Evangelium verkündigt worden sei. Dr. Ludwig Schneller setzt hinzu: „Der Apostel redet hier von den Zeitgenossen des Noah, der gottlosesten, schlimmsten und verdorbensten Generation der Vorzeit, von der die Bibel zu berichten weiß. Aber selbst zu ihr, sagt er, ist Jesus hingegangen, um ihr zu predigen und das Evangelium zu verkündigen, um die Pforten ihres Gefängnisses zu sprengen, um auch ihr einen Weg zur Seligkeit zu öffnen. Wenn aber selbst jene gottlose Generation noch dieser Gnade theilhaft geworden ist, wie vielmehr alle andern Generationen! Nicht nur der Menschheit seit Christi Geburt, auch den harrenden Generationen der Vorzeit sollen die Segnungen der auf Golgatha vollbrachten Erlösung zugänglich gemacht werden.“ Millionen sind hinübergegangen, die von Jesus nichts wissen konnten, und darunter viele edle und fromme Leute. Tausende gehen täglich hinüber, die mit dem Heiland nicht bekannt geworden sind, und darunter zahllose Kinder, Blödsinnige, Geistesranke, und die sollten drüben nicht Belehrung und Pflege finden, sondern verloren und in die Hölle geworfen werden. Das wäre eine herzlose, beschränkte und ungöttliche Theologie.

Als Zwingli die Hoffnung aussprach, daß die frommen griechischen Weisen, ein Plato, Aristoteles und andre noch in jenem Leben zur Erkenntnis Christi kommen und selig werden würden, da wurde er von den Lutheranern jener Zeit verhöhnt. Die Wahrheit ist aber immer auf Seiten der Barmherzigkeit und Gerechtigkeit. Gott ist barmherziger und gerechter als die Menschen sind. Gott hat die Welt geliebt und die Welt mit sich selbst versöhnt. Die Liebe und Gerechtigkeit Gottes, sowie der Tod Jesu am Kreuz bürgen dafür, daß die Gnade nicht eine Seele veräumen, sondern alles tun wird, was immer möglich ist, um sie für Gott und das ewige Leben zu gewinnen. Nun kann ich auch noch für meine Nächsten und Freunde, die ohne Begnadigung gestorben sind, hoffen und für sie beten. Aber es sollte niemand es wagen, ohne Vergebung und Frieden mit Gott sich zum Sterben zu schicken. Die Nachlässigkeit bringt unter das Gericht des Wortes: „Gottes Zorn vom Himmel her wird geoffenbart über alles gottlose Wesen und Ungerechtigkeit der Menschen, die die Wahrheit in Ungerechtigkeit aufhalten,“ und gegen besseres Wissen und Gewissen in Unbußfertigkeit verbleiben. „Irrt euch nicht: Gott läßt sich nicht spotten.“ Wer Jesum kennt, ist verpflichtet, an ihn zu glauben und seine Gebote zu halten. Auch drüben wird keiner zum Glauben gezwungen, sowenig wie hier. Sie werden Hindernisse überwinden und sich entscheiden müssen, wobei die Liebe zur Wahrheit und das Sehnen nach Gott sehr in Betracht kommen wird.

Man nimmt aber nicht bloß die Sorge um die ohne Begna-

digung Gestorbenen Nächsten mit hinüber: man bringt selbst noch etwas mit, was drüben noch der Korrektur bedarf — irrige Vorstellungen und auch noch üble Gewohnheiten. Man ist nicht vollkommen geheiligt. Aber auch nur ein Rest von Sündigkeit läßt die Gemeinschaft mit Gott nicht völlig werden und trübt die Freude. Was die Gnade hinieden an uns tut, ist angefangenes Werk: Stückwerk, mehr oder weniger unvollkommen.

Auch müssen die Seligen sich beteiligen am Kampf des Lichtes mit der Finsternis. Die Siege des Evangeliums werden im Himmel gefeiert, Niederlagen verursachen Bekümmernis. Glauben, Hoffnung und Geduld haben Proben zu bestehen. Christus selbst liegt im Kampf mit den Mächten der Finsternis, mit dem Fürsten dieser Welt und kommt nicht zur Ruhe, bis er alle feindliche Herrschaft, Gewalt und Obrigkeit aufgehoben hat und ihm alle Feinde zu Füßen gelegt sind, bis ihm überhaupt alles untertan ist. „Der letzte Feind, der aufgehoben wird, ist der Tod.“ Das geschieht in der letzten Auferstehung (1. Kor. 15, 24—27). Dann ist Christi Werk der Erlösung und Wiederbringung vollendet: der Sohn übergibt sein Reich dem Vater und wird selbst dem Vater untertan: auf daß Gott sei alles in allen.

Das ist der herrliche Abschluß der Weltgeschichte: das siegreiche Ende des Jahrtausende langen Kampfes des Lichtes mit der Finsternis. Gott hat sein Ziel erreicht, sein Schöpfungsplan ist realisiert. Gott schlägt sein Heiligtum auf inmitten der erlösten Menschheit (Offb. 21, 1—7). Das Volk Gottes ist zur Ruhe gekommen. Der Glaube ist Schauen geworden und die Hoffnungen sind erfüllt. Sorgen und Wünsche gibt es nicht mehr. Die Zeit ist nicht mehr; es gibt keine Veränderungen mehr; kein Abfall und keine Befehrung der Gottlosen. „Gelobt sei Jesus Christ von allen Ueberwindern!“ Denn ihm haben Gott und Menschen den seligen Ausgang zu verdanken und alle werden den Sohn ehren, wie sie den Vater ehren. Wer klug ist, bittet um Gnade zum Glauben an Jesum. Denn mit ihm im Bund sind wir geboren und selig, wo immer wir sind, und wie immer es uns geht. Nach Offb. 21, 8 sind nicht alle in die Stadt Gottes aufgenommen. Es geschieht ihnen kein Unrecht. Wer könnte sie bedauern und ohne sie nicht selig sein?

Die dem Herrn angehören: die Gerechten, gehen unter allerlei Namen hinüber. Nun gibt es kein Paradies und keinen Himmel für die Katholiken, für die Lutheraner und andre Parteien, für jede Sekte extra. Es ist auch keine von den verschiedenen Glaubensgemeinschaften die alleinseligmachende Kirche. In allen Herden hat der gute Hirte seine Schafe, und es gilt, was Paulus geschrieben: „Hier ist kein Jude noch Grieche; hier ist kein Sklave

noch Freier; hier ist kein Mann noch Weib; denn ihr seid allzumal Einer in Christo Jesu.“ Aber wird sich das Einsein in Christo, die Gemeinschaft der Heiligen, im Paradies ohne Schwierigkeit vollziehen? Berena, die fromme katholische Gastwirtin Pastor D. Junkes in Engelberg, Unterwalden, hatte große Achtung vor seiner Frömmigkeit und bedauerte es schmerzlich, daß er nicht zur alleinseigmachenden Kirche gehöre. So leid es ihr tat, sie konnte nicht glauben, daß sie im Himmel einander wieder sehen würden. Wie werden nun die frommen Seelen aus allerlei Sekten drüben sich wundern, wenn sie auch Ketzer, Anders- und Irrgläubige als Begnadigte sehen und mit ihnen in Gemeinschaft stehen müssen? So ist selbst auch das Paradies ein Sanatorium mit noch nicht vollkommen idealen Zuständen. Diese treten erst mit der Reichsvollendung ein. Doch sind selig die Toten, die im Herrn sterben noch vor ihrer Auferstehung, Verklärung und Aufnahme in die Herrlichkeit.“ Sie werden nicht hungern und dürsten; es fehlt ihnen nichts; es wird auch auf sie nicht fallen die Sonne oder irgendeine Hitze; es quält sie nichts, denn das Lamm wird sie weiden und leiten zu den Wasserbrunnen des Lebens, und Gott wird abwischen alle Tränen von ihren Augen.“ Sie sind von allem Uebel erlöst.



EDITORIALS

AT THE MUSKOKA LAKES

We had not had a vacation for many years. Nearly all the evangelical pastors of our city had gradually acquired the habit of leaving their congregations to themselves for a period of from 2-4 weeks, in the summer, while we stuck to our post year in and out. Our reasons were more financial than conscientious. We have arrived at a stage when thoughts for the future are pressing, and the Pension Board is so far unable to provide much of the "nervous rerum" for this future. Nevertheless we came to the conclusion this year that while there is a time to save there is also a time to spend, if the spending is done wisely. So we decided on a vacation. Up here where we live Canada is the great vacation Eldorado. Some go there because they want to fish in the innumerable Canadian lakes; some want to roam in its forests; and some are even thinking of other attractions, which we need not specify.

The writer is no fisher-man—he has never caught a fish in his life—he does not take any delight in "roughing it" in virgin forests. But he is a lover of nature; he likes the quietness of the woods, provided there is a regular path through it, affording comfort and safety. And, of course, he enjoys to look upon nature's lovely sceneries. When a person lives in the noise and amid the throng of a large city all year, the escape into nature's peace is a veritable God-send to him.

We found all we were looking for on the banks of one of the Muskoka Lakes—Lake Joseph. There are many hotels built on the prettiest places of these lakes. One of these is Elgin House. Here we cast anchor and spent two delightful weeks there. This kind of a vacation is very different from that of the multitude. We know plenty of people whose idea of a vacation is to see something new every day. Their daily average is 275 miles and they sleep in a different place every night. Whosoever may call this a vacation, we call it an intolerable hardship. It takes a tough constitution to stand it, and where does the mind find time and mood for reflection?

At Elgin House our bodily needs were well taken care of. Our time we put in on golfing, tennis, lawn-bowling, swimming, boating, lake excursions, and so forth. Some of us liked to take long walks along the paths of the silent forest: how body and mind and nerves seemed to revel in these unwonted pleasures. How inexpressibly

beautiful the mornings were when the charming landscape unfolded before us in the gentle rays of the early day; how restful, again, the evenings when the sun sank in the west and the dusk very slowly and gradually changed into darkness.

The hotel accommodated 400 people and was always filled. The crowd was congenial. The owner of the hotel has had it for many years and has given it a certain character. The Sabbath is very strictly kept—no golf or bowling then—and there was service every Sunday morning and evening. These services, held in a separate chapel, were well attended. To a minister it is an unusual privilege to sit in at such a service, in the place of a listener, not in the pulpit. The first Sunday morning we had a man there from Philadelphia, the chairman of some mission board. He preached on "Magnifying Christ," on the basis of Philippians 1, 20. His sermon was a marvel of exegetical skill, a real exposition of the words of scripture; his diction was carefully chosen, without being over-elaborate, weeding out every superfluous word. We were deeply impressed with it. On the following Sunday an Episcopal rector from Indianapolis spoke. His text was the "Great Invitation," Matt. 11: 28-30. He was very different from the former speaker. Intellectually, the first one was far superior to him, but the rector had a very pleasing, fatherly personality and was very practical in the application of his text. We preferred the man from Philadelphia as a speaker; but when the rector's sermon was later discussed, the unanimous verdict of the others were for the Episcopalian; the first man's discourse had left them cold. To us this seemed very significant. It appears when we want to make an impression in the pulpit, loyalty to the text is a secondary matter as long as you come close to the life of the people.

After the evening service the people—or many of them, men, women and children—gathered in the parlors and sang church-hymns, of their own volition and selection, for a whole hour. Where in the whole of the United States could such an experience be duplicated? It is unmistakable the people of Canada think more of their church than the Americans. Incidentally we heard that the United Church of Canada is a success. We got the impression that the spirit of denominationalism is dying out there, without detriment to the vital things of the Christian faith.

When our time was up we were ready to go, to be sure. At the same time we felt that the two weeks up there were the finest we had in years, and that physically and mentally we should long reap benefit from them. We reached Toronto and Hamilton in the late evening of the first day back. The next day we went by way of London, Ont., to Port Stanley on Lake Erie. Here we took the

boat across the lake to Cleveland. It was on the passengers of this boat that we noticed the first effects of Canadian liquor. Up in Canada we had not seen any drunken people, and Elgin House is strictly "temperance."

THE ORDER OF WORSHIP

The other day we attended an evening service at the leading Baptist church of this city. They had been searching the United States and Canada for a new minister and now, after two years of hard work, they had found him. The service had 13 numbers, the sermon was No. 12, and with No. 13, the benediction, it closed. There were hymns and anthems and prayers galore, "coming events" (announcements), offering and scripture reading. Had there not been a new minister it would have been impossible to keep up a mood of expectation for the sermon without fatigue and impatience. It reminded us vividly of an article in the "Christian Century" (Aug. 7), entitled "Turn it around!" In it Charles M. Sheldon (the author of "In His Steps") puts his finger on this same sore spot in the arrangement of most American services. He gives a sample of the average church service; it has 15 numbers, the sermon coming as No. 14, followed by the benediction. He takes the position that the sermon is the most important part of the service and that all that goes before is to create an adequate atmosphere for the hearing of the sermon. In his opinion, however, a hodge podge of 13 numbers cannot do this. A congregation whose members, perhaps, just come from the reading of the Sunday paper cannot be put in the proper mental receptivity by a long program of introductory material. He recommends, therefore, to turn the whole thing around, i.e., to put the sermon first and the rest of the service after it. "Create the spirit of worship with the sermon instead of trying to create a spirit of worship leading up to the sermon. Quicken a sleepy and dull congregation into mental and moral and spiritual awareness by an appeal to life which will bring about an attitude, after the sermon, of warmth and spiritual vigor." His program would begin with a hymn and then, at once, give the sermon.

Sheldon's suggestion has been favorably received as we see in a later number of the "Christian Century." We should not be surprised if even some of our clergy had tried it. For many of our progressive brethren are only too eager to learn from their American contemporaries. We have noticed in the past that the customs of the English churches have been largely adopted by many of our ministers. Not only do they expect their congregations to rise when they sing and sit down when they pray. They also have

introduced the offering before the sermon and make their announcements just before the sermon hymn. In that way they have brought into their churches the same evils that Sheldon and others now complain about. To us their innovations have seemed mistakes right along, while they in all probability believed to be marching with the times, until now Sheldon may bring them to their senses. If offering and announcements (all kinds of announcements) are made before the sermon, people are kept in suspense too long and thoughts are scattered in all directions instead of being held together for the supreme task of the day. The sermon is the climax of the service and what goes before is to get the people in the right mood for its reception. After that climax has been reached, the mind is bound to relax, and in that stage of relaxation offering and announcements find their proper place.

To follow Sheldon, however, and begin with the sermon would be a psychological and liturgical *faux pas*. All that follows after, i.e., from 10-12 numbers, would be in the nature of an anticlimax. The main thing has been attended to, the rest does not count. Besides, if the people, as Sheldon says, come to the service in a spiritually dull and indifferent frame of mind, they ought to be stirred up and prepared for spiritual things. That can best be done by a service of song, in which they are *active*, not by listening to a discourse which is a more passive attitude of mind.

In addition to all this, we should say that the liturgical structure of the service is governed by inherent laws. In it the spiritual elements of repentance, faith, praise, confession are to find suitable expression. In song and prayer the human contribution has first place, to give way then to the exposition of God's word, so that an appropriate rhythm of the human and divine is secured. To turn this whole program around arbitrarily, in the supposed interest of better results, would do violence to all heretofore recognized ideals of church worship.

To find a larger place and a better expression for the element of worship in our church services, is one of the great needs of the church in all lands. To bring this about, the so-called "liturgical" churches will have to teach us. They have a long experience in it and a greater aptitude for it; the non-liturgical churches have nothing to offer in this connection. No wonder that many of them are therefore ready to learn from those that have.

Lehre und Leben.

Es ist unleugbar, daß in dem Verhältnis zwischen Lehre und Leben heute der Ton überwiegend und zunehmend auf das Leben fällt. In unserm Land sind es — von kleinen Sekten abgesehen — fast nur die Lutheraner, die unentwegt für den Sieg der reinen Lehre kämpfen. Sie gehen von dem Grundsatz aus, daß das Leben immer unvollkommen ist, daß aber die Lehre, von göttlicher Offenbarung stammend, ohne Fehl ist, und es darum die Sache der Kirche ist, diese Lehre rein und lauter aus der Schrift zu erheben. Aus der reinen, schriftgemäßen Lehre wird sich dann auf dem Weg der gläubigen Annahme das christliche Leben entfalten. Nach ihnen ist Luther die unübertreffliche Lehrautorität, und in der Augsburgischen Konfession (unverändert) ist das System der lutherischen Lehre niedergelegt. Was diese Konfession als schriftgemäß und heilsnotwendig erklärt, ist für alle Zeiten das Glaubensfundament der Kirche. Davon ist nichts abzunehmen und es ist nichts hinzuzufügen. Als eine Folge davon hat zum Beispiel das „Social Gospel,“ sonst überall als die Forderung der Zeit begrüßt, bei den Lutheranern strenger Observez keinen Eingang gefunden.

Die reformierten Kirchen, das heißt die Kirchen des Calvinismus, waren von vornherein anders eingestellt. Lag bei Luther der Ton auf der Predigt des Evangeliums, so bei Calvin auf der durch das Evangelium gewonnenen Gemeinde. Fordert Luther den Glauben, so Calvin die Werke als Frucht des Glaubens. Ist das Luthertum fruchtbar gewesen in dem Gebiet der Dogmatik, so die Reformierten auf dem der Ethik. Aus diesem Zug erklärt sich auch die reformierte Forderung nach Freiheit und Unabhängigkeit der Kirche, sowie ihr Einfluß auf das öffentliche Leben, während die Lutheraner „leidentlichen“ Gehorsam gegen die Obrigkeit gepredigt und sich vom öffentlichen Leben fern gehalten haben. Es soll nicht gesagt werden, daß die Reformierten nicht auch erbitterte Lehrstreitigkeiten gehabt haben, sondern nur daß bei ihnen die Entwicklung im ganzen in der eben bezeichneten Richtung verlaufen ist.

Der Geist des modernen Calvinismus ist im amerikanischen Protestantismus fast allein herrschend. Es ist deutlich wahrzunehmen, daß beinahe in allen Kirchen eine weitgehende *Lehrerweichung* vorhanden ist. Wir hören es alle Tage, daß das Christentum eine neue Lebensführung verlangt (a „way of life“), nicht Annahme einer bestimmten Lehre. Es handle sich darum, den Geist, die Gesinnung Christi zu haben, was auch immer man glaube von seiner Gottheit und Versöhnung. Wir brauchen die Religion Jesu, sein Gottvertrauen und seine Menschenliebe, nicht eine Religion, eine religiöse Ansicht bezüglich Jesu („the religion of Jesus, not

a religion about Jesus"). Was unsre Zeit benötige, sei nicht ein dogmatisches Christentum, sondern ein lebendiger Glaube, der die menschliche Gesellschaft erneuern könne. Nur wenn die Kirchen ihre theologischen Bindungen abstreifen oder in den Hintergrund rücken, könne die große Kirchenunion zustande kommen; nur dann könne die Kirche das Instrument der Aufrichtung des Reiches Gottes in der Welt werden.

Man lese in „Christian World“ (Seite 460) den Aufsatz „Josdick and Channing,“ und man wird sehen, wie Petrie (der Verfasser desselben) triumphierend feststellt, daß der heutige Protestantismus in seinen Führern die theologischen Lehren früherer Zeiten zum alten Eisen geworfen hat und wesentlich auf dem Standpunkt der Unitarier angelangt ist. Petrie mag etwas zuviel für den Sieg seiner Sache beanspruchen, aber es ist viel Wahrheit in dem, was er sagt.

Daß er im ganzen richtig urteilt, wird weithin zugestanden. Was immer man vom Fundamentalismus denkt, die Bewegung würde nie die Stoßkraft gehabt haben, wenn nicht in der Tat wichtige Positionen des christlichen Glaubens unter Feuer gewesen wären. Im allgemeinen versucht man dem Streit der Meinungen dadurch die Spitze abzubreaken, daß man Lehrfrontoverse als unfruchtbare Zeitvergeudung von der Debatte ausschließt. Bischöfe und andre Leiter wissen mit diplomatischer Geschicklichkeit den Kurs so zu lenken, daß doktrinerne Klippen beiseite gelassen werden. Es kommt ihnen dabei die Tatsache zu statten, daß der Amerikaner — Pastor oder Laie — praktisch gerichtet ist, und sich nur wenige wegen intellektueller Probleme graue Haare wachsen lassen.

Jedoch sind damit die Schwierigkeiten nicht gehoben. Wir können freilich nicht wie die Lutheraner unsern Pastoren eine theologische Zwangsjacke anlegen. Wir können von ihnen nicht den Glauben an die Verbalinspiration der Bibel verlangen. (Noch kürzlich auf dem lutherischen Weltkonvent zu Kopenhagen ist Dr. Hein, der Präsident der Allgemeinen Synode von Ohio und andern Staaten, für die Göttlichkeit der Schrift im Sinn absoluter Irrtumslosigkeit eingetreten. Man dürfe nicht unterscheiden zwischen göttlichem und menschlichem Wort, göttlichen und menschlichen Bestandteilen usw.) Aber wir müssen von ihnen verlangen, daß sie Christum als das alleinige Heil verkündigen, als den, in dem Gott Fleisch geworden, der uns durch seinen sühnenden Tod erlöst und durch seine Auferstehung teilhaftig macht an dem unvergänglichen Leben.

Es ist wahr, daß es bei alle dem auf das Leben ankommt, aber das Leben fließt nach der Schrift aus dem Glauben, dem Glauben an den Erlöser. Es ist zuzugeben, daß man den Geist

Christi haben muß, um in Wahrheit ein Christ zu sein. Aber der Geist wurde denen gegeben, die an die Erhöhung des Gekreuzigten glaubten. Sollte es heute anders sein?

Es mag sein, daß ein Prediger mit einem Mantel in der Lehre ein besserer Christ ist als der, der an den Fundamenten festhält. Wir haben niemand zu richten, aber wir haben das Evangelium zu verkündigen, das die Apostel gebracht haben. Wir wissen, wie nachdrücklich Paulus 1. Kor. 15 und an andern Orten das alte Evangelium gegen moderne Abschwächungen verteidigt. Müssen wir nicht heute mit derselben Festigkeit und Gewißheit es der Welt als den Grund dartun, auf dem unser Glaube ruht?

„Die Lehrer werden leuchten wie des Himmels Glanz.“

Diese herrliche Verheißung aus Daniel dürfen wir auch auf die Sonntagsschullehrer anwenden. Moody erzählt in seinen „Anecdotes and Illustrations“ (Seite 24), wie ein Sonntagsschullehrer auf sein Leben einen entscheidenden Einfluß gehabt habe. Derselbe habe ein Lungenleiden gehabt und sei im Begriff gewesen, von Chicago nach dem Osten zu reisen, um dort in seiner Heimat zu sterben. Vorher habe er aber die Schülerinnen seiner Klasse alle besucht und jede einzelne zum Glauben führen können. Moody begleitete ihn, und der Eindruck der gottgesegneten Seelenarbeit dieses Mannes habe ihn aus dem Geschäftsleben herausgerissen und ihn zum Evangelisten gemacht. Nie habe er diese Wahl bereut. „O“, sagt er, „die Bönne, jemanden aus der Finsternis dieser Welt in die herrliche Freiheit der Kinder Gottes zu führen!“ Man lese diese Episode in jenem Büchlein. Man mag sagen: methodistisch! Aber man denke an das nachfolgende Leben des großen Seelenführers, und man wird sagen, bei den Mädchen mag der Eindruck nicht nachhaltend gewesen sein, bei Moody reichte er in Zeit und Ewigkeit. Nächst Gott verdankt die Welt jenem Sonntagsschullehrer die Segensströme der Arbeit eines Moody.

Freilich, wenn wir nun an die Sonntagsschullehrer von heute denken, so sehen wir den starken Kontrast. Es fehlt ihnen nicht nur vielfach Ausbildung und Fähigkeit, auch gerade der tiefe Ernst und das christliche Seelenleben des oben erwähnten Mannes. Männer sind so wie so selten im Lehrermaterial, und die Mädchen, die die Arbeit verrichten, scheinen nur selten das Begehren zu haben, „viele zur Gerechtigkeit zu weisen“ (Dan. 12, 3). Es soll gewiß nicht geleugnet werden, daß vieles besser geworden ist. Sommerschulen und Lehrerausbildungskurse haben die Lehrsichtigkeit vieler gehoben. Auch darf man annehmen, daß die, welche an jenen Kursen teilnehmen, meist innerlich ebenfalls geförderter

sind als der Durchschnitt und sicherlich die Pflege des Innenlebens ihrer Schüler wenigstens versuchen.

Im ganzen aber wird es so sein, daß die meisten Kinder ihrer Zeit sind und sich nur wenig über die Oberflächlichkeit und den Weltfönn des Durchschnitts erheben.

Dazu kommen noch allerhand andre Schwierigkeiten. Die Auswahl der Lektionen seitens des allgemeinen Lektionskomitees ist oft eine sehr unglückliche. Die „gleichförmigen“ Lektionskurse führen uns in vier Jahren durch die Bibel. In dem Bestreben, möglichst alle Teile der Bibel zu benutzen, bieten sie viele Lektionen, die für die jüngeren Klassen unbrauchbar sind. Das war besonders in prophetischen Abschnitten der letzten zwei Quartale bemerkbar.

Besondere Hindernisse sind in den älteren Knabenklassen zu überwinden. Ein Beispiel. Wir suchten kürzlich einen Lehrer für eine solche Klasse. Sie hatten in den letzten Jahren drei Lehrer gehabt. Zwei waren Graduierte von Colleges. Der letzte war nie über die „Grammar Classes“ hinausgekommen. Dennoch behaupteten die Knaben, daß dieser letzte ihr bester Lehrer gewesen sei. Warum? Nicht weil er natürliche Lehrgaben besessen, sondern weil er mehr auf die Probleme des täglichen Lebens eingegangen sei. Wahrscheinlich ging ihm in Folge der mangelnden Ausbildung der Stoff bald aus, und er half sich dann, indem er so gut als möglich ins Leben hineingriff. Natürlich ist es nötig, durchaus nötig, daß der Lehrer den Zusammenhang mit dem Leben nicht verliere, aber er muß doch auch dem Bibeltext gerecht werden; sonst artet die Sonntagschularbeit in planlose Diskussionen aus, die wohl in etwa anregend sein mögen, die aber mit Religion nur wenig zu tun haben.

Es erfordert großes Geschick, zwischen Textauslegung und Anwendung die rechte Mitte zu halten. Jedoch Bibelfunde ist nötig. Die Uebersichten („reviews“), die wir am Schluß eines Quartals vornehmen, offenbaren stets eine erstaunliche Unwissenheit in der Kenntnis der Charaktere und Lebensschicksale der Männer der Bibel. Wie können die Schüler der Predigt in der Kirche mit Nutzen folgen, wenn sie die Anspielungen des Predigers an bekannte Tatsachen in der Bibel gar nicht einmal verstehen?

Wir sehen uns alle Zeit umhindert von den größten Schwierigkeiten, wenn es gilt, für reifere Klassen Lehrer zu finden, die ihrer Aufgabe gewachsen sind. Es wäre auch leicht, auf noch andre Steine im Weg zu weisen, so daß ein Bild entstünde, das alles andre als ermutigend sein würde.

The Christian World

What Is Humanism? Here Are Some Answers

A new school of thought called "Humanism" has arisen in the Unitarian fellowship—new to our denomination, but very old in the history of philosophy. Naturally, it has caused a good deal of questioning. What is humanism?

In a volume of "Humanist Sermons," edited by Curtis W. Reese, eighteen humanist ministers have attempted to answer this question. Some of the answers are fairly clear and comprehensible. Others are vague and inchoate. All of them seem to lack definiteness of statement about the fundamental questions of religion. The humanists talk much of religion. The humanists talk much about such things as "the supreme worth of life, and the necessity of treating it as an end and not as a means;" the attempt to understand human experience by means of human inquiry; and "the effort to enrich human experience to the utmost capacity of man and the utmost limits of environmental conditions"—things which Unitarians have always accepted as the working principles of their faith. But what do the humanists think about God; and the relation of the soul to a Higher Power; and its need of communion with that Power; and its hope of coming into more harmonious relations with that Power, in this life and in a life beyond death?

Most of the dissertations on humanism do not give satisfactory answers to these questions. But occasionally a humanist states the humanistic position in plain terms. In the May, 1928, number of the *Humanist*, published by the Unitarian Society of Hollywood, Calif., Russell W. Peterson, speaking for the humanists, in an article on "Theism," says: "The humanist . . . discards theism as distracting and unnecessary"—which means that he discards his belief in God.

That states the humanistic position very clearly. When humanism discards theism, it has to go to the opposite position—atheism, because there is nowhere else to go. Mr. Peterson seems to realize this. He closes his criticism of theism with these words: "Son of man . . . know theyself. For thou alone art God." In his thought man is the only God there is in the universe. He is frankly atheistic.

In the same issue of the *Humanist*, its editor, the Rev. Theodore Curtis Abel, says: "The humanist has thought his way through theism and left it far behind . . . one can be a humanist only in proportion as he outgrows his theism"—which means that one can not be a humanist until one has discarded one's belief in God. This again states the humanistic position very clearly. As Mr. Abel puts it, a man has to become an atheist in order to be a humanist. We use the word simply as a term of classification, and with no thought of casting opprobrium on any one. We are simply letting the humanists tell

us in their own words what humanism is; and we gain nothing by refusing to call a spade a spade.

In the *Register* of July 19, the report of an address by the Rev. E. Burdette Backus, at Star Island, reads as follows: "Mr. Backus attempted to show how a man may be truly religious without belief in a personal God. He pointed out the elements of worship which may be retained by the man who has discarded the idea of God as personal, conscious, intelligent, and guiding the universe." The report of the same address in the *Boston Transcript* of July 18, under the heading, "Religion without God," says: "In his own view, which excludes a personal God, the values for human life which have inhered in the God conception are not lost, said Mr. Backus. It is a mistake to believe that a humanitarian program can not be carried forward without a belief in God." Mr. Backus, speaking as a humanist, frankly takes the atheistic position.

In the *Register* of July 19, Dr. A. Wakefield Slaten, in an address entitled, "The Unfinished Symphony and the Director," says: "Lest I should be misunderstood . . . let me remark that what I have said is not to be construed as a confession of theism." In that one sentence Dr. Slaten frankly takes the atheistic position.

In the *Register* of June 7, Dr. Horace Westwood, who is not a humanist, gives this estimate of humanism: "Humanists are concerned with . . . the persuasion of men that in the last analysis the problem of man's future is one of human responsibility, and hence to the building of a Human Providence which shall function in every sphere of human activity." If we understand Dr. Westwood, he says that humanism is an attempt to persuade men to build a Human Providence which shall take the place of the theist's concept of God. This confirms the testimony of the humanists themselves, that humanism has rejected the God idea of theism and is occupying the atheistic position.

In the *Register* of June 28, Rev. Henry W. Pinkham, speaking for the humanists, says: "If we find that as a matter of fact our greatest blessings proceed from human wisdom and goodness rather than from any alleged supernatural personal agency we have been taught to call God, then human wisdom and goodness will have to us the value of God." This statement is in exact line with Dr. Westwood's statement that humanism seeks to build a Human Providence which shall take the place of the God concept of theism.

These citations are sufficient to show that humanism has abandoned the theistic position and is occupying the atheistic position. Such testimonies of leading humanists justify us in saying that humanism and atheism come very close to being synonymous terms. If any one is calling himself a humanist under the impression that humanism is not atheism, I venture to assert that he does not understand humanism. It follows naturally that when humanism discards belief in God, the correlative beliefs in prayer and the soul and immortality have little meaning and soon die of inanition. There is no logical place for them in the humanistic program.

Now when a religious movement asks us to accept a program of atheism as something far superior to theism, it ought to have impregnable scientific ground upon which to base its appeal. Has humanism such ground? Science furnishes no evidence of it. The humanists talk much about applying the scientific method to religious thought. We all agree that religion should employ that method. But the application of the scientific method to religious thought is one thing, and the facts which science has established are another. What fact has science discovered that makes the theistic position untenable and the humanistic position the true one?

What does science know about the cause or the constitution of the universe? Absolutely nothing. And no reputable scientist makes any claim that it does. Scientists have advanced many theories; but here, again, scientific speculation is one thing and scientific findings are another. Science doesn't know what life is, or force, or matter. It doesn't yet know the nature of the atom. It has advanced a half dozen theories about it in the past thirty years, and has had to abandon them all. It doesn't know whether there is a God—whether the force that runs the universe is intelligent or unintelligent, conscious or unconscious, personal or impersonal. It doesn't know whether man has a soul, or is a soul occupying a body; whether man lives after death, or ceases to live when death occurs. In fact, science knows so little about the fundamental questions with which religion has to deal that it can not be regarded as an authority on these questions. It is profoundly ignorant about the things that most vitally concern our faith and hope.

And yet the humanists, professing to base their religious thinking on the findings of science, discard theism and ask us to accept a program of socialistic atheism as the solution of all our religious and social problems. Isn't it possible that our humanistic friends have been listening more to the theorizing of a certain school of materialistic pseudo-scientists than to the voice of the living God, bearing testimony in their own souls to the abiding realities of the spiritual realm?

And how is this movement going to affect our denomination? We have been inviting humanist speakers to deliver addresses on humanism at our conferences and before our young people. We have voted in convention to publish hymns and prayers and services with God left out of them, for the use of the humanists. We have proposed to conduct special missions in humanist churches. Does all this mean that, as a denomination, we are going to accept the humanist program and take our stand before the world as a body of atheists, whose only gospel is ethical culture and social service?

I feel that I must make my own position perfectly clear in this matter. I do not believe that rejection of the God idea is an advance in religion. To the contrary, I believe that it is a retreat that will ultimately destroy our influence and usefulness as a fellowship of free churches. I do not believe that Unitarians can go before the world with a program of atheism, no matter how many shibboleths of ethical culture and social service they may couple with it, and win the

confidence and allegiance of people who care enough about religion to support churches of any kind. As I see it, religion without God is religion without meaning and motive-power, and if we undertake to sponsor such a religion, it will be the beginning of the end of us. I am firmly convinced that no religious body can discard its belief in God and continue to live, much less feed the spiritual hunger of people.

I am therefore unalterably opposed to humanism, in any of its guises or disguises. If religious liberty as we know and highly prize it in our free churches leads to atheism, and the discarding of the things that keep the faith and hope of the world alive, then we must admit that the more conservative bodies of Protestantism are fully justified in their persistent distrust of it.—*The Christian Register*.

Channing and Dr. Fosdick

JOHN CLARENCE PETRIE

It is a commonplace among Liberals today that were the Congregationalists of a century ago of the theological mind that they are now the Unitarian schism would not have occurred; but what is not always so easily recognized is that as great an evolution in theological thought has taken place among certain Anglicans, Methodists, Disciples, and Baptists as among the liberal Congregationalists. The type of life of Christ that has come in recent years from Baptists like Shirley Jackson Case, and from Methodists like Walter Bundy, and the sort of theology that emanates from such Disciples as Dr. Ames of the University of Chicago, are sufficient proofs to those who keep abreast of religious thought that the Unitarian schism was caused over theories that are today not only commonplace but indeed sometimes looked upon as a bit conservative.

The Unitarian may well hesitate to say that Unitarianism has become the prevailing theology among advanced Christian thinkers, for the simple reason, if for no other, that it sounds like blowing his own horn.

There is a great temptation for Unitarians to ask indignantly why, if these men are Unitarians, do they not join the Unitarian Church? But we must have patience. It is only within the past quarter century that thinkers in the Orthodox denominations have dared speak out frankly. The movement has not yet become articulate among the people. It is very much to be doubted if many of the great preachers could take the majority of their congregations with them if they decided they must change denominational affiliations. And the ferment is such that it may pay to watch what will happen denominationally in a rather short time. There can be no doubt that the theological cleavages among Christians of the same churches are becoming too wide for a permanent maintaining of the present lines. Dr. Fosdick himself is authority for the statement, "It is not that the United Liberal Church will not come, but that it may come too soon." Be this as it may, there must be considerable interest for Unitarians in the growth of Unitarian thought in churches that up till recently have been inclined to stigmatize Unitarianism as a lifeless heresy.

It is probably not at all an exaggeration to name Dr. Harry Emerson Fosdick as America's most popular preacher and writer on religious subjects. His little trilogy, "The Meaning of Faith," "The Meaning of Prayer," "The Meaning of Service," has sold by the hundred thousand, while other books of his are scarcely less popular. Seats are always at a premium wherever he speaks; and his radio sermons probably find more listeners than those of any other. And when Dr. Fosdick writes for all the world to read on the subject of Christianity and so describes that religion in its essence as to agree with the thought of the founder of American Unitarianism, it is impossible for us not to take notice.

Let there be no mistakes about it: Dr. Fosdick's essay in the April *Harper's* on "What Is Christianity?" finds him placing at the heart and center of Christianity exactly what Channing saw.

But first as to Dr. Fosdick's method. It is delightfully disarming to the prejudices of the less bold Christian. After a brief introduction in which he points out that after all there must be something distinctive about Christianity as compared with Hinduism, Zoroastrianism, and other world faiths, he proceeds to point out some of the features held by Christians which, common opinion to the contrary notwithstanding, are really not distinctive of Christianity at all. Is the inspired Book distinctive? Surely one brought up on the theories of the sixteenth century would think so; but Dr. Fosdick shows that other religions have Bibles and treat them about as Christians do theirs. Is it miracles? But miracles are not the private property of Christians, for all religions claim their founders were wonder workers. Is it the deity of Christ? This too is not of the essence of Christianity—and here the Unitarian accustomed to being outlawed for his denial of this so-called keystone of the Christian arch must gasp for breath—for there are deifications and virgin births in the other great religions of mankind. Is it the Second Coming—not even here is Christianity distinctive, for Zoroastrians, Mohammedans, and Buddhists look for a second appearance of their prophets. Not salvation by faith in the truth of certain creedal statements is essential—no, nor the living of a life of love and philanthropy.

This, I take it, betrays the magnificent knowledge of human psychology of this popular preacher. There is no question in my mind but that Dr. Fosdick believes none of the above doctrines, and it is because he does not come out flat-footed and say so that he is given up in despair by so many Unitarians. "Why this beating about the bush?" they ask in impatience. I make no attempt to justify the methods of this preacher, nor to judge him or his critics. What I do wish to point out is this, that the inescapable effect of his method of dealing with the non-essentials that have grown up in Christian theology is to show that they *are* non-essentials and therefore not necessary of acceptance. This must be a sad blow to those who consider those doctrines of the essence of Christianity, but it must come like a proclamation of emancipation to those thousands who have been trying to live Christian lives and yet have had to suffer daily conflict be-

cause of the unbelievable doctrines which they have thought a necessary part of their religion. Most of the followers of Dr. Fosdick do not want to have to believe what looks to them like superstition. Instead of trying to prove a negative, that is, instead of trying to absolutely prove the falsity of these beliefs, he has merely shown their unimportance. He has done over again the work that was accomplished eighty years ago for Unitarianism by Theodore Parker—he has pointed out that there is a permanent and a transient in Christianity.

From impaling the non-essentials he goes on to the essentials, and here we Unitarians must rejoice to find stated over again the root principle in the theology of William Ellery Channing. "The genius of Christianity," writes this modern liberal Baptist, "lies in reverence for personality." Jesus "was an historic personality and he made a concrete and describable contribution to human thought. He was the champion of human personality. He laid hold on that, lifted it up, conceived it in all its appearances in child, woman, peasant, or king as infinitely valuable. Moreover, he thought of personality as the central fact in the universe and used it as the medium for the interpretation for all other facts." And he goes on to say that the great fight which Christianity will have to make in the near future will be whether or not we can "maintain Jesus' attitude toward personality. The answer to that question is the sign of a falling or rising Christianity." Appearances may be against the importance of human personality, but "take it or leave it, that is what Christianity is about."

Now leaving aside the different circumstances under which it grew and to which it had to be applied, this doctrine is Christianity exactly as Channing saw it. The very center of his religion was a belief in the divine image in man. Channing's doctrine of the divinity of man and all that flowed from it is Fosdick's reverence for personality. And as in Dr. Fosdick today, so in Channing a century ago, the result was a tremendous accent upon the social implications. To Channing there was a great social evil in America, an evil because it took the souls of black men and so smirched them that the divine image within had no chance of shining forth. Slavery was the great American crime against human personality, and against it Channing smote with all the power at his command. Following him was the whole school of New England Unitarianism, Emerson, Parker, and the rest. In the sermons and writings of Dr. Fosdick we see the same applications of the same principle to the changed conditions of today. Our great social evils today are war, industrial injustice, crime, and poverty. Against them Dr. Fosdick lashes out with all the vigor that the Unitarian fathers displayed in the fight on human slavery. And, like Dr. Fosdick, Channing spent remarkably little time in theological controversy and denominational apologetics. "I indeed," said Channing, "belong to that class of Christians who are distinguished by believing that there is one God, even the Father, and that Jesus Christ is not this one God, but his dependent and obedient Son. But my accordance with these is far from universal, nor have I any desire to extend it. . . ."

I wish to regard myself as belonging not to a sect, but to the community of free minds, of lovers of truth, of followers of Christ." And in the sermon on "The Great Purpose of Christianity" from which I have quoted the above words, he goes on to say that Christ came "not to be an outward but an inward deliverer; not to rear an outward throne, but to establish a kingdom within us. . . to join us to God—by likeness of nature, by participation of his spirit."

"We are too apt," continued Channing, "to look abroad for good. But the only true good is within. In this outward universe, magnificent as it is, in the bright day and the starry night, in the earth and skies we can discover nothing so vast as thought, so strong as the unconquerable purpose of duty, so sublime as the spirit of disinterestedness and self-sacrifice. A mind which withstands all the powers of the outward universe, all the pains which fire and sword and storm can inflict, rather than swerve from uprightness, is nobler than the universe. Why will we not learn the glory of the soul? . . . We all possess within us what is of more worth than the external creation."

What distinction is there between Dr. Fosdick's doctrine that the essence of Christianity lies in reverence for personality and the teaching of Channing that the soul is worth more than the whole universe? Indeed Channing says in so many words, "His (Christ's) great distinction consists in the grandeur and beneficence of his influence on the soul." The purpose of worship in Channing's mind was not to flatter God nor to obtain gifts from Him, but that we might become like Him whose attributes we worship—we worship God that we may become godlike. Human personality is the gainer if we worship the infinite and strive to become like it. And, like Dr. Fosdick, Channing attributed personality to God because of the personality of man. If man is made in God's image then God is a person, not a blind force, for even human personality is superior to the external universe—a *fortiori* must the Deity be superior to humanity.

Sectarian pride may be flattered by the discovery that America's most popular preacher is teaching principles that Unitarianism was maintaining a hundred years ago. But with Dr. Fosdick we must admit that the divinity of man, the sacredness of human personality, is not to be mathematically demonstrated. We can take small credit to ourselves for the depth of insight of a Channing or a Parker if we ourselves are facing defeat in our own thinking about the dignity of our human nature. If Channing was right that the task of true Christianity is to awaken in men the realization of their kinship with the divine and to urge them so to burnish the image within that it may shine forth and give proofs of the existence of Deity, then we may not rest on the laurels won by our fathers. The doctrine of the sacredness of personality is not really a doctrine at all but a hypothesis—something to be acted upon by real living *as if*. If the fruits of mere mechanical materialism are as great as those which proceed from the doctrine of the divinity of the soul, there is no argument that can keep that doctrine longer alive. Our task today, as will be the task

of religion always, is the redemption of the soul of man. As a church it is our task to urge men to treat their own bodies and the bodies of other *as if* they were the receptacles of divinity—not merely to say with their lips that they believe it.

To quote Channing again: "Expect no good from Christ any farther than you are exalted by his character and teaching." "The human soul is his kingdom . . . His noblest monument is a soul redeemed from iniquity. . . . No other monument does Christ desire; for this will endure when earthly thrones shall have fallen, and even when the present order of the outward universe shall have accomplished its work and shall have passed away."

Christian Leader (Universalist)

Preaching in British Pulpits *

HOWARD A. VERNON

To be transferred from the quiet of Minneapolis, almost village like in its atmosphere, to the roaring life of old London town, and knowing that I was there to preach in British pulpits, was in every sense a new experience. The thrill of it will remain the memory of a lifetime. Passing from Minneapolis to London is like going from noisy youth to quiet middle age. Minneapolis is a young city; London is old. Minneapolis is spacious and graceful; London with its monotonous and melancholy houses, built compactly together, is like a huge patchwork, pieced together without design.

To put down in brief statement one's impression of London is not easy. London is like an immense vortex into which innumerable lives are ceaselessly drawn. Endless streams of men and women surge up and down its winding thoroughfares. The smoke from a thousand factories and a million chimney-pots hangs like a somber pall over the huge monster. Day and night the ceaseless roar of its life goes on—the roll of myriad omnibuses; the rattle of underground trains; the murmur of its eight million voices, harshly or tenderly speaking, madly or mockingly laughing; the roar of its machinery; the endless tramp, tramp, tramp of innumerable feet about the hard pavements. London seemed a kind of symbol of the crisis that civilization must meet today. Beneath all of its surface sounds I seemed to hear the sad, sobbing music of the world—a kind of composite tone, in which were the strident notes of evil laughter, the faint echo of tender sighs, the deep undertone of measureless yearning, the wild note of joy and love. In a word, I seemed to hear the voice of humanity.

But if London is alluring, England and Scotland are even more so. Hedgerows and hawthorns, sloping hills and silvery lakes, herds of sheep grazing amid the heather, quaint old half-timbered, gabled houses—all make up a scene one can not easily forget. Rural England is supremely beautiful in the vivid green of its summer dress, a place of sacred memories—sad and tragic memories, too, many of them, and yet brightened through the centuries by the mellow light of learning or by great examples of self-giving devotion and heroic endurance.

Having been asked by the Council on Interchange between British and American Preachers to speak in British pulpits this past summer, I accepted the invitation as a privilege and a pleasure, and a little later in the spring came my preaching itinerary. I found myself booked for five churches: one in Glasgow, one in Norwich, one in Burnley, and two in London—Congregational churches all save the one in Glasgow; the latter being the old Renfield United Free Church.

My Sunday in Glasgow will serve as a typical illustration of the four succeeding Sundays in various parts of England. The charm of Scotland rests not alone on its scenic beauty, but in the wholesome and rugged character of its people. The influence of religion, as voiced in Scottish Presbyterianism, has left deep marks upon the life of Scotland. The thunder of John Knox's voice is still a living thing. Glasgow is an industrial city. The roar of its machinery mingles with the soft flow of the Clyde. It lacks the academic atmosphere of Edinburgh. It spreads out in a sprawling confusion, flat and black beneath the smoke of its factories. Here too are great churches made famous by illustrious preachers of other days. James Stalker once preached in Glasgow; Alexander Whyte was at one time an influential figure there; and Marcus Dods once thundered from the pulpit of Renfield Church.

Knowing that Renfield was to be my field of action for a Sunday, I made a preliminary skirmish on Saturday afternoon and so got the lay of the land. Renfield is situated in the heart of the city, an imposing structure seating about 1,500 people. Even in the heat of the summer it affords an unusual opportunity as a preaching center.

Knocking at the church office, I was met by the old verger, a genial Scotchman with a rich brogue. He took me back into the vestry, through the Sunday school rooms, and then out into the spacious auditorium with its great organ, its high pulpit, and its gallery running around three sides of the building. The quaint old cushioned pews were equipped with a desk-like arrangement in front, on which were placed the books for the time of worship. On each desk were copies of the Bible, the paraphrased psalm-book, and the hymnary—a wise provision, surely, for how can they sing without hymnals; how can they read without Bibles; how can they follow the psalm without psalm-books? Every provision is made for a rich and complete service.

On Sunday morning I made my way to the vestry and donned the preacher's gown. The old verger, attired in full-dress suit, gave me the order of the day together with the "intimations" for the service. These "intimations," I learned upon inquiry, were the usual announcements for the week. Five minutes before the hour of worship the verger went out of the vestry reverently carrying in his arms the great pulpit Bible, the psalm-book, and the hymnal. He climbed slowly the narrow flight of steps to the circular box-pulpit and laid the books upon the sacred desk. How swift was the come and go of variant emotions as, a few moments later, I climbed those pulpit stairs, followed by the old verger, who closed the pulpit door and so left me with literally a "shut-in" feeling.

How they go to church in Scotland! There were perhaps a thousand people present that morning, aged saints, many of them; weather-beaten, too, some of them; in the eyes a serious light, a kind of tender light, albeit you were conscious as you looked at them that time had not dissolved the iron out of their faith.

Approaching the church on Sunday evening, fifteen minutes before the hour of worship, I was startled to see a huge sign in front of the doors: "Church crowded—No more admitted." The doors were closed and locked. I climbed the pulpit stairs that evening to look out on a sea of faces. Every available space was taken. People were sitting on the pulpit stairs, on the platform below me, and they were standing at the back, both in the gallery and on the ground floor. And this on a hot summer Sunday evening!

American church services are characterized by irreverent hurry. The service must be "snappy." People pull their watches on you the moment you begin to preach, and you feel that you are racing for time, and when you have been going at breakneck speed for fifteen minutes, they pull their watches again, and look up at you with startled expression, as if to say, "Man alive, *do* you know what time it is?" We hurry through the hymns, omitting the third and fourth verses; we read brief portions of scripture; and the sermon is the only commodity on the market in which we demand short measure.

Not so in Scotland. The service is lengthy; there are six hymns, two scripture lessons, three prayers, a chant by the choir and an anthem, and always a children's talk, and then the sermon. And when the last "amen" is spoken there is no unseemly rush for wraps and hats, as if they were trying to catch a steamer for Europe, and no other steamer were going for six months—no, they sit again, after the benediction, with bowed heads, in absolute silence, waiting to catch the accents of His stillness.

"We stand to bless thee e'er our worship cease,

Then, lowly kneeling, wait thy word of peace."

The inspiration of that preaching experience will abide like a fragrant memory as long as I live. The service was rich in inspiration largely because the people gave such splendid co-operation. When you announced the hymns, they sang; when you prayed, they prayed; when you read your morning lessons, they followed the reading with open Bibles; when you announced the offering, they gave; when you preached, they listened with heart and mind. To preach in such a church is a memorable experience alike for its uplift of soul and for its challenge to the intellect.

In England similar Sundays followed. Never before have I preached to such large audiences in the summer season. Sunday in England is, of course, no longer the "silent Sunday" of which Thomas Carlyle wrote when he said, "The beer shops are closed while the respectabilities go through the mummeries of the rubric which is a greater feat than beer." But people do go to church in England, I think in larger numbers than here. Such at any rate was my own experience, not only in Glasgow but in London and many other places.

Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

Adventure. The Faith of Science and the Science of Faith by B. U. Streeter, Cath. M. Chilcott, John Macmurray, Alex S. Russell. The Macmillan Co., New York, 1928. 247 p.

The book contains a number of contributions by scientists and theologians on the relation between religion and science. Their general attitude is that there is no irreconcilable conflict between the two but that we may look for a period in which they will be regarded as two diverse, but intrinsically connected, adventures of the spirit of man. The title, "Adventure," given the book, if rather vague, seems to express the confident hope of the writers that those who push off boldly from the mainland of traditional Christianity may perhaps make discoveries beyond their fondest dreams.

Faith and knowledge have always been supposed to belong to two different fields. Knowledge is the result of scientific research, but where science can no longer lead us, there faith takes us by the hand. While it gives us no certainty it establishes probability. Such faith is identified with intuition or spiritual experience, or rests possibly only on outward authority. The author of the second essay, "Beyond Knowledge" (Mr. John Macmurray) rejects this whole idea of the scientist and the religious thinker belonging to different worlds. According to him science needs faith as much as does religion. Science rests on the conviction that there is no certain (ultimate) knowledge. All knowledge is more or less well-grounded belief. All beliefs, without exception, must be tested before they can be accepted. This testing is done by experiment. Experiment, however, is only possible on the basis of the belief which it tests and helps to reshape. Science, therefore, starts, not from facts, but from beliefs. Science consists precisely in the continuous and deliberate remaking of beliefs which are found to be faulty.

It is the same in the domains of religion. Faith, which is so much made of in the bible, is not the holding of certain beliefs, it is an attitude of the mind which produces practical achievement. The presence of evil e. g. is to the Christian a challenge to cooperate in the establishment of a better order, the "Kingdom of God." Science and Christianity alike ground knowledge upon activity, and in doing so, preach the life of faith. In the intellectual field, the terms "scientific" and "Christian," properly understood, are synonymous.

This seems a rather unusual way of putting it to the reader. The author doubtless means that the Christian is, or ought to be, a truth-seeker. He seeks truth by acting on the faith he has and by giving it

a practical test finds it either vindicated or modified. Thus his purpose and method of procedure are the same as the scientist's.

Streeter then has a rather large chapter, "Moral Adventure," in which he gives his views on the Ethics of Sex (on marriage, divorce, prostitution).

In "Finality in Religion" Streeter again discusses the objections to the claims made for Christ, and by him, that he was God made man. Could the infinite be expressed in the finite? and could the climax of human development have been reached by Christ 1900 years ago? Since religion is concerned, he says, with the qualitative aspect of Reality (see his book, "Reality," and our discussion of it in the May number 1929, pp. 232 ff.), it had to have recourse to methods akin to those of Art. If God is Love, then the story of the Cross brings this home to us in a way that no conceptual language can. Abstract terms could not convey as much of truth as can a concrete picture.

To the evolutionist Streeter tries to make Christ's character and influence reasonable by classing him as a man of genius and the time in which he lived as the classical epoch of religion. The occurrence of genius cannot be explained, but a favorable environment is necessary for its development. Will Jesus ever be surpassed? An idle question. Live on the highest level you know and leave it to the future to decide whether it is final or only a stage to something so much better as to be at present unimaginable by man.

In the last two chapters, "Objectivity in Religion" and "Myth and Reality" the historicity of the Christian tradition is the subject of investigation. The view is expressed by many that if Christianity reveals the truth it is comparatively unimportant whether Christ was a historic person and his life the same as portrayed in the gospels. His story might be a myth and yet it might be a source of inspiration to higher living. The writers agree that the life of Christ was a "mythos" in the sense that it developed in a series of acts that had symbolical meaning, but not in the sense that it was a fabrication of the myth-making mind of the age. It really happened as it is described. Christ was the incarnation of the deity. He became the mediator between God and man and he overcame sin by suffering and sacrifice. And even as the divine became incarnate in him so it does in the Christian individual; the doctrine of the Holy Spirit is the expression of the fact that the mind of Christ has power to become the creative principle in other lives.

It stands to reason that if this whole story about Jesus was a fairy tale only, the bottom of reality would fall out of the Christian faith. We might still have the bare idea that there is a God who is interested in the human race, but we should have for this belief nothing higher or more authoritative than the faith of some obscure men in the first century, who had literary genius enough to give their tale the ring of reality.

The fact that God was really incarnate in Christ cannot be demonstrated, but it can be made reasonable. It is generally conceded that Christ's teaching about God has never been surpassed. His life and

character, at the same time, are such as to be in accord with his high teaching. He never has any sense of personal unworthiness, his communion with the father is never broken. Historically it can also be stated that the whole civilization that came after him was in a large degree the product of his influence. In addition, there is no other claimant for the place of highest excellence. The impact of Christ's personality tends towards the unification of the spiritual life, the gathering into one force of the disunions of art and science, philosophy and practice, individual and social activities towards the mitigation of one-sidedness and prejudice, towards balance and sanity. "The wind of agreement carries us to the acceptance of a hypothesis, not a dogma: that if we are to make religion real we must assume an incarnation of God in a human personality. Religion becomes for us the life of faith, the ceaseless infinite testing of our hypothesis in all fields of human activity. This is our call to faith, to our adventure which by the continuity of a secular experiment is ever strengthening its claims to truth. For a faith that glories in its subjectivity glories in its shame. It is a cowardice and an egoism."

It is evident that the conception of faith here discussed is different from the one we hold. To the authors faith is an assumption we make of an hypothesis based on traditional belief. This assumption we feel ought to be tested because no one has already all knowledge. By testing we verify whatever is of truth in the hypothesis and cast off the error and limitation. The scriptural faith, however, is not the assumption of an hypothesis, but confident trust in Christ and redemption in him. Reviewer confesses to the view of religion—rejected by the writers—which makes it an intuitive conviction of the individual, admitting of no scientific proofs and needing none, but is standing on its own broad base as a distinctive human experience and contributing to personality, as art does, an insight and wisdom of its own. But we by no means admit that this view destroys the objectivity of religion. It was the view held by the first Christians, see Hebrews XI, it was the view of the Reformers, and the one held by the "father of the modern theology" (Schleiermacher). It requires no scientific proof to enable it to stand on its feet, but its reasonableness can be shown just as well—and we think better—than is done in this book, which makes faith a science and science a faith.

The Way of Modernism and other Essays, by *J. F. Bethune Baker*, Professor of Divinity, Cambridge. The University Press, Cambridge, 1927. 150 pages.

Modernism in the Protestant church, is the attempt to bring the Christian faith in harmony with present day science. In order to bring this about a great many reductions in the traditional views of Christianity are required. A different attitude to the bible and to the creeds of the church is one of the natural results. Some modernists go far in rejecting beliefs held to be vital by the orthodox; they offer new creeds in place of the old and antiquated ones. Not so the writer

of these essays. He is not of the opinion that ours is a creed-making age. He is in favor of retaining the old ones, but giving them new meanings. It must be our privilege, he says, to interpret them in keeping with our modern view of the world and life, as described by science; for we cannot be expected to sacrifice our intellectual integrity. At the same time, we retain the old terms and creeds because we feel they were the true expression of the men and age that produced them. We are the spiritual children of those ancestors; we have added new knowledge to the old faith but in spirit, in the way of life, we are the same.

The new light given to our age finds, in the opinion of the author, its focus in the *evolutionary theory*. To him it is not a theory any more; it is an established fact like the law of gravitation. He speaks of it and of its influence on his general attitude in exaggerated terms. Two of the greatest revelations that have ever come to man about himself and the world to which he belongs are the Christian religion in the first century and the theory of evolution in the 19th (!) "In each case there was a central figure, an outstanding personality, in whom and with whom the experience began." The one is Jesus Christ, the other—the author doesn't say so but it is to be implied—is Chas. Darwin. Reviewer wonders how the writer could ever so lose his sense of proportion.

There are in the story of Jesus' life many facts (like the infancy stories, resurrection, ascension) which are not to be taken as literal happenings but have a symbolical value. They are expressions of what the first Christians thought about him. In the scriptures—and consequently in our Christian practise—there is a dualism between the natural and supernatural; there are miracles of healing, nature miracles. There is furthermore a whole drama of the conflict of evil powers with the world of man, beginning with the father of the race, running through all history, finding its climax in Jesus and ending in the triumphant era of the new heaven and earth. Evolution has done away with all this. There never was a golden age of man, no fall of man, no original sin. Man's history was always one of moral conflict. With the story of Adam and the fall of man goes the theology that was based on it.

The fundamental idea of the Christian faith is that of the *incarnation*: the Word, the "logos," became flesh. The logos means the reason, the divine reason. The meaning is that there is a divine purpose for man. The author of the 4th gospel finds the realization of that purpose in Jesus Christ. Evolution, showing the selective process which finally ended in the origin of man, can be said to be in harmony with scripture's chief idea. All the history of the world before man was a preparation for man. The best that had been achieved so far was used for the making of man. So then man was the goal towards which evolution was tending, and we can say that, on the level of man at least there is a *design* in the world process.

The readers will notice that the resemblance between the incarna-

tion (John 1: 14) and the idea that there is a purpose behind and a progress before man, is certainly very slight.

In the new theology that Modernism feels called upon to formulate the incarnation will be the cornerstone. The authority it relies upon is not the teachings of Jesus, for one reason because they are a disputed matter. Nor the theology of Paul: it contains many "vestigial survivals" of a pre-scientific stage. Evolution is to be our guide. Not the teachings of Jesus, we say, but the way he lived, the attitude towards God and man he maintained. His consciousness of God has never been surpassed, neither in vital strength nor in moral evolution. If we say Jesus is divine we mean he is the fullest revelation to us of God that was ever given. But Jesus did not only reveal God; he revealed man. Human values found in him their best and highest expression. There arises naturally the question, where did Jesus get the light, the strength, the uniqueness in insight and personality that were his? This question finds no adequate answer in the book. The writer says at one place: "Jesus is unique, but he is not God. Any saying or act of his could come from a man of his lineage and convictions—the convictions themselves being only 'unique' in degree."

According to this, heredity, environment and personal endowment would explain all of his personality and work. Bethune Baker is fully aware of the gulf between him and the traditional teaching of the church. But he doesn't think for a moment of withdrawing from her fellowship. Nor does he have to fear that the church will cast him out as a heretic. He knows that the Church of England has always been very tolerant of different types of theological thought. Should, then, he and men of his way of thinking try to get the church to create new formularies of faith? He is not in favor of this. Men today are interested in life and reality; for the business of putting the new light in adequate authoritative form they have neither talent nor mood. Let the old doctrines and articles stand and interpret them as science and experience enable you to make them appeal to the present age.

The author concludes by saying that Christian truth as "embodied in a tale" is not static, nor to be apprehended by intellectual effort, nor once seen to be understood. It is a living operative purpose, with which we must identify ourselves if we are to understand it. The one key is a continually enriching experience. "If any man will do his will he shall know of the doctrine." At no point are we offered a final solution; at every point a call and a hope.

Mother India, by *Katherine Mayo*. New York, Harcourt, Brace, & Co. 1927. 440 pages, \$3.25.

This is the most distressing and depressing book on India we have ever seen. With utter frankness the author discusses the real causes of India's terrible plight. After reading the initial chapters only, one gets so disgusted with the inhumanity of Indian customs that to read on becomes almost impossible. The things revealed are so revolting, so inhuman, so fiendish that they outrage every decent and normal feeling. Besides, the picture offered of Indian life is one of unrelieved

darkness. We have not found in the book a single aspect that might permit us to indulge in a smile, much less to cherish a hope in a better future.

The writer doubtless took no pleasure in painting such a heart-oppressing picture. She wanted to show the social conditions of India in all their naked ugliness and brutality in order to shock all friends of India into determined action for a radical reform. However, the evils are of such a glaring nature and they are so imbedded and entrenched in old traditions that a real material change seems to be out of the question. One feels, after reading the book, just like Isaiah, that "from the sole of the foot to the head no part is sound; nothing but bruises and gashes, and raw, bleeding wounds, unsqueezed, unbandaged, unsoftened with oil."

Miss Mayo is an American, under no obligation to the English government. In her opinion the British authorities do and have been doing all they could for the people. They have the best intentions to develop self-government in India. The people themselves are the real foes to their own advancement. Every step towards a modern solution of the gigantic abuses and malpractices of the land is checked by their superstition and enslavement to the past.

The rockbottom physical base of India's woes is, according to Miss Mayo, the *dominating position* given to the *sex-life*. A man's chief concern is to have a son, or a number of them, to care for his soul when he dies; and woman's only purpose in life is to bear this son. In this connection child-marriage, pregnancy, child-birth and the misery of the widows are described. Owing to the importance of the subject the writer goes very much into detail. The incidents she relates of the ill-treatment of women and, especially, the almost unbelievable tortures they suffer at the hands of ignorant midwives, form by far the darkest part of her story. It makes the reader's blood boil to hear of these things. Has the lot of anybody ever been as wretched as that of the women of India, and how long will it be until light shall fall into these haunts of ignorance and cruelty! The pathetic feature about it is that when educated husbands themselves insist on the employment of modern methods, doctors and hospitals for the succor of the women in travail, the older women of the household, rigid in their allegiance to the ignorant past, checkmate all these well-meant efforts. No wonder that the average death rate of women in childbirth as well as infant mortality in India is far in excess of any other country. Much has been said of the deplorable state of women in India, of child-marriage and of the hopeless lot of the widows—many of them children of tender age—but if Miss Mayo does not exaggerate, their lives are considerably worse than we ever imagined. The husband is to the wife her god on earth, she has no soul, she is barred from education. Only when she has born a man-child has she vindicated her right to be counted at all.

While the mistreatment of women and the unnatural stimulation of the sex-instinct are the most heinous evils of the country, there

is darkness enough and to spare wherever one looks. The caste system—a very invention of the devil one would call it—the tyranny of the brahman; the cow-worship and its disgusting by-products; the 50 million “untouchables”; the ignorance of and wholesale violation of all hygienic rules, even the most fundamental; the cruelties of the avaricious village owners, and ever so many other horrors—all these together, as presented in this book, make one feel that India is about the darkest and most hopeless spot in the universe.

Many friends of India—Mr. Ghandi above all—have asked, why, after so many years of English administration, are the people of India still so poor, so unenlightened, so enslaved? The answer, it seems to us, is not, because the English have kept them in bondage but because the Hindus themselves, their leaders and people, have blocked every forward step the government had undertaken. The 50 million untouchables are conscious of the fact that Indian self-government would fall on them with crushing force. When the Prince of Wales recently visited India and greeted the outcastes as though they were real men, the joy of these unfortunates knew no bounds. They have repeatedly asked the government not to fulfill the wishes of Brahman politicians because to do so would extinguish their only hope for a more humane future.

Miss Mayo does not discuss the religion of the Hindu people, except as far as it affects their life and social relations. But she does not conceal the awful truth that religion with the Indians is far more and oftener a bane than a blessing. All the evils of woman's degradation, of the caste institution, of their anti-hygienic customs are founded on religious teachings and, therefore, all the harder to conquer.

The book is thoroughly pessimistic. It is often claimed that the Orient is more religious than the Occident; that Western nations are materialistic while the East cultivates the deep needs of the soul. There is a certain element of truth in it. However, the mysticism of the East is entirely unsocial; the seeker after God does nothing to relieve the sufferings of his poorer fellow-Indian. And the religion of the masses imposes on them a heavy burden, they derive from it no comfort and no moral uplift. Many of the Hindu temples are places of prostitution with phallic symbols and obscene pictures abounding.

Their only hope is Christianity, but only the outcastes are ready to embrace it. Mr. Gilkey gave us the impression as though India was on the point of turning to Christ. After reading this book, we believe that time is far distant as yet. The leading men of India want self-government most of all, to be as free from England as possible. If, instead, they tried to make their fellow-Indians see their awful plight and helped them to give up old vices, wrongs and superstitions, they would render them a greater service.

The book has created a sensation. In two years almost a dozen reprints were necessary. Hindu leaders naturally have resented the uncomplimentary handling of the many sore places of their national

life. They have said, if some Communist was to give a true description of conditions in capitalistic America (or Europe), the portrait would be equally hideous. We don't believe that. But even if it exposed ever so glaring faults we should accept it and our religion would be the very source from which we should draw insight and strength for conflict with those evils. The Indian has no such religious sources to fall back on. It is to be hoped that Miss Mayo's merciless diagnosis of India's ailments may convince all friends of India that only fundamental changes can bring real help.

Rightly Dividing the Word, by *J. Newton Davies*, Professor of N. T. Exegesis, Drew University. The Abingdon Press, 1929. 299 pages. \$2.00.

Dr. Davies, born in Wales, in 1881, has been in this country, as a member of the faculty of Drew Theol. Seminary, since 1919. He is deeply impressed with the neglect of exegetical study in our seminaries and the effect of such neglect on the preaching of the pastors. While not considering expository preaching as the only way of presenting truth in the pulpit, he rightly claims that the great bible expositors of the past, such as Maclaren and Spurgeon, have rendered the church a service long remembered. A careful study of the bible text, made possible by a good acquaintance with the original Greek or Hebrew and the use of good commentaries, would be a priceless help to the "minister of the word." The book before us was written with that in mind. A careful exposition of some significant passages of the N. T. gives the reader an idea of how the rich meanings of the words of the bible may be coaxed to open their treasures to the student.

Such passages are: Phil 1: 9-11, Paul's prayer for the Philippian Church; 2 Cor. 6: 4-7, the Weapons of our Warfare; Phil. 3: 20, Pauline Metaphors for the Church; Pauline Designations for the Christians; the Great Invitation, and others.

The author makes a thorough analysis of each word, examining its O. T. past, its meaning in the Septuagint and the N. T. Koine; then going down the stream of time, pointing out what these words have accomplished in times of stress and peril, in the lives of the church's leaders. Illustrations of a practical nature abound and history and literature, with which the author is on good terms, are compelled to yield their tribute. One chapter is entitled: "Apollos: A Lukan Portrait." In it we get, on the basis of Acts 18: 24-28, a most attractive and decidedly interesting and reliable delineation of the "Chrysostom of the first century." One must read a chapter like this to get an impression of what a feast of spiritual banqueting is in store for the one who has this book on his study table.

It is hard today to be or to become an expository preacher. Charles Jefferson is the only one now who has made it a success. But to pay more attention to the Word and to be better able to make it fruitful for others, is an absolute necessity, and Dr. Davies can be of good value to him who seeks help in this field.

A Waking World. Christianity among the Non-White Races, by *Stanley High*. The Abingdon Press, 1928. 233 pages. Stanley High, now the editor of the "Christian Herald," (if our memory does not entirely mislead us) was sent out by the Board of Foreign Missions of the M. E. Church on a visit to Africa, India, Malaya and the Far East to study the missionary needs of those people on the ground. In this volume he presents the results of his observations. They are apt to shed considerable light on the missionary policies of all churches.

Wherever he went the author found a rising tide of race consciousness and a feeling of a growing solidarity in the races of color. As a result it can be said that "the white man has trouble everywhere" (Gandhi). The men of color are moving out to a new day; all we of the white race can do is help direct their steps. They need such direction for, in the words of Woodrow Wilson, it is one thing to win independence and another thing what to do with it. Are their old gods and faiths (Buddhism e.g.) sufficient for the task of liberation and reconstruction? Are new economic programs (Communism) adequate to the hour? Some think help will come by adopting ways of force. If nations follow the military example of Japan the old shackles of inferiority will break. Show the world you can fight and the nations will respect you. Christianity if it is to substantiate its claim to be the religion for all the world, must give up the attitude of the superiority of the white race. It is a fundamental implication of the gospel that all individuals and all races are alike before God, alike in their need and alike in their responsiveness to the divine remedy.

Of the lands visited by the author we are most directly interested in India. The general conclusions to which he comes concerning this people, are in accord with those of the writer of "Mother India." The misery of the Indian masses is a product of their very faith. 85 percent are in dire need. India is the world's oldest and most desperate human tragedy. The practise of the Hindu faith is tolerance and renunciation. All existence is illusion after all, man's task is to sink his individual self with its ills, hopes and aspirations in the deity. The losing of personal consciousness in Nirvana, annihilation, leads to spiritual liberty and bliss. This attitude relieves the Hindu of all responsibility towards his fellows. The mystic lives on the "high plateau of spiritual battles" and across the hedge live the masses in squalid huts. Our religion, says the Hindu, is communion with God, that and nothing more. The caste separates the India of culture from the India of poverty. Concern for one's fellow is unnecessary because its practise is unlawful. Hinduism has neither had the ideal nor the incarnation of a good Samaritan.

Indian lecturers come to our country and counter our own charges with a description of the evils of American life. Doubtless these evils are there but they overstate their case by making a comparison of American exceptions with the Indian rule.

Industrialism is gaining ground in India, inspite of Gandhi and his spinning wheel. It is opposed by Indian leaders not so much on account of its perils to Indians but because it comes from Britain and endangers its caste structure. Its evil effects, though undeniable, could never even approximate the native social abuses, as for instance the rapacity of the Zemindar (village owner), who charges interest rates from 75 percent upward.

India needs the gospel for it is first the good news of divine love, and then news of the good life of human love that lifts the burden from the others.

China is in turmoil. Civil wars are sapping the resources of the country, millions are starving. The work of the missionaries is hampered everywhere, many of them have been recalled, much of missionary property is destroyed. Nationalism is the vital force today, the land is trying to consolidate and to wrest its freedom from the Western powers. The missionaries, being more or less identified with the nations of the West, share in the general feeling of antagonism to outside influence and control.

Is the case of Christianity hopeless under these circumstances? No, says the author, Christianity's assets in China today are China's Christians; its strength is constituted from the testimony of their lives. The Chinese Christian community is overwhelmingly nationalist, but they hold enthusiastically to the opinion that the present movement has in it more of hope for China and the Christian Church in China than any development since the coming of the first missionaries more than a century ago.

Great administrative changes are called for. They can now be made in the full consciousness that Christianity in China has become indigenous; that, tried in the fire of persecution, China's Christians have refused to recant and have dared to testify.

In a concluding chapter the writer raises the general question, why do we go out to the heathen world when there is so much to be Christianized at home? His answer is: 1) there is the N. T. precedent: the Jews went out to the pagan world although the situation at home was bad enough. 2) The Christian faith finds restoration and enrichment in the lives of new Christians who have arisen on the foreign field. Not only the Christianizing of the world but the revitalizing of Christianity is involved in the future of foreign missions. We in America have become uncertain in our faith. The intellectual challenge from the world of science has unsettled the faith in many. This challenge has been met by Christian apologists. Still, many remain unconvinced and, what is still worse, many more have become religiously indifferent. In the midst of plenty and surrounded by so many agencies for relief, our need does not seem so pressing. The world is beautiful and life is interesting; millions do not feel they need a "Saviour."

In heathen lands the situation is so different. What great news to them the message of the fatherhood of God; the interest of Christ

in the individual, in his poverty, misery, his religious need. Here the outcastes, at least, feel is hope not only for the salvation of the individual but for the reorganization of human society. And the new Christians have experiences of joy and liberation, they use the means of grace as Western Christians hardly ever do. They put new life into the churches of old Christian lands which carry on such missionary labors; they pay back a hundredfold the efforts and means expended in sending the gospel to them. There is an attitude abroad in the Western world that is tolerant of all faiths, that professes to believe that Buddha is just as good for Buddhists as Christ is for Christians. A person only has to go to the lands of Buddha, says the author, to be convinced more strongly than ever that there is only one name given by which we might be saved, the name of Jesus Christ.

This last chapter is especially valuable and impressive. The whole book, however, is so well written; it shows so much careful observation; it is so replete with abundant illustration; it is so fair and sympathetic that it makes exceedingly good and helpful reading. We take pleasure in bringing it to the attention of our readers.

Restlessness and Reality, by *Geo. A. Miller* (a bishop of the M. E. Church). The Abingdon Press, 1929. 183 pages, \$1.00.

This little book is written for people who feel that they are missing something at the heart of life. "We do our best to keep up with the new inventions and interests, and sometimes we read the latest books; but in spite of all that motor cars, radios, movies, and the 'best sellers' can do for us, we are restless at heart." In the drive and whirl of life how are we to attain satisfying contacts with spiritual reality? Our lives are full of surface values, but life consists not in outward possessions. There is hope in the very dissatisfactions of the age. The flood of new books on religion, with their discussions on the theology, philosophy, psychology, apologetics and mechanics of religion, show that people are turning to something else than noise and speed as a cure for the discontentment of their souls.

Our restlessness is not caused by a lack of material things, for never had the world more to offer in the things our senses crave. Excitement, thrills, social climbing, "playing with fire" will be poor substitutes for real soul food. Nor will all kinds of fads, midnight séances, the gift of tongues, listening to Hindu Suamis furnish the key into the realm of peace and certainty. Institutionalism has its value in the mechanics of the life of the spirit. Without question High Mass in the cathedral makes an impact on our consciousness never to be forgotten. "It looks like reality itself, and its combination of mystery, magic, and material substance forms one of the most powerful psychological appeals ever made to the human mind. Clothe a man with all this panoply of power and prestige and it is not strange that men will drop the hard search for direct relations with God and gratefully accept the priestly absolution as a welcome sub-

stitute." But what all seekers of an immediate awareness of the ultimate reality need is that they keep on good terms with God, cultivating a good conscience and practising fellowship with him.

The writer has the gift of speaking to the modern man in modern terms. Living in the twentieth century and not in the first, as even the eighteenth, he employs the inventions of the time as illustrations for his message. For instance, the radio. He says, under "Listening in": "We improve our 'reception' mainly by paying attention to it. Read the most helpful books, listen to and talk with the men and women who seem to have a meaning and message for us, practice daily tuning in, keep forever at the elimination of whatever interferes with our reception. Follow the radio rules of the spirit and you will get results. God is on the air, all the time. Everything that comes in on my receiver and speaks to my innermost spirit was sent from somewhere. The Voice comes from Headquarters and it speaks of a loving Will and Intelligent Purpose."

You ask the bishop *how* he knows. He replies, "Partly because I know I know (by intuition, inner awareness), and partly because my results check with those of other and better men than I, and partly because what I hear with the inner ear has close likeness to the mind of Christ."

The motor car furnishes him with another parable for the spiritual. "The inner energy that drives the car along, like that which motivates our living, is hidden from sight, an independent power-unit, detachable in operation at will from the car itself. All hope of a successful journey depends on this inner energy-producer, and it is well to know something of the laws of its operation. So is every one that is born of the Spirit." "If we neglect our spiritual motors and wait to pray for help till our calamity is upon us, we may find our resources failing us. If our motors are to be ready for instant service at all times, it is absolutely necessary to spend more time in prayer and contemplation with no reference whatever to immediate necessities. An effective prayer-motor needs daily use and frequent testings and occasional overhauls to keep it in order. The aeroplane is a fitting symbol of the soul's reach towards reality. "Faith that lays hold on the eternal actualities is like the flight of the heavier-than-air machines. It swings out on nothing visible, sustained by its own inner energies. It is automatically self-sustaining by its own upward lift and rises heavenward without visible means of support" (Here the bishop seems momentarily to forget that this upward life is conditioned by the forward motion of the motor and the pressure of the air against the wings). "The dangerous part of flying is the starting and stopping. When our spirits step off into the unknown with confidence enough in the God of the infinite spaces and mysterious realms of the eternal energies, we find that we are more than merely out of danger; we are launched into a new universe with possibilities undreamed of on the lower levels of authoritative certainty."

The writer is not fond of those who wear their heart on their sleeves and expect the same of others, greeting them with, "How is your soul today, brother?" Or of emotional devotees, like the one who told him that her wayward daughter "day before yesterday took salvation, yesterday she took sanctification, and this morning she took healing—hallelujah." Subsequent events indicated, he says, that all three had been bad "takes."

He is no friend of dogmatic controversies. Every one who finds in Christ the creator of a new personality, and possessing the love of God and of man, is brother to him. Christ is the objective standard for our subjective concept of God. "Here we are on solid ground, dealing with a historical person incontestably certified by good witnesses and far-reaching results explainable on no other grounds than that Jesus lived, died and rose for our redemption." "There is a necessary divine co-ordination of these two revelations of God, the Word spoken through Christ and the Spirit manifested in me. God becomes his own self-interpreter, through the things of Christ."

To sum up, man becomes conscious of ultimate reality by using, exercising his spiritual sense to get into fellowship with the world of the spirit. That here he comes in contact with a personal Intelligence and a loving Heart, he realizes by intuition, by personal experience. This experience he shares with generations of Christians. The highest sanction for his faith, he finds in Jesus Christ: in him is peace, joy, power, life, fellowship, certainty.

The bishop does not appear before us in the heavy panoply of philosophical terminology. His book is not written so much for the intellectual doubters, but for those who are dissatisfied with the indifference and uncertainty of the average man. The Christian faith is described more than proved by argument. The book contains a practical apologetic of great persuasiveness.

We have quoted freely from the text, especially its illustrations. Here the critic is a great master and we are sure our readers will be grateful to us for our giving his ipsissima verba.

Sunday in the Making. A Historical and Critical Study of the Sabbath Principle in Inheritance and Development by *Chas. N. Huestis*. The Abingdon Press, 1929. 256 pages. \$2.00.

The author is, or was, the secretary of the Lord's Day Alliance of Canada and as such might be expected to take a narrow and legalistic view of the Sabbath. This is by no means the case. He considers the Sabbath fundamental in the religious and even the social life of the people, but his attitude towards the scripture is far from narrow Fundamentalism. He calls the story, in Numbers, of the man who was stoned, by the command of God, because he was found gathering sticks on the Sabbath, a horrible one, perhaps inserted by the priestly compilers of the books of the O. T. He also recognizes that some of the religious institutions of Israel, if not all, originated outside its own borders, were taken over and remolded by the Jews, under the guiding influence of its men of God.

So e.g. the Sabbath. He leans to the view that the institution of the Sabbath can be traced back to the Canaanites or the remote ancestors of the Semitic race (the common opinion is that it may have been borrowed from the Babylonians, we think). The post-exilic Jewish nation was very strict in its Sabbath observance. The day came to be observed with the sole regard to its divine appointment. It was hedged about with many burdensome restrictions, so that it was more an infliction than a blessing.

Jesus, therefore, made the Jewish Sabbath one of the chief points of attack. He restored its original human feature, that it had been designed as a day of recreation, joy and spiritual exercises; that it was made for man, not man for the Sabbath. His critical attitude on the Sabbath was one of the main causes of the hostility of the Jewish leaders.

The ticklish question, "What right had the church to change the Sabbath to Sunday, the Lord's day?" he answers by saying, the church in this followed its Christian conscience and intelligence guided by the Holy Spirit. The name, "Sunday," is of heathen origin, but to object to it on that account would be just as reasonable as to refuse to use the names of the days of the week, all of them having a mythological ancestry.

The author now traces the history of the development of the Lord's Day down from Constantine to the Middle Ages and the times of the Reformation. He discusses the Continental and the English Sunday; he leads up finally to the Sabbath idea in modern life.

The Sabbath is not to be kept simply because it was commanded in the 4th commandment. The decalogue as a Jewish institution is abrogated, according to Paul (Luther's position is also stated and approved). If it is still to be observed it is because of an eternal need of man for recurring periods of rest and meditation. The Sabbath teaches us the right kind of leisure. It affords time and mood for reflection; the inner life of the individual and the highest needs of society require its preservation.

The observance of Sunday is the concern of both the state and the church. The work of the state is negative. All it can do is to afford such quiet and leisure on Sunday as is necessary for worship. "To substitute inner sanctions and inhibitions for outer authority based on force is perhaps the greatest need of our day. Religion perishes as soon as constraint, the fear of man, or politics come into play."

It is an interesting book on an important subject. The writer has given his theme years of study. His position is sane, his judgment well balanced and his conclusions are founded securely. The Lord's Day Alliance of Canada seems to be better advised than the same body here has sometimes been.

CONTENTS OF THE YEAR 1929

JANUARY

How to Preach the Social Gospel, Prof. Ph. Vollmer	1
Christianity and the Industrial Classes, Prof. H. Niebuhr	12
Modernism, Rev. H. Vieth	19
Schöpfungsglaube und Naturwissenschaft. Prof. H. Grüzmacher.....	22
Braucht die Kirche ein Bekenntnis? Pastor G. Schueke.....	31
Editorials	41
Christian World	49
Book Review	68

MARCH

Ministry and Ordination, Dr. J. O. Evjen.....	81
Important Missionary Development, Dr. P. A. Menzel.....	97
Modern Bible Translations, Dr. H. Schick.....	105
Erhaltung, Vorsehung, Wunder. Dr. H. G. Grüzmacher.....	112
Die Parusie. Pastor E. Schweizer.....	122
Editorials	130
Christian World	138
Book Review	149

MAY

The Creation Story, Theo. Haas	161
Ministry and Ordination, Prof. Dr. Evjen	168
G. E. Lessing. Pastor Dr. C. Schieler.....	185
Seelenglaube. Prof. Dr. Grüzmacher.....	195
Evangelisation. Pastor W. Rath.....	204
Editorials	210
Christian World	218
Book Review	228

JULY

The Creation Story, Theo. Haas	241
Christian Thought and Modern Life, H. Vieth	249
Economic Ethics, A. Ruecker	256
Ministry and Ordination, Dr. O. Evjen	265
Christentum und Geschichte. Dr. H. G. Grüzmacher.....	278
Die Reformierte Kirche. E. G. Albinger.....	288
Editorials	298
Christian World	303
Book Review	309

SEPTEMBER

Divine Sovereignty, Dr. Geo. Richards	321
The Contemplated Merger, Rev. O. Flohr	331
Ministry and Ordination, Dr. J. Evjen	338
Luthers Katechismus. Dr. C. Schieler.....	348
Christentum und Erkenntnistheorie. Dr. H. G. Grüzmacher.....	354
Erwiderung. Pastor H. Niedernhoefer.....	363
Editorials	375
Christian World	382
Book Review	387

